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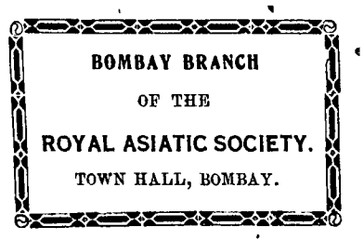

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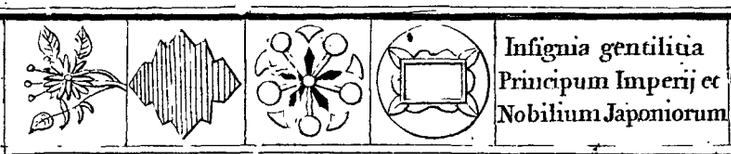

HISTORIA IMPERII JAPONICI

Germanicè Scripta ab

ENGELBERTO KAEMPFERO

Lemgoviensi. M. D. & Exc. Comitis Lippiaci quondam Archiatro.

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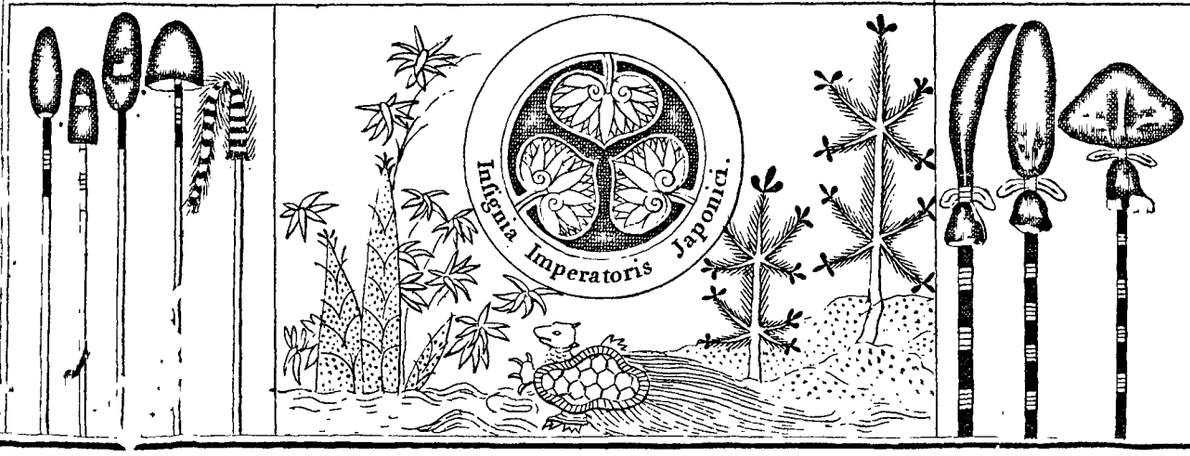

THE

HISTORY of JAPAN,

GIVING

An Account of the ancient and preſent STATE and GOVERNMENT of that EMPIRE;

OF

Its Temples, Palaces, Caſtles and other Buildings;

OF

Its Metals, Minerals, Trees, Plants, Animals, Birds and Fiſhes;

OF

The Chronology and Succeſſion of the EMPERORS, Eccleſiaſtical and Secular;

OF

The Original Deſcent, Religions, Cuſtoms, and Manufactures of the Natives, and of their Trade and Commerce with the *Dutch* and *Chineſe*.

Together with a Deſcription of the Kingdom of *Siam*.

Written in High-Dutch by *ENGELBERTUS KÆMPFER*, M.D. Phyſician to the Dutch Embaſſy to the Emperor's Court; and tranſlated from his Original Manuſcript, never before printed, by

J. G. SCHEUCHZER, F. R. S. and a Member of the College of Phyſicians, *London*.

With the Life of the Author, and an Introduction.

ILLUSTRATED with many COPPER PLATES,

VOLUME I.

LONDON:

Printed for the TRANSLATOR, MDCCXXVII.

Imprimatur,

HANS SLOANE, *Præs. Soc. Reg:*

00031115

To the KING.

May it pleaſe Your MAJESTY,

OUR MAJESTIES gracious Condeſcenſion to approve of my Deſign of publiſhing this Hiſtory of *Japan* emboldens me, with the moſt profound Reſpect and Humility to lay it at Your MAJESTIES Feet.

It

DEDICATION.

It gives an Account of a mighty and powerful Empire, which owes its Greatneſs to itſelf, and the flouriſhing Condition it is in, to its being debarr'd all Communication with other Nations: It unfolds the Rules and Maxims of a Government, where the mutual checks, jealouſies and miſtruſts of Perſons inveſted with Power are thought the moſt effectual Means to oblige them to a faithful diſcharge of their reſpective Duties: It ſhews a long Series of Eccleſiaſtical Emperors, all deſcended of one Family, who ſway'd the Scepter of *Japan* for upwards of two thouſand Years, and ſtill keep up their Titles, Rank and Grandeur, tho' diſpoſſeſs'd of the ſupreme Power by the Secular Monarchs: It deſcribes a valiant and invincible Nation, a polite, induſtrious and virtuous People, enrich'd by a mutual Commerce among themſelves, and poſſeſs'd of a Country, on which Nature hath laviſh'd her moſt valuable Treaſures.

Theſe, and many other remarkable particulars, relating to the Religions, Sects, and Natural Hiſtory of a Country, of which we had hitherto but an imperfect Knowledge, give me ſome hope, that this

DEDICATION.

this Work will not prove unworthy of Your MAJESTIES gracious Protection.

That Your MAJESTIES Reign may be long and proſperous, and that there may never be wanting a Succeſſion of Princes of Your Royal Line to Grace the Britiſh Throne, are the hearty and ſincere Wiſhes of

May it pleaſe Your MAJESTY,

Your MAJESTIES

Moſt Obedient,

Moſt Devoted

And

Moſt humble Servant

J. G. SCHEUCHZER.

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Author's PREFACE.

GERMANY was as yet engaged in war with the Ottoman Porte and the moſt Chriſtian King, when the Swediſh Embaſſy, which I had the honour to attend as Secretary, was diſmiſs'd by the Perſian Court. It agreed beſt with my inclination to undertake a farther journey, and I choſe rather to lead the reſtleſs and troubleſome life of a Traveller, than by coming home to ſubject myſelf to a ſhare in that train of calamities my native Country was then involved in. Therefore I took my leave of the Ambaſſador, and his retinue, (who did me the honour to attend me a mile out of Iſpahan) with a firm reſolution to ſpend ſome years longer in ſeeing other Eaſtern Courts, Countries and Nations. I was never uſed to receive large ſupplies of money from home: 'Twas by my own induſtry I had till then ſupported myſelf, and the very ſame means maintain'd me afterwards, as long as I ſtaid abroad, and enabled me to ſerve the Dutch Eaſt-India Company, though in a leſs honourable employment. This off-ſpring of Japhet enjoys, more than any other European nation, the bleſſing of Noah, to live in the tents of Shem, and to have Canaan for their ſervant. God hath ſo bleſſed their valour and conduct, that they have enlarged their trade, conqueſts and poſſeſſions throughout Aſia, to the very extremities of the Eaſt, and there hath never been wanting among them a ſucceſſion of prudent and able men, who have promoted their intereſt and welfare to the utmoſt of their capacity. But to come to the point.

It was by the gracious leave, and under the protection of this honourable Company, that I have often obtain'd my end in the Indies, and have had the ſatisfaction at laſt to ſee the remote Empire of Japan, and the Court of its powerful Monarch. 'Tis the preſent ſtate of this Court and Empire, which I herewith offer to the publick, before my other works, which I have lately promiſed in the Preface to my *Amœnitates Exoticæ*. I can aſſure the Reader, that both my deſcription and repreſentations of things, though perhaps leſs elegant and perfect, are yet ſtrictly agreeable to truth, and without embelliſhments, ſuch as they occurred to me. I muſt own, that as to the more private affairs of the Empire, I could not procure full and ample informations enough: It is known, how difficult a matter it is for a foreigner to do it in any Country, and I found by experience, that it is much more ſo in Japan. Ever ſince the Roman Catholick Religion hath been extirpated, the Dutch and Chineſe Merchants in a manner impriſon'd, and the whole Empire ſhut up to all Commerce and communication with foreign nations, the natives muſt be extreamly cautious and reſerved in their behaviour with regard to thoſe foreigners, who are permitted to trade and are tolerated among *them*. Thoſe in particular who are more immediately concerned with our affairs, are all obliged, by a ſolemn oath, not to diſcourſe with us, nor to diſcover any thing to us, of the condition of their Country, the Religions therein eſtabliſhed, the private tranſactions at Court and in the Empire, and other things, and they are ſo far neceſſitated to be upon their guard, as by the ſame oath they are tied down to watch and to betray one another. For a farther confirmation, this oath is renew'd to them every year. In ſo low a condition is at preſent the credit of foreigners in Japan: The Dutch, who are ſuffer'd to trade there, have found it by long experience, and are of opinion, that it is impoſſible for them to procure any information concerning the preſent condition of the Empire, foraſmuch as they have neither proper opportunities, nor liberty enough for it, as M. Cleyer, who was himſelf Director of our trade there, and our Ambaſſador to the Emperor's Court, complains in a letter to the learned Scheffer. The difficulties,

culties, I own, are great and conſiderable, but not altogether inſuperable. They may be overcome by proper management, even notwithſtanding all the precautions the Japaneſe government hath taken to the contrary. The Japaneſe, a prudent and valiant nation, are not ſo eaſily to be bound by an oath taken to ſuch Gods, or Spirits, as are not worſhip'd by many, and unknown to moſt: If they do comply with it, 'tis more for fear of the puniſhment, which would inevitably attend them, if betray'd. Beſides, their pride and warlike humour being ſet aſide, they are as civil, as polite and curious a nation as any in the world, naturally inclined to commerce and familiarity with foreigners, and deſirous, to exceſs, to be informed of their hiſtories, arts and ſciences. But as we are only merchants, whom they place in the loweſt claſs of mankind, and as the narrow inſpection, we are kept under, muſt naturally lead them to ſome jealouſy and miſtruſt, ſo there is no other way to gain their friendſhip, and to win them over to our intereſt, but a willingneſs to comply with their deſire, a liberality to pleaſe their avaricious inclinations, and a ſubmiſſive conduct to flatter their vanity. 'Twas by theſe means I work'd myſelf into ſuch a friendſhip and familiarity with our interpreters, and the officers of our iſland, who daily come over to us, as I believe none before me could boaſt of, ever ſince we have been put under ſuch narrow regulations. Liberally aſſiſting them, as I did, with my advice and medicines, with what information I was able to give them in Aſtronomy and Mathematicks, and with a cordial and plentiful ſupply of European liquors, I could alſo, in my turn, freely put to them what queſtions I pleaſed, about the affairs of their Country, whether relating to the government in Civil or Eccleſiaſtical affairs, to the cuſtoms of the natives, to the natural and political hiſtory, and there was none that ever refuſed to give me all the information he could, even when we were alone, in ſuch things, which they are otherwiſe ſtrictly charged to keep ſecret. Theſe private informations I procured from thoſe who came to viſit me, were of great uſe to me in collecting materials for my intended hiſtory of this Country, but yet they fell far ſhort of being altogether ſatisfactory, and

I ſhould not perhaps have been able to compaſs that deſign, if I had not, by good luck, met with other opportunities, and in particular the aſſiſtance of a diſcreet young man, by whoſe means I was richly ſupplied with whatever notice I wanted, concerning the affairs of Japan. He was about twenty-four years of age, well vers'd in the Chineſe and Japaneſe languages, and very deſirous of improving himſelf. Upon my arrival, he was appointed to wait on me, as my ſervant, and at the ſame time to be by me inſtructed in Phyſick and Surgery. The Ottona, who is the chief officer of our iſland, having been by him, though under my inſpection, taken care of in a diſtemper of his, ſuffer'd him to continue in my ſervice during the whole time of my abode in the Country, which was two years, and to attend me in our two journeys to Court, conſequently four times almoſt from one end of the Empire to the other, a favour which is ſeldom granted to young men of his age, but was never done for ſo long a time. As I could not well have obtain'd my end without giving him a competent knowledge of the Dutch language, I inſtructed him therein with ſo much ſucceſs, that in a year's time he could write and read it better than any of our interpreters: *I alſo gave him all the information* I could in Anatomy and Phyſick, and farther allow'd him a handſome yearly ſalary, to the beſt of my abilities. In return, I employ'd him to procure me as ample accounts, as poſſible, of the then ſtate and condition of the Country, its Government, the Imperial Court, the Religions eſtabliſh'd in the Empire, the Hiſtory of former ages, and remarkable daily Occurrences. There was not a Book I deſired to ſee, on theſe and other ſubjects, which he did not bring to me, and explain to me, out of it, whatever I wanted to know. And becauſe he was obliged, in ſeveral things, to enquire, to borrow, or to buy of other people, I never diſmiſs'd him without providing him with money for ſuch purpoſes, beſides his yearly allowance. So expenſive, ſo difficult a thing is it to foreigners, ever ſince the ſhutting up of the Japaneſe Empire, to procure any information about it: What I have been able to do, I freely communicate to the Publick in this preſent Hiſtory.

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Life of the AUTHOR.

By the TRANSLATOR.

ENGELBERT KÆMPFER was born on the 16th of September 1651, at Lemgow, a ſmall town in the Circle of Weſtphalia, belonging to the Count de Lippe. His Father John Kæmpfer was Miniſter of the Church of S. Nicholas in that town, and his Mother Chriſtiana Dreppers, a Daughter of Joachim Drepper, formerly Miniſter of the ſame Church. He had, ſo far as his Father's circumſtances would permit, a very liberal education, and becoming the profeſſion he was deſign'd for, which was that of Phyſick. He begun his ſtudies at the ſchool of Hameln, in the Dutchy of Brunſwick, and was ſent from thence to Lunebourgh, Hambourgh and Lubeck, at all which places he diſtinguiſhed himſelf by an induſtrious application and ready progreſs in the learned languages, Hiſtory, Geography, and Muſick both vocal and inſtrumental. He made ſome ſtay at Dantzick, where he gave the firſt publick ſpecimen of his proficiency, by a Diſſertation *De Majeſtatis Diviſione*, defended in 1673, and then went to Thorn. He ſtaid three years at the Univerſity of Cracow in Poland, ſtudying Philoſophy and foreign languages, and having took his degree of Doctor in Philoſophy at that place, he repair'd to Konigsberg in Pruſſia, where he ſpent four years in cloſe application to the ſtudy of Phyſick and Natural Hiſtory, his Fa-

ther's deſign, and his own genius and inclinations, happily concurring to bend his thoughts that way. 'Twas here he laid the foundation of thoſe many excellent and uſeful diſcoveries and obſervations, which he had afterwards frequent opportunities to make in the long courſe of his travels.

He went from Pruſſia into Sweden, where his learning and diſcreet behaviour quickly brought him into great reputation, both at the Univerſity of Upſal, and at the Court of Charles XI. a munificent Patron of men of learning, inſomuch that very advantageous offers were made him towards an eſtabliſhment in that Kingdom, which he thought fit to decline, deſirous as he always was of ſeeing foreign Countries, and choſe to prefer the place of Secretary of the Embaſſy, which the Court of Sweden was then ſending to the King of Perſia. The main deſign of this Embaſſy was to ſettle a Commerce between the Kingdoms of Sweden and Perſia, though at the inſtances of the Emperor Leopold, the Ambaſſador, Luis Fabritius, had orders, by a ſeparate article, to engage, if poſſible, the King of Perſia to a rupture with the Ottoman Porte. As the firſt and chief, the ſettling of a Commerce, could not well be effected, unleſs their Czarian Majeſties (Iwan and Peter, who then jointly governed the Ruſſian Empire) would conſent to give paſſage to the European as well as Perſian Commodities, through their dominions, upon reaſonable terms, the Ambaſſador was order'd firſt of all to repair to the Court of Moſcow, and there to make an agreement concerning that matter. It is foreign to my preſent purpoſe, to enter either into the deſign or ſucceſs of M. Fabritius his negotiations, any farther than it will lead me to follow Dr. Kæmpfer through Muſcovy into Perſia.

He ſet out from Stockholm, with the preſents for the King of Perſia, on the 20th of March 1683, O. S. and went through *Aaland*, *Finland*, and *Ingermanland* to *Narva*, where he met the Ambaſſador with a retinue of thirty perſons. A miſtake in the Ambaſſadors Credentials, where the name of the King of Perſia was through inadvertency put before that of their Czarian Majeſties, and the unwillingneſs of the Waywode of Novogorod, to furniſh the neceſſary expences to conduct and defray him, with

with his retinue, purſuant to the tenour of the Treaties ſubſiſting between the two Crowns, detain'd them upon the borders of Ruſſia a conſiderable time: But theſe difficulties having been at laſt amicably adjuſted, M. Fabritius purſued his journey through Novogorod to Moſcow, where he made his publick entry on the 7th of July, and was admitted to an audience of their Czarian Majeſties on the 11th.

M. Fabritius having finiſh'd his Negotiations at the Ruſſian Court in ſomething leſs than two months, ſet out from Moſcow on his way to Perſia, falling down the Rivers Moſco, Occa and Wolga, to Caſan and Aſtracan, two conſiderable towns, and the Capitals of two powerful Kingdoms, which were conquer'd and annex'd to the Ruſſian Empire by that heroick Prince Iwan Baſilowitz. After a dangerous paſſage over the Caſpian Sea, where they were like to have been loſt, through the violence of an unexpected ſtorm, and the unskilfulneſs of their Pilots, (the ſhip having two Rudders, and conſequently two Pilots, who did not underſtand each other's language) they got ſafe to the Coaſts of Perſia, and landed at Niſabad, where they ſtaid for ſome time, living under tents after the manner of the natives. Two other Ambaſſadors to the Perſian Court, one from the King of Poland, and another from their Czarian Majeſties, having landed at Niſabad much about the ſame time, they proceeded jointly to *Siamachi*, the Capital of the Province of *Schirwan*, in the *Media* of the Ancients, or, as it is now call'd, *Georgia*, where they arrived about the middle of December, and ſtaid till the Governor of that Town and Province had ſent notice of their arrival to the Perſian Court, and received orders from thence after what manner they were to be treated, and which way to be ſent to Court. Dr. Kæmpfer, in the mean time, did not ſit idle, but went all about the neighbourhood of Siamachi, herborizing and obſerving what was remarkable in nature and art, ſo far as otherwiſe his affairs, and a ſucceſsful and not improfitable practice of Phyſick, which the reputation of his being an European Phyſician quickly brought him into in that populous place, would permit. We ſhould be ſtill wanting that curious and accurate account, which he hath given

given us in his *Amœnitates Exoticæ*, of the origin and fountains of the Naphta in the Peninſula Okeſra, if he had not been at the pains to go and view them upon the ſpot. Few are ſenſible what a pleaſure a Natural Hiſtorian receives, when ſome new and ſingular Phænomenon in nature offers in places unfrequented. Dr. Kæmpfer had the ſatisfaction of finding in that Median Peninſula even more than he look'd for, and inſtead of one he went to ſee, to meet, as he ſaith, with no leſs than ſeven wonders: The town of Baku on the Caſpian Sea, the remaining monuments of Antiquity in the neighbourhood thereof, the fountains of Naphta, the burning field, boiling lake, a mountain which threw out a fine potters-earth, and ſome other ſingularities, truly many for ſo ſmall a compaſs of ground, made him abundant amends for the trouble, and even the hazard of his excurſion thither.

Upon the return of the expreſſes ſent to the Court of Perſia, M. Fabritius ſet out on his journey thither about the middle of January 1684, as did alſo the Poliſh and Ruſſian Ambaſſadors with their retinues: but being order'd to travel different ways, the Swediſh Embaſſy reach'd Iſpahan, the Capital of Perſia, ſome time before the others.

Schah Solyman, King of Perſia, a Prince of a tender and ſickly conſtitution, was then, by the advice of his Aſtrologers, under a ſort of a voluntary confinement to his Palace. Apprehenſive of the fatal conſequences of a malignant conſtellation, they would not permit him to go abroad, and to appear in publick, till the 30th of July, on which day he treated his whole Court with the utmoſt ſplendor and magnificence. There were at that time ſeveral foreign Ambaſſadors at Iſpahan, from the Kings of Sweden, Poland and Siam, the Czars of Muſcovy, ſeveral Arabian and Tartarian Princes, and ſome alſo with Letters Credentials from the Pope, the Emperor of Germany, and the King of France, who were ſeverally admitted to audience on the ſame day, it being the cuſtom of the Perſian Kings not to let the Ambaſſadors of foreign Powers appear in their Royal Preſence, but on ſome ſuch ſolemn occaſion as this was, in a full aſſembly of their numerous Court, and in the moſt pompous man-

manner poſſible. M. Fabritius had the honour of being introduced to his audience before the reſt, and indeed during the whole time of his abode at Iſpahan, which was near two years, he had very particular and diſtinguiſhing honours ſhewn him, whereby it appear'd, that neither his perſon, nor buſineſs, had been diſagreeable to the Perſian Court. Dr. Kæmpfer, whoſe curious and inquiſitive diſpoſition ſuffer'd nothing to eſcape unobſerved, made all poſſible advantages of ſo long a ſtay in the Capital of the Perſian Empire. His main and favourite enquiries indeed, here and every where in his travels, tended chiefly to the improvement of Phyſick and Natural Hiſtory in their ſeveral branches, and he hath abundantly ſhewn, by his *Amœnitates Exoticæ*, that his endeavours that way have not been unſucceſsful. But he did not abſolutely confine himſelf to this ſubject, though large and extenſive enough: The Political Hiſtory of a Country, the ſucceſſion and remarkable actions of its Princes, the ſtate of their Court and Government, their perſonal qualities, vices or vertues, the cuſtoms, manners, inclinations of the natives, their way of life, trade, commerce, the remains of antiquity, the modern buildings, whether ſacred or civil, the flouriſhing or low condition of arts and ſciences, and many other things of the like kind, equally exerciſed his induſtry and attention. As to the Perſian affairs in particular, he was not a little aſſiſted in his reſearches by the Rev. F. du Mans, Prior of the Convent of Capuchins at Iſpahan, who had ſerved the Court of Perſia, in quality of Interpreter, for thirty years and upwards, and had acquired, beyond any European before him, a thorough knowledge of the Perſian language, government and cuſtoms, and a deeper inſight into the ſtate of that Court and Kingdom. And certainly, Dr. Kæmpfer's account of Perſia, (as deliver'd in his *Amœnitates*) for accuracy and preciſeneſs may vye with the moſt conſiderable before or ſince.

M. Fabritius having brought his negotiations at the Perſian Court to a concluſion, towards the latter end of 1685, and preparing to return into Europe, Dr. Kæmpfer, for the reaſons alledged in his Preface to this Hiſtory of Japan, did not think fit to go back with him. He was indeed offer'd the place of

chief Phyſician to a Georgian Prince, with conſiderable appointments, but his inclination to travelling being not yet abated led him farther into the Eaſt, and the advice of Father du Mans, with whom he had contracted a particular amity, during his ſtay at Iſpahan, with the recommendations he obtain'd of M. Fabritius, prevail'd upon him to enter into the ſervice of the Dutch Eaſt-India Company, in quality of chief Surgeon to the Fleet, which was then cruizing in the Perſian Gulph, a place, as he expreſſes himſelf in one of his letters, leſs honourable indeed, but more adapted to the deſign of his travels.

He left Iſpahan, on his journey to Gamron, or Benderabaſſi, a celebrated trading town on the Perſian Gulph, in November 1685, and was honourably attended a mile out of town by the Ambaſſador's retinue. He made ſome ſtay at *Sijras*, both to make the neceſſary enquiries concerning the celebrated Perſian wines, which owe their name to that town, and to viſit the boaſted remains of the ancient Perſepolis, and the Royal Palace of Darius, that noble ſtructure, which fell a ſacrifice to wine and wantonneſs, and whoſe ſcattered ruins are a ſtill ſubſiſting undeniable monument of its former ſplendor and greatneſs.

The unhealthineſs of Gamron, for the ſultry heat of the air, and the want of water, is ſuch, that few Europeans can live there any conſiderable time, without great prejudice to their health; and even the natives are obliged, in the hot ſeaſon, to retire up into the mountains. Dr. Kæmpfer felt the effect of it ſoon after his arrival, falling into a malignant fever, of which he lay delirious for ſome days; however it pleaſed Providence to ſpare him: His fever abating, flung him into a dropſy, and that into a quartan ague, and 'twas by theſe dangerous and unuſual ſteps he recovered his health, but not his former ſtrength and vigour. As ſoon as he found himſelf in a condition to remove, he retired into the Country, for the change of air and the recovery of his his ſtrength, as well as in queſt of new diſcoveries and obſervations, chiefly on thoſe things which for the unhealthineſs of the Climate, and other difficulties, had not been before throughly and ſo accurately enquired into.

To

To theſe his Summer expeditions, and retirement from Gamron, are owing: His account of the mountain *Benna* in the Province *Laar*, on the Gulph of Perſia, of its plants and animals, of the precious Bezoar, and the animal in whoſe ſtomach it is found, of the ſingular hot baths, a native balſam, and other curioſities obſerved on that mountain, and in the neighbourhood thereof: His deſcription of the Native Mummy, that moſt precious balſam, which ſweats out of a rock, in the Province *Daar*, and is gathered once a year with great pomp and ceremony, for the ſole uſe of the Perſian King: His obſervations on the *Aſa Fœtida*, of the Plant yielding that ſubſtance, which grows only in Perſia, and on the manner of gathering and preparing it: His obſervations of the *Vena Medinenſis* of Arabian writers, or *Dracunculus*, as he calls it, a ſingular worm bred between the interſtices of the muſcles, in ſeveral parts of the human body: His account of the *Sanguis Draconis*, I mean the true Eaſtern one, which he aſcertains to be obtain'd from the fruit of a Coniferous Palm: His curious and accurate Hiſtory of the *Palma Dactylifera*, growing in Perſia, its differing ſpecies, male and female, its culture, growth, preparation and uſes, far beyond whatever was known of this ſingular Tree: With many other obſervations, equally curious and uſeful, which may perhaps one time or other be communicated to the publick.

He did not leave Gamron till the latter end of June 1688. The Fleet, on board which he went, having orders to touch at moſt Dutch ſettlements in Arabia the Happy, the Great Mogul's Country, upon the Coaſts of Malabar, in the iſland Ceylon, in the Gulph of Bengale, and the iſland of Sumatra, he had an opportunity of ſeeing all theſe ſeveral Countries, every where with the ſame ſpirit of induſtry, and the ſame thirſt of knowledge. Had his ſtay there been greater, his obſervations alſo would have been more numerous.

He arrived at Batavia in September 1689, and ſtaid there ſome months. This wealthy and populous town, the chief ſeat of the Dutch power in the Indies, was then already ſo well known, and had been ſo particularly deſcribed by preceding writers,

writers, that Dr. Kempfer thought it altogether needleſs to make any enquiries concerning its riſe and flouriſhing condition, its commodious and agreeable ſituation, its trade and riches, its power and government, and the like, any farther than it was requiſite to ſatisfy his own curioſity. For this reaſon he turned his thoughts chiefly to the Natural Hiſtory of that Country, a far nobler ſubject, and more ſuitable to his taſte and capacity. The rich and curious garden of Cornelius van Outhoorn, who was then Director General of the Dutch Eaſt India Company, the garden of M. Moller, and the Iſland Eidam, which lies but a few leagues off Batavia, offer'd to his obſervation great numbers of rare and ſingular plants, native and foreign, many of them not known before, the deſcription and figures whereof he intended to publiſh, together with many others obſerv'd by him in the courſe of his Travels, particularly in Perſia, in the Iſland Ceylon, the Kingdom of Siam, and the Empire of Japan, all which are now in the hands of Sir Hans Sloane. He had moſt certainly many qualifications neceſſary to make a good Botaniſt, a competent knowledge of that ſcience, ſo far as it was improved in his time, a body enured to hardſhips, a great ſtock of induſtry and application, and which in my opinion is no leſs material, an excellent hand at drawing. With all theſe advantages he did not barely confine himſelf to the curious part of this ſcience, an accurate deſcription of the Plants and their parts, which though never ſo neceſſary, is yet thought too dry a ſubject by moſt readers. He endeavour'd to make his obſervations uſeful to mankind, and took a great deal of pains to enquire into the manifold uſes of the Plants he deſcribes, whether relating to Phyſick, Agriculture, Manufactures, and the like, as alſo into the way of cultivating and preparing them to make them ſerve for theſe ſeveral purpoſes. How happily he ſucceeded therein, the deſcription of the Tea and Paper-Tree, which I have inſerted into the Appendix to this Hiſtory, to inſtance in no more, will ſufficiently evince.

He ſet out from Batavia, on his voyage to Japan, in May 1690, in quality of Phyſician to the Embaſſy, which the Dutch Eaſt-India Company ſends, once a year, to the Japaneſe Emperor's Court:

Court: And in order to make all poſſible advantages of this voyage, he obtain'd leave to go on board that Ship, which was order'd to touch at Siam, that thereby he might have an opportunity of ſeeing alſo that Kingdom. The obſervations he made in the courſe of this voyage, in the Kingdom of Siam, and afterwards during two years abode in the Empire of Japan, being the ſubject of this preſent work, it is needleſs here to enlarge on the ſame. Japan was not only the laſt Eaſtern Country he intended to viſit, but alſo that which he had been long deſirous to ſee, and always looked upon as a deſerving ſubject for a laborious enquiry. The ſcarce ſuperable difficulties, enough to deter even the moſt induſtrious, ſpurr'd him on to more painful ſearches, and he willingly ſacrificed his time, art and money, to procure, for himſelf and others, a thorough information of a Country, of which, till then, no ſatisfactory account had been given: With what ſucceſs he hath done it, is left to the publick to determine.

He quitted Japan, in order to his return into Europe, in November *1692*, and Batavia in February *1693*. He ſtaid near a month at the Cape of Good Hope, and arrived at Amſterdam in the month of October *following*. In April *1694*, he took his degree of Doctor in Phyſick at the Univerſity of Leyden, and on this occaſion, as it is cuſtomary in foreign Univerſities, for Gentlemen aſpiring to the like promotions, to give a publick proof of their ability, by what they call *Inaugural Theſes*, he communicated to the learned world ten very ſingular and curious obſervations, he had made in foreign Countries, on the celebrated *Agnus Scythica*, or *Borometz*, a pretended Plant-Animal, which he ſhews to be a mere figment, occaſioned, perhaps, by ſome affinity of the name *Borometz*, with *Borannetz* in the Ruſſian, and *Borannek* in the Poliſh Language, whereby is denoted a particular kind of ſheep about the Caſpian Sea, in the Bulgarian Tartary and Choraſmia: On the bitter taſte of the waters in the Caſpian Sea: On the true Perſian Native Mummy, called *Muminahi*: On the Torpedo, a ſingular fiſh, which benumbs the fingers of thoſe who touch it: On the *Sanguis Draconis* made out of the fruit of a Coniferous Palm: On the *Dracun-*

culus, or *Vena Medeni* of Arabian writers: On the *Andrum*, a ſort of *Hydrocele*, or watry rupture, and the *Perical*, an Ulcer in the Legs, two endemial diſtempers, among the *Malabarians*: On the Japaneſe way of curing the Colick by the Acupunctura, and on the *Moxa*, a Cauſtick in frequent uſe among the Chineſe and Japaneſe.

Upon his return to his native Country, he intended forthwith to digeſt his Papers and written Memoirs into proper order, and to communicate to the publick what he had obſerved in his travels, and certainly, it would have been then the beſt time for it, when every thing was as yet freſh in his mind: But his reputation and experience, and the honour which the Count de Lippe, his Sovereign Prince, did him, by appointing him Phyſician to himſelf and his family, quickly involved him into ſo extenſive a practice, as with a multiplicity of other buſineſs, prevented his purſuing this laudable deſign with that vigour he himſelf deſired, and its own nature and importance deſerved. For theſe reaſons it was chiefly, that the *Amœnitates Exoticæ* did not appear in print till the year 1712. That work, which was only intended as a Specimen and Prodromus of others, met (as indeed for the number and ſingularity of new and curious obſervations it well deſerved) with a general applauſe, and begot, in all lovers of learning, an earneſt ſolicitation for his other works promiſed in the Preface, to wit, his Hiſtory of Japan, which is hereby offer'd to the publick, his *Herbarium Ultra-Gangeticum*, or the deſcription and figures of the Plants obſerved by him in ſeveral Eaſtern Countries beyond the Ganges, and laſtly, a compleat account of all his Travels.

He was married in 1700, to *Maria Sophia Wilſtach*, only daughter of *Wolfrath Wilſtach*, an eminent Merchant at Stolzenau, and had by her iſſue one ſon and two daughters, who all died in their infancy.

The long courſe of his Travels, the fatigues of his profeſſion, and ſome private misfortunes in his family, had very much impair'd his conſtitution, and in the latter part of his life he was often troubled with the Colick, of which he had two very ſevere attacks, one in November 1715, and another at the begin-

beginning of 1716. This laſt fit laid him up for three weeks, however he recover'd it ſo far, that he was able to attend the Count de Lippe and his Family, as their Phyſician, at Pyrmont, and return'd, in July, to his Country Seat at Steinhof near Lemgow in pretty good health. On the 5th of September following he was ſuddenly ſeized with fainting fits, and a vomiting of blood, which continuing upon him all night, reduced him very low. From that time he continued in a lingring condition, though not altogether without hopes of recovery, having gather'd ſtrength ſo far, as to be able to walk about his room: But on the 24th of October, having been ever ſince this laſt attack troubled with a nauſea and loſs of appetite, his vomiting of blood return'd upon him with great violence, and a fever, which laſted till the ſecond of November, on which day he died, at five in the evening, 65 years and ſix weeks old. He was buried in the Cathedral Church of S. Nicolas at Lemgow.

Thus far my account of the Author's Life and remarkable Travels, which I have traced chiefly from his own manuſcript memoirs, journals, letters to his friends, and the like, though I am indebted for ſome circumſtances to a ſermon, which was pronounced on his funeral by *Bertholdus Haccius*, a Miniſter at Lemgow, and printed at that place.

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INTRODUCTION

By the TRANSLATOR.

IT *would be needleſs to ſay any thing by way of Apology for the publication of the following Hiſtory of* Japan. *There is ſomething, in all Books of Travels, both uſeful and entertaining to men of all ranks and profeſſions. And as to this Hiſtory in particular, if the Author had not already, by a former performance of his,* (*entituled* Amœnitates Exoticæ, *and publiſh'd at* Lemgow *in* 1712) *convinced the world of his learning, judgment, and integrity, its own curioſity and intrinſick worth, the remoteneſs of the Country, which is therein ſo particularly deſcribed, and which hath been hitherto but little known, together with the many vexatious difficulties, the Author had to ſtruggle with in the purſuit of his enquiries, as hath been hinted by him in his Preface, and will appear throughout the whole work, would ſufficiently recommend it to a favourable reception. The High German Original lay, in a manner, ready for the Preſs, when the* Amœnitates *were printed, and it was promiſed in the Preface, that it would be ſpeedily publiſh'd, but his neceſſary attendance on the practiſe of Phyſick, particularly in the Count de Lippe's Family, to whom he was Phyſician in ordinary, with a multiplicity of other buſineſs, the want of good engravers, and probably of encouragement too, delay'd its appearing, till at leaſt his ſickneſs and death put an entire ſtop to this and ſome other intended*

works

works of his, the fruit of many years indefatigable pains and induſtry. Sir Hans Sloane *hearing of Dr. Kæmpfer's death, and having otherwiſe found by his* Inaugural Theſes, *and his* Amœnitates Exoticæ, *that he muſt have collected and brought with him into Europe many natural and artificial curioſities, deſired Dr.* Steigerthal, *his Majeſty's chief Phyſician, in one of his journies to Hanover, to enquire what was become of them. This Gentleman was ſo obliging, as to go to* Lemgow *himſelf, and being told that they were to be diſpoſed of, he immediately informed Sir* Hans *of, who thereupon purchaſed them for a conſiderable ſum of money, together with all his drawings and manuſcript memoirs: And it is owing to his care and generous aſſiſtance, that this Hiſtory of Japan, the original High German manuſcript of which was bought at the ſame time, is now firſt publiſhed in Engliſh. It was upon his intimation, which deſervedly hath with me the weight of a command, that I undertook to tranſlate it, a Gentleman of better abilities, who intended to do it, having been called abroad, and employ'd in affairs of a different nature. And I went about it with more chearfulneſs, as out of his known communicative diſpoſition, and unwearied endeavours to promote all uſeful, and in particular natural knowledge, he was pleaſed not only to grant me the uſe of his Library, which I may venture to call the completeſt in its kind in Europe, but likewiſe to give me leave to copy out of his invaluable treaſures of curioſities in nature and art, what would ſerve to illuſtrate and embelliſh it, for which, and the many other marks of the favour and friendſhip he hath honoured me with, ever ſince my arrival in this Country, I take this opportunity gratefully to return my ſincereſt acknowledgments. My deſign, in this Introduction, is, in a ſhort ſurvey of this preſent work, to point out ſome of its peculiar excellencies, and to illuſtrate the whole with a few additional remarks, tending to clear up ſome doubtful points from the lateſt diſcoveries, and to explain others, which have been hitherto but ſlightly, if at all, touched upon. As the tranſlation and publication of this Hiſtory led me into farther ſearches concerning the Empire of Japan, and put me upon enquiring what other authors have wrote on this ſubject, I thought that it would not be unacceptable, nor altogether uſeleſs, to publiſh a liſt of them, with ſome obſervations, I made upon peruſal, on the character, tranſlations and ſeveral editions of the moſt conſiderable: I have had the ſatisfaction to find, upon the ſtricteſt ſearch, that there was nothing of moment wanting*

in the Library of Sir Hans Sloane: *And it will appear by the completeneſs of this catalogue, what an immenſe charge and trouble the worthy Poſſeſſor muſt have been at, to bring together, from all parts of the world, ſo extenſive a collection of Books of Phyſick, Natural Hiſtory and Travels, and of what an advantage it would be to the learned world, to ſee ſome account of them in print, of which he was pleaſed to give us ſome hopes in the Introduction to the ſecond volume of his Natural Hiſtory of Jamaica.*

I. Survey of this Hiſtory.

This Hiſtory of Japan was by the Author divided into five Books. At the beginning of the firſt Book is an account of his voyage from Batavia *to* Siam, *and from thence to* Japan, *together with a ſhort deſcription of the Kingdom of* Siam. *One would imagine, after the many and prolix accounts of the Kingdom of* Siam, *publiſhed (on occaſion of that memorable Embaſſy, which was ſent from thence into France in* 1684, *and was return'd by two others from France to Siam) by* de L'Iſle, F. Tachard, *the Abbot* de Choiſy, Nicolas Gervaiſe, *and the two Ambaſſadors ſent thither by the King of France, the Marqueſs* de Chaumont, *and Monſieur* de la Loubere, *not to mention many preceding writers, that there ſhould have been little or nothing left to be taken notice of by other Travellers: But the obſervations of Dr. Kæmpfer ſhew, that the ſubject was far from being exhauſted. His narrative of the late revolution in Siam, and the fall and execution of the famous* Conſtantin Faulcon, *for ſome time Prime Miniſter to the King, hath ſeveral circumſtances entirely new, and others very much differing from the accounts given by the French writers, particularly* F. D'Orleans *(who wrote the life of* M. Conſtance) *and it may deſerve ſome credit, as the French, by being expelled the Country, were incapacitated to give a good account of what happen'd, and as he himſelf arrived there not long after this remarkable event, when as yet it was freſh in every body's memory. He hath made many pertinent remarks on the Religion, Cuſtoms, Chronology of the Siamites, and hath obſerved, in leſs than a month's ſtay, ſeveral things even in and about the Capital, which eſcaped the attention of other Travellers before him. The Pyramid* Pukathon, *and the Courts of* Berklam's *Temples, which he hath ſo accurately deſcribed and figured, are inſtances of this.*

The Hiſtory of Japan begins with a Geographical Deſcription of that Empire, deliver'd in two Chapters, and taken out of their own authors,

thors, *ſo far as it relates to the number of* Provinces, *or Counties, the particular diſtricts they are divided into, and the Revenues of each Province. It hath been very much doubted by ſome of the lateſt Geographers, whether or no the Empire of Japan is contiguous to the neighbouring Country of Jeſſo, as the Japaneſe call it, and conſequently, whether it is to be reckon'd among the Iſlands or Peninſula's. Monſieur* de l'Iſle, *a Member of the Royal Academy of Sciences at Paris, and Geographer to the King of France, ſeem'd rather inclined to think that it is contiguous to Jeſſo, and hath given the reaſons of his conjectures in a Letter, which was publiſh'd in the third volume of the* Recueil des Voyages au Nord, *(p. 32. It will not be amiſs, on this occaſion, to offer ſome obſervations, which will ſerve to clear up this doubt, and to ſhew that it actually is an Iſland. And in the firſt place it muſt be obſerved, that Monſieur* de l'Iſle *lays the greateſt ſtreſs of his Conjectures on the uncertainty, which the Japaneſe themſelves are in, about the antiquity of their Empire with a neighbouring continent, and ſome paſſages taken out of a Letter of* F. Luis de Froes, *and the memorable Embaſſies of the Dutch to the Emperors of Japan, wherein it is poſitively aſſerted, that they are contiguous. He doth not diſown, but that all the Maps of the Japaneſe Empire, made ſince its diſcovery in 1542, particularly thoſe of* Texeira, *Coſmographer to the King of Portugal, and of* Dudley, *Duke of Northumberland, Author of the* Arcano del Mare, *with ſome others ſent from China and Japan, concurring to make an Iſland of it, are of no ſmall weight to make one think that it is one, the rather, as this opinion is farther ſupported by moſt accounts from thoſe parts. As to what he quotes out of* Tavernier, *of a ſhip, which, he affirms, in the third volume of his Travels, to have ſailed all round Japan, that indeed might be eaſily given up, though never ſo poſitively aſſerted. That Author, himſelf ſcarce able to read or write, and obliged to borrow the Pen of another man to write the account of his Travels, was too ſuperficial in his deſcription even of thoſe Countries, where he hath been, and too apt, not only to take things upon truſt at firſt hand, but afterwards alſo to conſide too much to his memory, to be any ways depended on: And in his account of that ſhip, (whereby it is plain, he meant the* Breskens *and* Caſtrecoom *fitted out by the Dutch Eaſt India Company, and purpoſely ſent upon diſcovery of the Country of Jeſſo in 1643) he hath made,*

Japan proved to be an Iſland.

made, whether miſinform'd himſelf, or willing to miſinform others, in many unaccountable blunders, to deſerve the leaſt credit. But without having recourſe, to what might be gather'd for or againſt the opinion of M. de l'Iſle, *either from the Maps or Writings of preceding authors, though I believe he hath even there by much the minority on his ſide, this matter is put out of all doubt, by the Maps of the Empire of Japan made by the natives, and by the lateſt diſcoveries of the Ruſſians. The Japaneſe, in all their maps, repreſent their Empire as conſiſting of very many Iſlands, great and ſmall, the largeſt whereof, which is by them called* Nipon, *is entirely ſeparate from a neighbouring Northern Country, which they call* Jeſogaſima, *or the Iſland* Jeſo, *and which is in all probability, the very ſame, which* F. Hieronymus ab Angelis *went into from Japan, and which in his ſecond account he affirms to be an Iſland, contrary to what he had advanced in the firſt. Some maps place between* Japan *and* Jeſogaſima *another ſmall Iſland called* Matſumai. *Several of theſe maps, which were brought out of the Country by Dr. Kæmpfer himſelf, and which I have follow'd in the map annexed to this Hiſtory, at leaſt, where I was wanting in better memoirs, are now in the hands of Sir* Hans Sloane, *and another was ſeveral years ago engraved by the learned Mr.* Reland *out of the collection of M.* Benjamin Dutry. *I muſt own, that theſe maps, for accuracy and preciſeneſs, fall far ſhort of our European ones, the Eaſtern Geographers being not skilled enough in Mathematicks and Aſtronomy for that: But it cannot be ſuppoſed, with regard to the Japaneſe in particular, that being ſo fully apprized, as they are, of the largeneſs, extent and diviſion of* Oſiu, *the moſt Northern Province of their Empire, and one of the moſt populous, they ſhould be ignorant, whether or how far it is waſh'd by the Sea, and where it borders upon other Countries or Provinces. That there is a ſtreight, which ſeparates the moſt Northern Coaſts of Japan from a neighbouring Continent, is farther confirm'd by the lateſt diſcoveries of the Ruſſians. It is but of late years, that the Ruſſian Court hath been apprized of the largeneſs of* Siberia, *and the* Great Tartary, *and their vaſt extent Eaſtwards. For a long while their knowledge was in a manner bound by the River* Oby, *which diſcharges itſelf into the ſtreights of Weigats, and on which ſtands* Tobolskoi, *the Capital of Siberia, and the uſual place of baniſhment for State-Criminals. When* Dr. Kæmpfer *was at* Moſcow,

Some Account of Siberia.

ow, *they had then already received ſome better memoirs, but they were as yet kept very ſecret. 'Twas from theſe, and later informations, that M.* de Witſen *made, ſome time after, his large map of Ruſſia and the Great Tartary, which goes a good way beyond the Rivers* Jeniſea *and* Lena, *and which was afterwards corrected in ſeveral places, and abridged, by Mr. Isbrand Ides, in his Voyage to China. But by the lateſt diſcoveries, particularly that of the Country of* Kamchatka, *which was made but a few years ago, it appears, that the Ruſſian Empire, in largeneſs and extent, far ſurpaſſeth any as yet known, not even the dominions of the Emperor of China excepted, though that Monarch is poſſeſs'd of a conſiderable part of the Great Tartary, and that it borders upon the Kingdoms of Sweden and Poland, the Turkiſh Empire, the Kingdom of Perſia, the Turkeſtaan and Bulgarian Tartaries, and the Dominions of the Emperor of China, nay that further Eaſtward it reaches down almoſt as far as the Iſlands of Japan. But it is not my deſign here to enter into a deſcription of the Ruſſian Empire, and I ſhall confine myſelf to the Country of* Kamſchatka, *as the Ruſſians call it, a draught of which I have added to my Map of Japan* (*v.* Tab. VIII.) *as I found it repreſented in a large Map of the Ruſſian Empire, made according to the lateſt informations, the Ruſſian Court had from thoſe parts, and publiſh'd in Holland but a few months ſince. This Country ſeems to be the very ſame with that, which the Japaneſe call* Oku-Jeſo, *or* Upper-Jeſo, *and of which they know little more, but that there is ſuch a Country. According to the beſt accounts, the Ruſſians are as yet able to give, it is a Peninſula, ſeated between* 150 *and* 170 *Degrees of Longitude, and* 41 *and* 60 *of Latitude, Northward of Japan. Northward it is contiguous to* Siberia, *running up almoſt as far as* Cape Suetoinos, *which is the furthermoſt Cape of* Siberia *to the North-Eaſt, but to the Eaſt, South and Weſt it is waſh'd by the Sea. It is inhabited by different nations, whereof thoſe, who live about the middle, pay contribution to the Ruſſians, but others living more North, particularly the* Olutorski, *as they are called in this map, are their profeſs'd enemies. The* Kurilski, *as the Ruſſians call them, who inhabit the moſt Southern part, being alſo more civilized than the reſt, are by them ſuppoſed to be Colonies of the Japaneſe, and ſo far as the accounts of the Japaneſe may be depended on, they are ſubject to the Emperor of Japan, and govern'd, under*

Deſcription of Kamchatka.

under his authority, by a Prince, who commonly reſides at Matſumai, *and who repairs once a year, as do all other Princes of the Empire of Japan, to* Jedo, *to pay homage to the Emperor. The Commerce between* Siberia *and* Kamchatka *is carried on two different ways. Some go over the Gulph of* Kamchatka, *which runs up between it, and the* Great Tartary *and* Siberia, *near fifty-eight Degrees of Latitude, and they commonly paſs it from* Lama, *where the Ruſſians have begun to build large Ships, to* Priſtan, *a Town built by them in* Kamchatka, *and inhabited by a Ruſſian Colony. But thoſe inhabitants of* Siberia, *who live about the River* Lena, *and along the Icy Ocean, commonly come with their Ships round Cape* Suetoinos, *and this they do to avoid falling into the hands of the* Tſchalatzki, *and* Tſchutzki, *two fierce and barbarous nations, poſſeſs'd of the North-Eaſt point of* Siberia, *and great enemies to the Ruſſians. By this account, which I have taken from the curious remarks upon a Genealogical Hiſtory of the Tartars, lately publiſh'd, it appears,* 1. *That* Aſia *is not contiguous to* America *to the North-Eaſt, but that there is a paſſage out of the Icy Sea into the Indian Ocean, and that conſequently it would be poſſible for Ships to ſail from Europe acroſs the Icy Ocean, and from thence along the Country of* Jeſſo *or* Kamchatka, *and the Eaſtern Coaſts of Japan to the Indies, were it not for the huge mountains of Ice continually floating in thoſe frozen Seas, even in the midſt of Summer, but much more for the ſcarce ever melting Ice in the Streights of Weigats, whereby the paſſage through theſe Streights is render'd abſolutely impracticable, at all times of the year.* 2. *That there is a Streight which ſeparates the Country of* Kamchatka *from Japan. According to the accounts of the Ruſſians, there are ſeveral ſmall Iſlands in theſe Streights, the largeſt whereof is in a map of* Kamſchatka, *publiſhed ſome years ago by* J. B. Homann, *call'd* Matmanska, *and is probably the ſame with* Matſumai *in ſome Japaneſe maps. And this I think ſufficient to ſhew, for what reaſons I have in the map of Japan, annexed to this Hiſtory, made an iſland of it.*

From the Geographical deſcription of the Empire of Japan, Dr. Kæmpfer proceeds to take into his conſideration the original deſcent of the Natives, which he traces up to the confuſion of Tongues at Babel, ſuppoſing, that upon the Babylonians being diſperſed all over the world, the firſt Japaneſe alſo went to ſettle in that part, which was allotted by Provi-

Providence for the future abode of themſelves and their poſterity. He confutes the opinion of thoſe, who pretend, that the Japaneſe are only a Colony of the Chineſe. His arguments are drawn chiefly from the many and thoſe very material differences in the Language, Religion, Cuſtoms, way of Life, and inclinations of both Nations, and certainly, conſidering the warlike humour and activity of the Japaneſe, and the effeminate ſlothfulneſs of the Chineſe, one would rather take the former to be of Tartarian extraction. The Reverend F. Couplet, *who, for his deep inſight into the Hiſtories of the Chineſe, may be allowed a competent Judge, is of the ſame opinion, as appears by his Introduction to the Philoſophy of Confuſius, (publiſh'd at Paris in* 1687) p. LXXI. *and he enforces it by a remarkable paſſage he met with in the annals of the Chineſe, whereby it appears, that in the reign of* Uu Ye, *(the 25th Monarch of the Family of* Xam, *being the ſecond Family of the Emperors of China) who came to the throne in the year before Chriſt* 1196, *(that is, upwards of* 500 *years before the foundation of the Japaneſe Monarchy) the barbarous Nations to the North of China, (that is, the* Tartars) *being grown too numerous, ſeveral Colonies were detach'd to people the Iſlands lying in the Eaſtern Ocean. But whatever Nation the Japaneſe are deſcended from, the Conjectures of* Dr. *Kæmpfer, for as ſuch only he delivers them, are certainly valuable, as they led him to make many curious and uncommon remarks, tending to the improvement of Geography, or relating to the Hiſtory and Languages of ſeveral Nations. Mean while, that there ſhould be nothing wanting on this ſubject, he hath acquainted the Reader with the viſibly fabulous traditions of the Japaneſe themſelves about their original deſcent.*

The Japaneſe are not a Colony of the Chineſe.

He concludes the firſt Book with the Natural Hiſtory of the Metals and Minerals, Plants, Trees, Animals, Birds, Inſects, Fiſhes and Shells of Japan. It were to be wiſh'd, his obſervations, on this head, had been more numerous and extenſive, though if it be conſider'd, what difficulties he laboured under, it is rather ſurprizing, that he was able to go ſo far. He had indeed by him the deſcription and figures of ſome hundred curious Plants, which he obſerved in Japan, having had his hands leſs tied for Botanical ſearches, but he reſerved them for another work. His obſervations on the Tea, on the Paper manufactures of the Japaneſe, of the Moxa, of the Acupunctura, or Needle-pricking, and of Ambergreaſe, which were printed in the Amœnitates Exoticæ, *belonging*

longing likewiſe to the Natural Hiſtory of Japan, I have tranſlated them, and they are inſerted in the Appendix to this work.

Although the Japaneſe Monarchy was founded long after the Chineſe, the firſt Emperor of Japan having begun to reign in the year before Chriſt 660, yet the Japaneſe, led by a vanity, which they have in common with moſt Eaſtern nations, boaſt of a greater antiquity, than even the Chineſe, and begin their Annals, with two Succeſſions of Deities, ſuppoſed to have governed their Country many millions of years ago. As affairs now ſtand in Japan, there are properly two Emperors, an Eccleſiaſtical and a Secular. For many Centuries the Eccleſiaſtical Monarchs were poſſeſs'd of an abſolute and unlimited authority both in Church and State affairs, and it is an inſtance, I believe, not to be parallel'd, that the Imperial Diadem continued in one family for upwards of two thouſand years: Even although in Succeſſion of time, the Crown Generals wreſted the Government of Secular affairs entirely out of their hands, yet their rank and ſplendor, their ancient title and magnificent way of life, their authority in Church affairs, and one very conſiderable prerogative of the ſupreme Power, the granting of titles and honours, were left entire. The Hiſtory of theſe Princes, during a Succeſſion of CXIV *of them, who reigned from the year before Chriſt 660, to the year 1690, taken out of their own Annals, together with ſome remarks on their Court, and on the Chronology of the Japaneſe, neceſſary to make it intelligible, is the chief ſubject of the ſecond Book of this Hiſtory of Japan, and indeed not the leaſt conſiderable, no attempt of this kind having ever been made, though I find it mention'd in* F. Couplet, *that the Chronological Tables of the Japaneſe Monarchy, printed in Chineſe characters, were, in his time, in the Library of the King of France, and that its beginning was therein likewiſe fixed to the year before Chriſt 660. At the end of the ſecond Book is a liſt of the Secular Monarchs, from* Joritomo *to* Tſinajos, *who was poſſeſs'd of the Throne, when the Author was in Japan.*

The Religions now flouriſhing, or tolerated, in Japan, that in particular, which was of old eſtabliſhed in the Country, and which very materially differs from the reſt, are deſcribed, in the third Book, with that accuracy, which is obſervable throughout the Author's works.

In the fourth Book the Reader will find a complete and accurate deſcription of Nagaſaki, *the only place in Japan now open to foreigners,*

nay

nay indeed to the Dutch and Chineſe only, of its ſituation, its preſent ſtate and government, its remarkable buildings, the advantageous or burthenſome condition of its Inhabitants, with an account of the trade and commerce of the Portugueze, Dutch and Chineſe, conſider'd in their ſeveral periods, the fall and expulſion of the former, and the confinement and hardſhips of the latter.

The fifth and laſt Book contains an ample account of the obſervations made by the author in his two Journies to the Emperor's Court in 1690 and 1691, together with ſome preliminary remarks on the manner of travelling in Japan, and the remarkable objects Travellers meet with on the road.

What I have tranſlated out of the Amœnitates Exoticæ, *and inſerted into the Appendix to this work, hath been already touched upon, ſo far as it regards the Natural Hiſtory of Japan. In the ſixth and laſt piece, the author maintains a ſingular paradox, and illuſtrates it with the Example of the Japaneſe Empire, that a Country may be happier, and in a more flouriſhing condition, when ſhut up and kept from all commerce and communication with foreign Countries, than if it was open to the ſame.*

Japan was not known to the Ancients.

It doth not ſeem probable, that the ancients had any knowledge of the Iſlands of Japan, at leaſt not before, nor in the time of Ptolemy, *who flouriſh'd under* Trajan, Adrian, *and* Antoninus Pius, *at* Alexandria, *a celebrated School of Learning, and one of the moſt eminent trading Towns in the Roman Empire, nay a great Mart even for Indian Commodities, and who, by correcting the works of* Strabo, Pliny, Pomponius Mela, Marinus *of* Tyr, *and other Geographers before him, and by reducing all the parts of the world then known to proper degrees of Longitude and Latitude, hath ſet Geography in the ſtrongeſt light, it was then as yet capable to receive. This Author mentions the Countries of the* Seres *and* Sinæ (*doubtleſs the Empire of China, perhaps with part of the Great Tartary to the North, and the Kingdoms of* Tunquin *and* Cochinchina *to the South*) *as the furthermoſt part of Aſia, Eaſtwards, known in his days, and ſaith expreſly, that the* Seres *were limited to the Eaſt, and the* Sinæ *both to the Eaſt and South, by* γῆν ἄγνωσιν, *an unknown Country, which ſeems to imply, that then they did not ſo much as know, that China was bounded to the Eaſt by the Indian Ocean, and that conſequently they muſt have been entirely*

unacquainted with whatever Countries, or Iſlands, have been diſcovered beyond the Eaſtern Coaſts of this Empire.

I am not ignorant, that ſome of Ptolemy's Commentators have thought otherwiſe, and certainly there was a large field left for conjectures, as he hath mentioned and named many Iſlands lying in the Indian Ocean, the ſituation whereof he hath not aſcertain'd, and indeed was not able to do it, with deſirable accuracy. Monſieur de l'Iſle, *to inſtance in no more, hath paid a very great compliment to the ancient Geographers, in his map of thoſe parts of the world, which he ſuppoſes, were known to them. He imagines that the* Inſulæ Maniolæ, *which* Ptolemy *ſays were inhabited by* Antropophagi, *Cannibals, are the Philippine Iſlands, the chief whereof is called* Manilhas *to this day, that the three* Inſulæ Satyrorum *are the Iſlands of Japan, that by the* Sinus Magnus *muſt be underſtood the Bay of* Tonquin, *and by the* Terra Incognita (*mentioned in the Fourth Chapter of the Seventh Book of his Geography*) *the Country of* Jeſſo, *or* Kamchatka, *as the Ruſſians call it, which remained an unknown Country till within theſe few years laſt paſt. I ſhould have been very willing to ſubmit to ſo good an authority, in a point too, the deciſion whereof at beſt depends upon little more than conjectures, but that, upon conſulting the original text of* Ptolemy, *it ſeem'd to me, that this ſyſtem is too inconſiſtent with the poſitions of places, as laid down by this celebrated Geographer, to admit of any reconciliation, making even the neceſſary allowances for the Infant State of Geography in thoſe days. The* Inſulæ Maniolæ, *for inſtance, are placed by* Ptolemy 15 *Degrees Weſtwards of the* Aurea Cherſoneſus, *which is agreed on all hands to be the* Peninſula *of* Malacca, *and upwards of twenty of the* Sinus Magnus: *the three* Inſulæ Satyrorum, *oppoſite to the* Sinus Magnus, *and both theſe Iſlands to the South of the Æquinoctial Line, which makes it highly improbable, if not abſolutely impoſſible, that they ſhould be either the Philippine Iſlands, or the Iſlands of Japan.*

Some account of Marco Polo, the firſt European writer who mentions Japan.

Marco Polo, *who lived at the cloſe of the thirteenth Century, and was deſcended of a noble family at* Venice, *is beyond doubt the firſt European writer, who makes certain mention of the Iſlands of Japan. His account of the Eaſtern Countries, in the main, is tolerably, good, and beyond what could be naturally expected from thoſe dark ages wherein he lived. 'Tis true, he had many excellent opportunities, and ſuch as few*

Travellers

Travellers meet with, to make himſelf maſter of his ſubject. He ſet out on his Travels about the year of Chriſt 1275, *when he was but eighteen or nineteen years of age. He was conducted into Tartary and China by* Nicholas *his Father, and* Matthew *his Uncle, two experienced Travellers, who had been in thoſe Countries before. He underſtood, if we believe what he ſays himſelf, the four ſeveral Languages, ſpoke in the Dominions of the then reigning Tartarian Monarch* Cublai, *and lived ſeventeen years in the ſervice of this Prince, who, although he invaded and conquered China, bears yet even in the Annals of the Chineſe, the Character of a prudent and magnanimous Prince, and a munificent encourager of learning. He had ſeveral conſiderable employments at his Court, and was frequently ſent, with Commiſſions of importance, to many diſtant parts of his Empire. He went into Tartary and China by land, and returning, which no European had done before him, by the way of the Eaſt-Indies, he came back to Conſtantinople, and from thence to Venice, about the year* 1295. *As to Japan in particular, which he ſpeaks of in the third Book of his account of the Eaſtern Countries, he calls it* Zipangri. *This word bears a near affinity to* Nipon, *the name of the largeſt of the ſeveral Iſlands compoſing the Empire of Japan, which is by the inhabitants of Tonquin, and the Southern Provinces of China, pronounced, to this day,* Sijpon, *or* Zipon. *He owns indeed, that he had not been in the Country himſelf, and pleads this as an excuſe for the ſhortneſs, and perhaps the imperfections of his deſcription. However, there are many particularities mentioned by him, which the very lateſt accounts from thoſe parts confirm to be true, as for inſtance, the trade, which the inhabitants of* Mangi, (*perhaps* Tonquin) *a Province of South China, carried on with the Japaneſe, the great wealth of the Iſland, particularly in Gold and Pearls, the Monarchical Government, the Colour, Stature, and Religion of the Natives, the multitude of ſmaller Iſlands, which encompaſs the great Iſland* Zipangri, *and which he ſays, the Sailors, in his time, computed to be* 7440 *in number. There is one remarkable event mentioned by* Marco Polo, *which it would be neglect in me to paſs over in ſilence, both as it bears a near affinity to the ſubject of this preſent Hiſtory, and as it proves, in a very ſtrong manner, the veracity of this writer: This is an expedition undertaken into Japan during the author's abode in China. The ambitious Tartarian Monarch, not ſatisfied with having made himſelf maſter of the mighty Empire*

of

of China, but being informed of the wealth and riches of the neighbouring Iſland Zipangri, *reſolved to add that alſo to his other, though great and numerous conqueſts, in order to which a formidable fleet was ſent over with a conſiderable army on board, under the command of two renowned Generals,* Abatan *and* Nonſachum. *The Annals, both of the Chineſe and Japaneſe, take notice of this expedition.* F. Couplet, *in his Chronological Tables of the Chineſe Monarchy, refers it under the reign of the Emperor* Xicu, *who founded the family of* Yven, *being the 20th family of the Emperors of China, and compleated the conqueſt of that Empire in the 17th year of the 67th Chineſe* Cyclus, *or the the year of Chriſt* 1281, *near* 4000 *years from the foundation of that monarchy, and who is the very ſame* Cublai, *at whoſe Court* Marco Polo *had lived many years. In the Annals of the Japaneſe it is mention'd under the reign of* Govda, *the* XC*th Emperor of Japan, who came to the Crown in the year of Chriſt* 1275, 1935 *years from the foundation of the Japaneſe Empire. There is indeed ſome difference between theſe ſeveral Accounts, with regard to the circumſtances of this expedition, and in particular to the ſtrength of the Tartarian fleet and army, which the Japaneſe, as victors are wont to magnify, ſay was compoſed of* 4000 *ſail, and* 240000 *men. But they all agree, that it proved unſuccesful.* F. Couplet, *who barely mentions it, is entirely ſilent about the uſe of the ill ſucceſs. The Japaneſe, in their Annals, thankfully aſcribe it to the powerful protection of their Gods, who enraged at this ſignal inſult offered them by the Tartars, excited a moſt furious tempeſt, whereby their ſhips were ſunk, and their numerous army totally deſtroy'd, that but few eſcaped to bring back the tidings of this melancholy defeat to China.* Marco Polo *confirms the dreadful effects of this ſtorm, and moreover adds, that the diſſenſions and miſunderſtandings which aroſe between the two Tartar Generals, was one of the chief cauſes of the ill ſucceſs they met with, and of the loſs even of what they had already made themſelves maſters of. Not long after the return of* Marco Polo *into Europe, the Republick of Venice falling at variance with that of Genoa, he was honour'd with the command of a Galley. The Venetian fleet was commanded by* Andrea Dandola, *Procurator of* S. Marc, *and that of the Genoeſe by* Lampa Doria. Marco Polo, *in defence of his Country, diſcharged his duty with courage and reſolution, bravely advancing againſt the Ene-*

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my, but the Venetian fleet being worſted, he was taken Priſoner himſelf, and carried to Genoa, where for his perſonal qualities, and the knowledge and experience he had acquired in foreign Countries, he was very honourably treated. 'Twas there that a Genoeſe Nobleman, whoſe name is loſt to poſterity, wrote the account of his Travels, and his obſervations on the Eaſtern Countries, from his own mouth, and in Latin, ſometime about the year 1298. A little while after it was tranſlated into Italian, but the Latin original being ſoon become extremely ſcarce, Franciſcus Pipinus, *of* Bologna, *a Fryar, made a new tranſlation of it, which is printed in* Johan. Huttichii novus orbis Regionum, *publiſh'd at Baſil in* 1532, *and afterwards in* 1555, *but is withal ſo ill done, and ſo widely differing from the original, that* Giovanni Battiſta Ramuſio, *having recover'd one of the firſt Italian Copies, thought it would be of ſervice to the Publick, to print it in that Language, as he hath done in the ſecond volume of his valuable collection of Voyages and Travels, with an addition of many curious remarks on the family of* Marc Paul, *and his adventures after his return to Venice. In* 1671, *another Latin Edition of this Author was publiſhed at Cologn, by* Andreas Mullerus, *with ſeveral various lections from a manuſcript in the Library of the Elector of* Brandenburg, *and ſome curious remarks of his own. Before I diſmiſs this celebrated Traveller, upon whom, I am afraid, I have ſenſibly dwelt too long, it may not be amiſs to obſerve, that three Maps of the Eaſtern Countries, compoſed chiefly from his account and obſervations, are extant in that rare and famous edition of* Ptolemy's *Geography, which was publiſhed at Lyons in* 1535, *by* Michael Villanovanus, *or* Michael Servetus, *who was afterwards burnt at Geneva as an Atheiſt.*

How far the deſcription of Japan in Marco Polo was conducive to the diſcovery of America.

From the time of Marco Polo, *through the ignorance and darkneſs of thoſe ages, this important diſcovery lay neglected, nay indeed all his writings in a manner buried in oblivion, for near two hundred years, till upon the reſtoration of learning, and the invention of the art of Printing, they were, together with many other curious and valuable Manuſcripts, brought to light: Very advantageouſly for the publick and himſelf, they fell into the hands of* Chriſtopher Columbus, *that immortal diſcoverer of the Weſtern World. He had long meditated that great deſign, influenced by a variety of things, which made him probably conclude, that there muſt be Weſtwards of Europe a Country then as yet undiſcover'd,*

and full of well-grounded hopes, he had made application for Ships and Money, though for ſome time in vain, at the Courts of ſeveral European Princes, and amongſt others that of Henry VII. *of England, till at laſt he was equipp'd by* Iſabella, *Wife to* Ferdinand *King of Spain, who pawned her Jewels to fit him out. It is very much for the honour of* Marco Polo, *that his writings, and in particular his account of the Iſland* Zipangri, *at leaſt ſupported* Columbus *in his hopes and conjectures. The wealth and riches, which* Marco Polo *ſaith, that Iſland was famous for even in his days, made an attempt of that kind worth undertaking, and ſuppoſing (though erroneouſly, as appear'd by later diſcoveries) that the Empire of China lay fifteen hours Eaſt-ward of Europe, and conſequently* Zipangri *ſtill more, it was but natural for him to conclude, that the way thither muſt be ſhorter ſailing Weſt-wards from Europe, than by going Eaſt-wards all round Africa. Perhaps alſo he might have received ſome hints from a Sea Chart, and a Map of the World, which it is ſaid* Marco Polo *brought with him into Europe, and wherein were repreſented many Countries in the Eaſt-Indies, which were afterwards diſcover'd by the Portugueze. The ſucceſs of this enterprize of* Columbus *none of my Readers can be ignorant of, and I will only add, that theſe ſeveral conſiderations abovemention'd made ſo ſtrong an impreſſion on his mind, that when he landed at* Hiſpaniola, *he thought it was the very* Zipangri *of* Marco Polo.

Diſcovery of Japan by the Portugueze.

Mean while a new world was adding to the Monarchy of Spain, by the diſcovery and conqueſt of America, the Portugueze on their ſide, enlarged their dominions as ſucceſsfully in the Eaſt Indies. The diſcovery of Japan, though it was but accidental, is one of many, the honour of which is due to that Nation. It is not indeed agreed on all hands, what year that diſcovery was made, ſome authors bringing it as high as the year 1535, *others to* 1542, *others to* 1543, *and ſome ſtill lower. In this uncertainty of opinions, that of* Diego do Couto, *the celebrated continuator of* Joan de Barros *his Decades, ſeems to me to deſerve moſt credit. That Gentleman, who was Hiſtoriographer to Philip* II. *King of Spain and Portugal, and ſpent the beſt part of his Life in the Indies, had in his cuſtody the Archives of* Goa, *whence he collected the Materials for that great Work of his, of the diſcoveries, conqueſts, and remarkable actions of the Portugueze in the Indies, which he brings down to the end of the ſixteenth Century. This Author informs us* (Decada quinta da

Aſia

Aſia, *printed at Lisbon* 1612, f. p. 183) *that in the year* 1542, *when* Martinus Alfonſus de Souſa *was Viceroy of the Eaſt Indies, three Portugueze,* Antonius da Mota, Franciſcus Zeimoto, *and* Antonius Peixota, *whoſe names well deſerved to be tranſmitted to poſterity, were caſt thither in a ſtorm, on board a Junk laden with hides, and bound from Siam to China.*

Their firſt eſtabliſhments there.

The Portugueze, where-ever they came to ſettle in the Indies, either by Conqueſt or Treaties, turn'd their thoughts and utmoſt endeavours chiefly to two things, the increaſe of their Trade and the propagation of the Goſpel, and I believe it may be aſſerted, that they met no where with ſo ſudden and unexpected a ſucceſs in both, as they did in the Empire of Japan. As to the firſt, indeed, the flouriſhing condition of their Trade, and the immenſe wealth they got by it, their own writers are in great meaſure ſilent about, perhaps for fear of diſcovering ſo valuable a branch of commerce to other Nations: but the latter, the propagation of the Goſpel, was thought too worthy, too deſerving a ſubject, not to be enlarged upon in a variety of relations ſtill extant, wherein its early foundation, its ſurprizing progreſs, the perſecutions raiſed againſt it, the fervor of the new Converts, their unparalleled conſtancy and reſolution, and the final extirpation of Chriſtianity, effected by no leſs means than a cruel butchery of all thoſe, who would not renounce it, are conſider'd in all their wide extent, and moſt minute circumſtances.

III. The writers on the Empire of Japan:

This leads me to the Liſt I propoſed to give of what Authors I met with in the Library of the worthy Sir Hans Sloane, *relating either to the Eccleſiaſtical, Political, or Natural Hiſtory of Japan.*

Letters of the Jeſuits.

Among the Eccleſiaſtical writers, the Letters of the Jeſuits deſerve to be firſt mention'd. It is well known, that theſe Fathers are order'd once a year to ſend to their General an account of what paſſed in their Miſſions; their Letters, although they turn chiefly upon religious Matters, their progreſs in the converſion of Infidels, the difficulties they meet with, pretended Miracles, and the like, yet many Remarks are thrown in relating to the Condition, Government, Religion, and Natural Hiſtory of the Countries, where they are ſtationed, together with the Manners and Cuſtoms of the Natives, and the like. As to thoſe Letters which were ſent from Japan, and which I ſhall here confine myſelf to, many of them were firſt printed ſeparately, but afterwards collected together. To men-

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tion all the ſeparate Editions or Tranſlations, would be too tedious, and in the end needleſs.

The firſt Collection was publiſhed at Louvain in 1570 (*in two Vol. Octavo*) *together with ſome Letters from other parts of the Indies, and a Preface of* Hannardus de Gameren, *wherein he diſcourſes of the riſe and progreſs of the Society of Jeſus in general, and the occaſion of* S. Francis Xaviers *going to the Indies, and afterwards to Japan, in particular. This Edition was followed by another in* 1570, *wherein the Preface of* Gameren *was omitted, but ſome new Letters added.*

The next Collection is that of Petrus Maffeus, *which was firſt printed at Paris,* (1572, *Octavo*) *together with* Emanuelis Acoſtæ Hiſtoria rerum à Societate Jeſu in India geſtarum ad annum 1568. *It was afterwards printed ſeparately at Cologn,* 1574, *Octavo. This Edition is divided into five Books, and contains all the Letters relating to the affairs of Japan, which were ſent from thence, from the year* 1548, *when* S. Francis Xaviers *went thither from Goa, to the year* 1565, *with a Specimen of the Japaneſe Characters, at the latter end, being the grant of a Church made to the Jeſuits by the Prince of* Bungo. *It was again reprinted at Cologn* 1589, *Folio, together with his* Hiſtoria Rerum Indicarum, *and his Life of* Ignatius Loyola, *Founder of the Society of Jeſus. This laſt Edition is divided only into four Books, and hath been augmented with ſeveral Letters, which bring down the affairs of Japan to the year* 1573. *The Letters of* Aloiſius Froes, Gaſpar Villela, Melchior Nunnez, *&* Organtinus of Brixia, *are the moſt curious and entertaining in the Collection of* Maffeus.

The Collection made by Johannes Hayus, *a Native of Scotland, is next to be conſidered. It was printed at Antwerp* 1605, *Octavo, by the following Title,* De Rebus Japonicis, Indicis & Peruanis Epiſtolæ Recentiores. *It begins with a long Letter of* Aloiſius de Froes, *dated at* Bungo *May* 25. 1577, *and comes down to the latter end of the year* 1601. *It runs through a variety of remarkable events, which make it highly worthy the peruſal of the curious. The Church of Japan in a moſt flouriſhing condition, even amidſt the beginnings of a dreadful perſecution, ſome of the Princes of the Empire of Japan not only converted to the Chriſtian Faith, but paying homage to the Pope at Rome by a ſolemn Embaſſy, the life, remarkable actions, and death of* Taicoſama, *that illuſtrious Prince, who from a low ſervile condition of life,*

by his own merit and excellent conduct, raiſed himſelf to the Empire of Japan, his war with the Coræans, the reception and ſucceſs of an Embaſſy, which was ſent to him upon that account by the Emperor of China, the tragical death of Quabacondono, *his only nephew, whom he had already appointed to be his Succeſſor, and the Revolution, which happened in Japan, upon the death of this great Monarch, are ſome of the moſt conſiderable. There are many ſeparate accounts extant of theſe and ſome other things, which happened in Japan in that ſpace of time, but as they are all contained in this Collection, I ſhall avoid troubling the Reader with a particular account of them, and only beg leave to add a word or two concerning that memorable Embaſſy above-mentioned, which was ſent to Rome by ſome Princes of the Japaneſe Empire in* 1585, *and which was ſomething ſo unexpected and unuſual, that the Eyes of all Europe were then turned upon it.*

Moſt accounts of this Embaſſy, which were printed in ſeveral parts of Europe, contain little elſe, but a narrative of its reception at Rome, and the ſeveral audiences, the Ambaſſadors had of Gregory XIII. *who died ſoon after their arrival, and of Sixtus* V. *his Succeſſor. It will ſuffice to mention the two following, as the moſt ample and extenſive.*

Relationi della venuta degli Ambaſciatori Giaponeſi a Roma, ſino alla partita di Lisbona. Con le accoglienze fatte loro da tutti i Principi Chriſtiani, per dove ſono paſſati. Raccolte da Guido Gualtieri, Roma 1586, *Octavo. This work contains, beſides a ſhort deſcription of the Empire of Japan, an account of the voyage of the Ambaſſadors into Europe, and of what happened to them during their ſtay there, untill their departure from Lisbon.*

De Miſſione Legatorum Japonenſium ad Romanam Curiam, rebuſque in Europa ac toto Itinere animadverſis, Dialogus, ex Ephemeride ipſorum Legatorum collectus, & in Linguam Latinam verſus ab Edvardo de Sande, Societatis Jeſu Sacerdote. In Macaenſi partu Sinici Regni, in domo Societatis Jeſu, cum facultate ordinarii & ſuperiorum, anno 1590, *Quarto. This rare and curious Treatiſe, which was printed at Macao in China, both in Latin and Japaneſe, lays open, at once, the ſtate of Europe and the Indies, as it was at that time. The Jeſuits proud of the ſucceſs of this Embaſſy, which was entirely a work of theirs, intended that the Japaneſe ſhould be informed, as it were, by the Ambaſſadors themſelves,*

of the favourable reception they had met with in Europe, and the remarkable things they had ſeen in their voyage and return. And certainly it contains as complete an account, as it was then poſſible to give, of the ſtate of Europe, its largeneſs and diviſion, its government Monarchical, Ariſtocratical, or Democratical: Of the pomp and magnificence of the European Princes, the ſplendor of their Court, their riches and power: Of the manners, cuſtoms, and way of life of the nobles and inferior ſort of people: Of the flouriſhing condition of trade and commerce: Of the way of carrying on war in Europe, both by Sea and Land: Of the principal Towns in Europe, particularly of Lisbon, Evora, Villaviziosa, Madrid, Piſa, Florence, Rome, Naples, Padua, Verona, Mantua, Cremona, Milan, Genoa, being the places which the Ambaſſadors themſelves had paſſed through, and where they had been ſhewn, in the moſt ample manner, what was curious and remarkable: Of the power and authority of the Pope at Rome, the magnificence of his Court, the ceremonies obſerved upon his demiſe and burial, as alſo upon the election of a new Pope, the ſplendor of his Coronation, the pomp of his going to take Poſſeſſion of the Church of S. John de Lateran: Of the power and grandeur of Philip II. then King of Spain, and the largeneſs of his dominions in Europe and both the Indies: Of the Republick of Venice, the nature of its government, the ſituation, riches and antiquity of that Town and Commonwealth: Of the numerous conqueſts and diſcoveries of the Portugueze in the Indies: Of ſeveral Countries in the Indies, particularly the Empire of China; and a variety of other things, too many to be here mentiontd. It was wrote by way of Dialogues, wherein the Ambaſſadors Mancius *and* Michael, *their two companions* Martinus *and* Julian, Leo, *a brother of the Prince of* Arima, *and* Linus, *a brother of the Prince of* Omura, *are introduced as Interlocutors. The author hath not omitted, in proper places, to give ſome account of the Empire of Japan itſelf, and particularly to compare the manners and cuſtoms of that Country with thoſe of Europe. In ſhort, were the whole work now reprinted, I do not doubt, but that it would yet meet with a favourable reception.*

But to proceed. There are many Letters of the Jeſuits, ſubſequent to the ſeveral Collections mentioned above, and many other writers on the ſame ſubject, a liſt whereof is hereby ſubjoined, ranged as nearly as poſſible in the order of time, in which the things, they treat of, happened.

Rela-

Relation del Martyrio, que ſeys Padres deſcalcos Franciſcos, tres hermannos de la Compania de Jeſus, y deciſiete Japones Chriſtianos padecieron en Japon. Por F. Juan de Sancta Maria. Madrid 1601, 8vo. *The Franciſcans, whoſe Martyrdom is deſcribed in this account, were ſent Ambaſſadors from the Governor of Manilhas to the Emperor* Taico, *and by him received and treated as ſuch, but having afterwards, contrary to his repeated commands, continued openly and without reſerve to preach at* Miaco, *they were ſentenced to be executed at* Nagaſaki, *as diſturbers of the publick tranquillity, together with three Jeſuits and ſeventeen Japaneſe, who had been all taken up for the ſame cauſe.*

Hiſtoria de las Iſlas del Archipelago y Reinos della gran China, Tartaria, Cochinchina, Malaca, Siam, Camboxa, y Japan, y delo Succedido en ellos a los Religioſos deſcalcos de la orden del Seraphico Padre ſan Franciſco de la Provincia de ſan Gregorio de las Philippinas. Par F. Marcello de Ribadeneyra. Barcelona 1601, 4to. *Only the fourth, fifth and ſixth Book of this Hiſtory, relate to the affairs of the Church of Japan, and in particular to the execution of the Franciſcans above-mentioned.*

Hiſtoria de las Miſſiones, que han hecho los Religioſos de la Compania de Jeſus, para predicar el Sancto Evangelio en la India oriental, y en los Reinos della China, y Japon. Primera y ſegunda parte. Por el P. Luis de Guzman. Alcala 1601, *fol. The fifth and ſixth Book of the firſt volume, and the whole ſecond volume of this Hiſtory, contain a very ample and circumſtantial account of the affairs of the Church of Japan, from its foundation by S. Francis Xavier, to the end of the ſixteenth Century.*

Relacion annual de las coſas, que han hecho los Padres de la Compania de Jeſus en la India Oriental y Japon en los annos de 1600 y 1601, y del progreſſo de la Converſion y Chriſtiandad de aquellas partes. Valladolid 1604, 8vo. *This is a continuation of* F. Luis Guzman *his Hiſtory of the Church affairs in China and Japan. It was firſt wrote in Portugueze by* F. Ferdinand Guerreiro, *and tranſlated into Spaniſh by* F. Antony Collaco.

Tre Lettere annue degli anni 1603, 1604, 1605, & parte del 1606, mandate dal R. P. Franciſco Paſio. Bologna 1690. *Theſe three Letters are of* F. Johannes Rodericus Giron.

Litera

Literæ Japonicæ Anni 1606, Chinenſes Anni 1606 & 1607, illæ à R. P. Joh. Rodriguez, hæ à R. P. Matthæo Riccio Soc. Jeſu tranſmiſſæ ad Cl. Aquavivam, Latinè redditæ à Rhetoribus Collegii S. J. Antwerpiæ 1611, 8vo.

Literæ Japoniæ annorum 1609 & 1610. Ex Italicis Latinæ factæ ab Andrea Schotto. Antwerpiæ 1615, 8vo.

Hiſtoire des Choſes les plus memorables avenues tant ez Indes orientales, qu'autres pais de la decouverte de Portugais, en l'eſtabliſſement & progrez de la Foy Catholique, & principalement de ce que les Religieux de la Compagnie de Jeſus y ont fait & enduré pour la meſme fin, depuis qu'ils y ſont éntrez, juſquez a l'an 1600, par Pierre du Jarric, Toloſain, de la meſme Compagnie, 1. partie. Bourdeaux 1608, 4to. *This Hiſtory, which relates to all the Eaſtern Countries in general, was compiled chiefly from the Letters of the Jeſuits, the Life and Letters of* S. Francis Xavier, *as publiſhed by* F. Turſellin, *the Writings of* Maffeus, Acoſta, Guzman, Joannes de Lucena, Fernandus Guerreiro, *and others. The ſecond Volume was publiſhed at* Bourdeaux 1610, 4to. *and the Third, which comes down to the Year* 1610, *at the ſame place,* 1614, 4to. *The whole Hiſtory was afterwards tranſlated into Latin by* Matthias Martinez, *and publiſhed at* Cologn 1615, 8vo.

Rei Chriſtianæ apud Japonios Commentarius, ex Literis annuis Soc. Jeſu, Annorum 1609, 10, 11, & 12. Collectus à Nicolao Trigaultio. Auguſtæ Vindelicorum. 1615. 8vo.

Relacion del ſucceſſo, que tuvo nueſtra ſanta fe' en los Reinos de Japon deſde el anno 1612, haſte el anno de 1615, imperando Cuboſama, Compueſta por el P. Luys Pineyro. S. J. Madrid. 1617. *At the latter end of this account, which was taken from the Letters of the Jeſuits in Japan to* F. Mutio Vitelleſchi, *then general of the order, is a Liſt of all perſons that were executed in Japan for the Chriſtian Religion, from the year* 1564 *to* 1615 : *as alſo of all the Colleges, Schools, and Convents, which were taken from the Jeſuits during the Perſecution, amounting in all to* 73.

A brief relation of the Perſecution lately made againſt the Catholick Chriſtians in the Kingdom of Japan. Divided into two Books. Taken out of the annual Letters of the Fathers of the Society of Jeſus, and other authentical informations, tranſlated into Engliſh

Engliſh by W. W. London. 1619. 8vo. *This relates chiefly to what paſſed in the year* 1619.

Hiſtoria y Relacion del Japon deſde el anno 1612, haſta el de 1615. Por el P. Pedro Morejon. S. J. Lisboa 1615. 4to.

Hiſtoria del Regno di Voxu del Giapone, dell' antichita, nobilta e valore del ſuo Re Idate Maſamune, delli favori, ch'a fatti alla Chriſtianita, e deſiderio che tiene d'eſſer Chriſtiano, e dell' aumento di noſtra ſanta fede in quelle parti, e dell' Ambaſciata, che ha inviata alla ſantita di N. S. Papa Paolo V. e delli ſuoi ſucceſſi, con altre varie coſe; fatta par il Dottor Scipione Amati, Romano, Interprete e Hiſtorico dell' Ambaſciata. Roma 1615, 4to. *This was a ſecond Embaſſy from Japan to Rome. It was ſent by* Idate Maſamune, *Prince of* Voxu, *that is*, Osju, *the moſt Northern Province of the Empire of Japan, and* F. Ludovicus Sotelo, *a Franciſcan, was at the head of it. They went into Europe by the way of the Weſt-Indies, and were admitted to an audience of the Pope on the 3d of November* 1615. *As to a more circumſtantial account, the Reader is referred to the work itſelf.*

Lettere annue del Giapone, China, Goa, Æthiopia al Generale della Compagnia di Gieſu, ſcritte dalli padri dell' iſteſſa Compagnia nell' anni, 1615, 16, 17, 18, 19. Volgarizate dal P. Lorenzo delle Pozze. Milano 1621, 8vo.

Hiſtoria y Relacion de los ſuccedidos en los Reinos de Japon y China deſde el anno 1615, haſta el de 1619. Por el P. Pedro Morejon. S. J. Lisboa 1621, 4to.

De Chriſtianis apud Japonios triumphis, ſive de graviſſima ibidem contra Chriſti fidem perſecutione exorta ab anno 1612, uſque ad annum 1620. Libri V. Auctore P. Nicolao Trigaultio. Cum M. Raderi auctario & Icnibus Sadelerianis. Monachij 1623, 4to.

Hiſtoire de ce qui s'eſt paſſé au Japon, tiree des Lettres eſcrites es annees 1619, 1620, & 1621. Traduite de l'Italien par le P. Pierre Morin. Paris 1625, 8vo. *At the latter end of this Hiſtory there is an account of the Country of* Jeſſo, *by* F. Hieronymus ab Angelis, *who was there in* 1621, *being a Letter wrote by him from* Matſumai, *wherein he aſſerts, that although in a former account of his he had denied it to be an Iſland, yet upon later obſervations, and*

the beſt information the Natives were able to give him, he had thought fit to alter his opinion, that to his own certain knowledge it borders upon the Sea on the Eaſt, South and Weſt, and that to the North the Currents ran ſo ſtrongly, as made him conclude, that there alſo it muſt be waſhed by it.

Hiſtoire de ce qui s'eſt paſſè es Royaumes du Japon & de la Chine, tiree des Lettres eſcrites es annees 1621 & 22. Traduite de l'Italien en Francois par Jean Baptiſte de Machault. Paris 1627, 8vo.

Vita P. Caroli Spinolæ pro Chriſtiana Religione in Japonia mortui. Italicè ſcripta a R. P. Fabio Ambroſio Spinola. S. J. Latine reddita a P. Hermanno Hugone. S. J. Antwerpiæ 1630, 8vo. *F. Charles Spinola was burnt alive in Japan, on the tenth of September* 1622.

Hiſtoria Eccleſiaſtica de los ſucceſſos de la Chriſtiandad de Japan deſde el de 1602, que entro en el la orden de Predicadores, haſta el de 1620. Compueſto por el P. F. Jacinto Orfanel, de la miſma orden. Y annadida haſta el fin del anno de 1620. Por el P. F. Diego Collado. Madrid 1633, fol. *This work relates chiefly to the Miſſions of Fathers of the Order of S. Dominic in Japan, as doth alſo, in good meaſure, the following, which brings down the affairs of their Miſſions in the Philippine Iſlands, Japan and China, from the year* 1582 *to* 1637.

Hiſtoria de la Provincia del S. Roſario de la orden de Predicadores en Philippinas, Japon y China, por Don Fray Diego Aduarte, Obiſpo della nueva Segovia. Annadida por el P. F. Domingo Goncalez. En Manila en el Collegio de S. Thomas, 1640, *fol.*

Relation verdadera y breve de la perſecution y Martyrios, que padecieron por la confeſſion de nueſtra S. Fé Catholica en Japon, quinze Religioſos de la Provincia de S. Gregorio de los deſcalcos del orden de S. Franciſco, de las Iſlas Philippinas, y otros muchos Martyres Religioſos de otras religiones, y ſeculares de diferentes eſtados, todos los quales padecieron en Japon deſde el anno de 1613, haſta el de 1624. Por el P. Diego de San Franciſco. Manila 1625, 8vo. *At the latter end of this ſmall Tract are,* Acta audientiæ a S. D. N. Paulo V. Pontifice opt. max.

max. Regis Voxu Japoni legatis Romæ die 3 Nov. 1615. in palatio Apoſtolico exhibitæ.

Literæ annuæ e Japonia, anni 1624. ex Italico in Latinum tranſlatæ. Dilingæ 1628, 8vo.

Hiſtoire Eccleſiaſtique des Iſles & Royaumes de Japon par le R. P. Francois Solier. Paris 1627, 4to. *This is a general Hiſtory of the Church of Japan, and in a Chronological order, from its foundation to the year* 1624.

Narratio perſecutionis adverſus Chriſtianos excitatæ in variis Japoniæ Regnis, annis 1628, 29, 30. Ex Italito Latine reddita a Joh. Bollando. Antwerpiæ, 1635. 8vo.

Hiſtorie der Martelaaren die in Japan om de Roomſche Catholiicke Religie, ſchrickeliicke ende onverdraagelycke piinen geleedeen heben, ofte ghedoodt ziin. Bechreeven door Reyer Giisbertz. *The Author of this ſhort Hiſtory, which is commonly printed with* F. Caron's *Hiſtory of Japan, lived for ſome time at Nagaſaki in the ſervice of the Dutch Eaſt-India Company, and was an eye witneſs to moſt of the facts, which he therein diſcourſes of, and which happen'd from the year* 1622 *to* 1629.

Relatione della Provincia del Giapone ſcritta dal. P. Antonio Franceſco Cardim. Roma 1643, 8vo. *The State of the Chriſtian Religion in Japan, Tonquin, Cochinchina, Siam, Cambodia, Laos, and the Iſland Haynan, the Embaſſy, which was ſent by the Portugueze Government of Macao to the Emperor of Japan, in the year* 1640, *in order to get, if poſſible, the act of the expulſion of the Portugueze repeal'd, the barbarous reception of the Ambaſſadors, and the cruel execution of their Perſons and whole Retinue, (thirteen only of the loweſt rank excepted, who were ſent back to Macao) on the* 3d *of Auguſt* 1640, *are the chief Subject of this relation.*

Tractatus in quo agitur de Japoniorum Religione; de Chriſtianæ Religionis introductione in ea loca; de ejuſdem extirpatione. Adjuncta eſt de diverſa diverſarum gentium totius Telluris religione brevis informatio. Auctore Bernardo Varenio, M. D. Amſtelodami 1649, 12mo. *This is only an Abſtract of the moſt material things the Author met with in Maſ-*

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ſeus, ſome of the Letters of the Jeſuits, the account of Reyer Gisbertz *and* Francis Caron, *reduced under certain heads.*

Dell' Iſtoria della Compagnia di Gieſu, l' Aſia, deſcritta dal P. Daniello Bartoli, Parte I. & II. Roma 1660. f. *The firſt part of this general Hiſtory of the Society of* Jeſus, *brings down the affairs of their Miſſions into Japan and other parts of Aſia from the firſt Voyage to the Indies of* S. Fr. Xavier, *whither he ſet out in* 1540 *to the year* 1569. *The ſecond is wholly confined to the Church of Japan, giving a general and compleat Hiſtory thereof, from the year* 1569, *through the reigns of the Japaneſe Emperors* Nobunanga, Taicoſama, Daifuſama, *or as he was alſo called* Ongoſchioſama, *and* Xongunſama, *to its final abolition under the reign of* Toxungoſama *in the year* 1540, *when the Portugueze alſo were expelled the Country.*

Hiſtoire de l'Egliſe du Japon, par M. l' Abbé de T. Paris 1689, 4to. 2 Vols. *This is the Hiſtory of the Church of Japan of* F. Solier, *put into better French, enlarged from ſeveral other Memoirs, and continued to the death of the Emperor* Toxogunſama, *which happened in* 1658. *It was wrote by* F. Craſſet *a Jeſuit, whoſe name was prefixed to the ſecond Edition. An Engliſh Tranſlation, by an unknown Hand, was printed at London* 1707, *in* 2 *Vols.* 4to.

Dutch Writers. *The Dutch having not only uſed the trade to Japan as early as the year* 1602, *but having enjoy'd it excluſive of all European Nations ever ſince* 1640, *it is but natural to expect more ample and ſatisfactory accounts from their Writers, whom I proceed now to take into conſideration.*

John Hughes Linſchooten (Linſcotanus) *is the firſt I meet with. He was a native of* Enkhuyſen, *and went into the Indies with* Vincent Fonſeca, *Archbiſhop of* Goa, *in* 1583, *ſome time before the eſtabliſhment of the Dutch Eaſt India Company. It would be foreign to my purpoſe to mention all the differing editions and tranſlations of his Travels, I will only obſerve, that they make out the ſecond, third, and fourth parts of* de Bry's India Orientalis, *and that* B. Paludanus, *a noted Phyſician at* Enkhuyſen, *hath added ſome remarks, particularly on thoſe things which relate to Natural Hiſtory. His account of Japan, which is but ſhort, and not without conſiderable miſtakes, goes no farther, than the informations, the Portugueze at* Goa, *were then able, or willing to give him.*

In

In another work, entituled Le Grand Routier de Mer, *which is by ſome likewiſe aſcribed to* Linſchooten, *there are many curious, and doubtleſs then very uſeful, obſervations, relating as well to the Navigation to the Indies in general, as in particular to that of Japan, to wit, An Account of a Voyage from* Liampon *in China to Japan, with a deſcription of the Coaſts of* Bungo, Miaco, Cacay, *and the Iſland* Toca: *The Courſe from* Lampacon *in China to Japan, and the Iſland* Firando: *The Voyage of a Portugueze Pilot from* Macao *to Japan, and the Province* Bungo: *Another deſcription of the Courſe from* Macao *along the Coaſts of China to the Iſland of* Firando, *and the harbour of* Umbra (Omura) *in Japan*: *A Voyage from* Macao *to Japan, the Iſland* Cabexuma, *and the harbour of* Langueſaque (Nagaſaki): *The Voyage of* Francis Pays, *a Portugueze from* Macao *to Japan, in* 1585: *Directions how to diſcover* Meaxume. *and how to enter the harbour of* Nagaſaki: *Several Voyages from* Nagaſaki *to* Macao *in* 1584, 1585, *and* 1586: *A Voyage from* Firando *to* Macao.

The account of Japan by Francis Caron, *who was Director of the Dutch Trade there, is in proportion to its ſhortneſs, beyond queſtion one of the beſt extant, though not altogether without miſtakes. It was written originally in Low Dutch, by way of anſwer to ſeveral queſtions propoſed to him by M.* Lucas, *then Director General of the Dutch Eaſt India Company. It was afterwards tranſlated into moſt European Languages. The Engliſh tranſlation, by Capt.* Roger Manley, *was printed at London* 1663, 8vo. *Some account of this author's life and character hath albeen already given by Dr.* Kæmpfer, *p.* 357 *of this Hiſtory.* Henry Hagenaer, *who had made a Voyage to Japan himſelf, made ſome additions to this account, which M.* Caron, *upon his return into Europe publickly diſavow'd, and communicated a true copy of his work to* Melchizedec Thevenot, *who tranſlated and publiſhed it, with a ſhort Preface, in the firſt Volume of his* Relations de divers Voyages curieux, qui n'ont point eté publiez. *The following pieces, as relating to the ſame ſubject, are extant with moſt editions of* F. Caron's *Hiſtory of Japan.* 1. *The remarks of* Hagenaer. 2. *An Account of thoſe, who ſuffered for the faith of Chriſt from* 1622 *to* 1629, *by* Reyer Giisbertz, (*of which above.*) 3. *A deſcription of the pompous reception of the ſecular Monarch of Japan at* Miaco, *on the* 25*th of October* 1626, *when that Prince went to ſee the* Dairi, *or Eccleſiaſtical Hereditary Emperor.*

rpr. Written by Conrad Crammer, *then the Dutch Eaſt India Company's Ambaſſador to the Emperor's Court, and himſelf preſent at this Solemnity.* 4. *A Letter from the Director General of the Dutch Eaſt India Company to the Directors thereof in Europe touching the trade to Japan.* 5. *A ſhort account of the vaſt profit and advantages, the Dutch Eaſt India Company would acquire, if they were poſſeſſed of the trade to China, by* Leonart Camps. *In the High Dutch Tranſlation, which was printed at* Nurnberg 1663, 8vo. *there have been farther added,* 1. *A Map of the Empire of Japan, wherein it is repreſented as contiguous to Jeſſo.* 2. *Some additional remarks of* John James Mercklin, *relating chiefly to the affairs of the Dutch after M.* Caron's *time, and in particular to the hardſhips they were obliged to undergo after the expulſion of the Portugueze.* 3. *The Travels of the ſaid* Mercklin, *who ſerved the Dutch Eaſt India Company in quality of Surgeon from* 1644 *to* 1653, *and was himſelf for ſome time in Japan.*

The account of M. Caron *was again reprinted, from* Thevenot's *edition, in the third Volume of the* Recueil de Voyages au Nord, *printed at Amſterdam* 1715, 8vo. *and the following pieces added:* 1. *A Letter of* M. de l'Iſle, *touching the queſtion, Whether or no Japan be an Iſland? (This queſtion hath been amply diſcuſſed at the beginning of this Introduction.)* 2. *An account of the diſcovery of the Country of* Jeſſo, *or* Eſo, *ſituated to the North of Japan, which was made by the Ship Caſtrecoom in* 1643. 3. *The Map of Japan, publiſhed by M.* Reland, *contracted.* 4. *A deſcription of the Eaſtern Tartary, by* F. Martini, *wherein, among other Provinces, ſome account hath been given of the Country of Jeſſo.* 5. *Some obſervations relating to the original deſcent of the Japaneſe.* 6. *Some memoirs touching the eſtabliſhment of a Trade to Japan. Written, by order of M.* Colbert, *by M.* Caron. *Together with a copy of the Inſtructions to be given to the ſaid M.* Caron, *who was to be ſent in quality of Ambaſſador from the King of France to the Emperors of China and Japan, and the King's Letters to theſe two Monarchs, which are dated in the 24th year of his reign, that is,* 1667. (*Dr.* Kæmpfer, p. 357 *of this Hiſtory, hath given the reaſons, for which M.* Caron *did not only quit the Service of the Dutch Eaſt India Company, but betray one of the moſt valuable branches of their commerce, as the trade to Japan then was, to other powers.)* 7. *The orders of the Emperor of Japan, touching the excluſion of the Portu-*

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gueze from his dominions for ever. 8. *An account of what happened at* Formoſa, *when as yet in the hands of the Dutch Eaſt-India Company, between* Peter Nuyts, *Governor of that Iſland, and ſome Japaneſe, who had been unjuſtly detained by him.* (*This account differs in ſome things from that given by* Dr. *Kæmpfer, p. 56 of the Appendix to this Hiſtory.*) 9. *An Hiſtorical account of the ſudden demolition of the Dutch Eaſt-India Company's new built Warehouſe at* Firando *in* 1640.

Deſcriptio Regni Japoniæ, cum quibuſdam affinis materiæ, ex variis Autoribus collecta, & in ordinem redacta, per Bernhardum Varenium, M. D. Amſtelodami 1629, 12mo. *This is only an abridgment of the moſt material things the Author met with in ſeveral of the above-mentioned writers, and particularly in* Marco Polo, *the Letters of the Jeſuits,* Linſchooten, Giisbertz, *and* Caron, *reduced under certain heads.*

The memorable Embaſſies of the Dutch to the Emperors of Japan, wherewith I ſhall conclude this liſt of the Dutch writers, were written originally in Low Dutch by Arnoldus Montanus, *and publiſh'd at Amſterdam* 1669, *fol. They were ſoon after tranſlated into Engliſh, and publiſhed by* John Ogilby, *by the following Title:* Atlas Japannenſis; being remarkable Addreſſes, by way of Embaſſy, from the Eaſt-India Company of the United Provinces to the Emperor of Japan, containing a deſcription of their ſeveral Territories, Cities, Temples and Fortreſſes; their Religions, Laws and Cuſtoms; their prodigious Wealth and gorgeous Habits; the nature of their Soil, Plants, Beaſts, Hills, Rivers and Fountains, with the Character of the ancient and modern Japanners. Collected out of their ſeveral Writings and Journals by Arnoldus Montanus. Engliſhed and adorned with above a hundred ſeveral Sculptures, by John Ogilby, Eſq;. London 1670, fol. *The French Edition was publiſhed at* Amſterdam 1680, fol. *with ſome additions and alterations. The ſame Cuts ſerved for the three Edition. This work doth by no means anſwer, neither the expence beſtowed on the impreſſion, nor the promiſes made in the very Title-page, nor doth it deſerve the favourable reception it hath met with. It is full of large digreſſions, often altogether foreign to the purpoſe, and although it was pretended to have been collected from the Journals and Memoirs of the Am-*

Ambaſſadors themſelves, yet, I believe, it will be found, upon peruſal, that if it was cleared, of what the Author hath barely, and without any order, tranſcribed from the Letters of the Jeſuits, and moſt of thoſe other writers mentioned in the preceding Catalogue, the reſt would be reduced to a few Sheets. But what is moſt material, moſt of the Cuts, which are the greateſt embelliſhments, and, as it were, the Soul of performances of this kind, do greatly deviate from truth, repreſenting things not as they were, but as the Painter fancied them to be. For as to the deſcriptive part, it muſt be owned, that the Author hath laid the publick under ſome obligations, by bringing together into one Volume, what could then be ſaid on the ſubject, and was diſperſed in many.

Trade of the Engliſh to Japan and ſome of their Writers.

Beſides the Portugueze and Dutch, the Engliſh alſo were once poſſeſſed of the Trade to Japan, though they loſt it again in a few years, for what reaſons is not known. Their Factory was ſet up at Firando, *under the care of Capt.* John Saris, *who went to Japan by the way of the* Molucca's, *in the* Clove, *one of the three Ships (the* Hector, *the* Thomas, *and the* Clove) *fitted out by the Eaſt-India Company in* 1611, *for their eighth voyage to the Indies. Capt.* Saris *upon his arrival in Japan, which was in June* 1613, *repaired forthwith to the Court of the Emperor* Ongoſchioſama, *who then reſided at* Surunga, *and was admitted to an audience of that Monarch on the* 8th *of September, of whom he obtained ample privileges, very honourable to the Britiſh Nation, whoſe fame had already reached theſe remote parts of the world, and exceedingly advantageous to the Eaſt-India Company, one of which, and certainly not the leaſt conſiderable, was, that they ſhould have leave to ſet out upon diſcovery of the Country of* Jedſo, *or any other part in or about the Empire of Japan, a privilege, which the Portugueze, even at the time of their higheſt intereſt with the Japaneſe, were not able to procure on any terms whatever. The good ſucceſs Capt.* Saris *met with in his Negotiations at the Imperial Court, was owing, in great meaſure, to the aſſiſtance of one* William Adams, *a Kentiſh man, who had been formerly in the ſervice of the Dutch, and was chief Pilot to a fleet of five Sails ſent to the Eaſt-Indies, through the Streights of* Magellan, *under the Command of* Jaques Mahay, *in* 1598. *The event of this voyage, the ſtranding of the Ship, on board which* Adams *was, upon the Coaſts of* Bungo, *and his adventures in Japan, where he got into great favour with the*

Emperor,

Emperor, may be ſeen at large in Purchaſe *his Pilgrims,* (Vol. I. p. 126) *as ſet forth by himſelf in two Letters written from Japan, one of which is dated October 22, 1611. The ſame Author hath given us* (p. 334, *& ſeq. of the firſt Volume of his Pilgrims*) *not only a general account of the aforeſaid eighth voyage, made by order, and for the Eaſt-India Company, but likewiſe a more particular narrative of the voyage of Capt.* Saris *to Japan, of his journey to the Court of the Japaneſe Emperor, and his tranſactions there, together with the obſervations he made during his ſtay in Japan, and the ſettlement of a Factory at* Firando, *the whole out of his own Journals. Upon the departure of Capt.* Saris *for Europe, one* Richard Cocks, *a Merchant, was left at* Firando, *with eight Engliſhmen, three Interpreters and two Servants. Several Letters of this* Richard Cocks, *and others, have been printed by* Purchaſe (p. 395, *& ſeq. of the ſaid firſt Volume of his Pilgrims.*) *wherein an account is given of what paſſed at* Firando *after Capt.* Saris *was gone to the Emperor's Court, as alſo of later occurrencies there after his departure for England, from the year* 1614 *to* 1620. *There is nothing elſe in* Purchaſe *relating to Japan, but a ſhort Letter of one* Arthur Hatch, *a Miniſter, then lately returned from thence, dated at* Wingham *in Kent, Nov.* 25. 1623, *wherein there are ſeveral very pertinent remarks on the Government of the Japaneſe Empire, and the ſtate of affairs at that time.*

There was likewiſe a ſhort account of Japan printed in Swediſh (Wiiſingsborgh 1667, 4*to*) *by* Oloff Erichſon Willman, *together with the voyages of* Nils Matſon *into Aſia and Africa, the voyage of the ſaid* Willman *to the Eaſt-Indies, China and Japan, and an account of a journey through Muſcovy into China.*

Writers relating to the natural Hiſtory of Japan.

The Natural Hiſtory of Japan, and the State of Phyſick in that Country, have never been profeſſedly treated of by any writer. Beſides what Dr. Kæmpfer hath done himſelf, and which I have already touched upon in my account of his Life, and in ſome parts of this Introduction, the following performances of Cleyer *and* Ten Rhyne, *are the only one tending this way, that came to my Knowledge.*

Specimen Medicinæ Sinicæ, ſive Opuſcula Medica ad mentem Sinenſium; continens, I. De Pulſibus Libros quatuor e Sinico tranſlatos. II. Tractatus de pulſibus ab erudito Europæo collectos. III. Fragmentum Operis Medici ibidem ab erudito Eu-

ropæo conſcripti. IV. Excerpta Literis eruditi Europæi in China. V. Schemata ad meliorem præcedentium intellegentiam. VI. De Indiciis morborum ex Linguæ coloribus & affectionibus. Cum Figuris æneis & ligneis. Edidit Andreas Cleyer, Haſſo-Caſſelanus. U. M. Licentiatus, Soc. Ind. in Nova Batavia Archiater, Pharmacop. Director & Chirurg. Ephorus. Franco furti, 1682, 4to. *This curious work, though it relates properly ſpeaking to the Phyſick of the Chineſe, yet it deſerves to be referr'd to Japan, as the State of Phyſick is nearly the ſame in that Country as it is in China. The Figures alſo agree in great meaſure, with thoſe of an Anatomical Treatiſe of the Japaneſe, now in the hands of Sir* Hans Sloane.

Excerpta ex obſervationibus Japonicis, Phyſicis, &c. Wilhelmi Ten Rhyne, De Frutice Thee. *This curious account of the Tea was printed by* Jacobus Breynius *his in* Centuria prima Exoticarum aliarumque minus cognitarum Plantarum. Gedani 1678. *fol. The ſame Author hath alſo given us* (*p.* 2. *of his* Centuria) *an Account of the Camphire Tree growing in Japan, chiefly from the obſervations of the ſaid* Ten Rhyne, *who ſent him a Branch of it.* (Ten Rhyne *in the Title to the Excerpta abovementioned, is wrongly called* Phyſician, Botaniſt and Chymiſt to the Emperor of Japan, *where he was only, like Dr. Kæmpfer, Phyſician to the Dutch Factory and Embaſſy.*

Wilhelmi ten Rhyne, M. D. Diſſertatio de Arthritide: Mantiſſa ſchematica de acupunctura, & Orationes tres I. De Chymiæ ac Botaniæ antiquitate & dignitate. II. De Phyſiognomia. III. De Monſtris ſingula ipſius autoris notis illuſtrata. Londini, 1683. *This diſſertation of the Gout was written chiefly with regard to the cure of this diſtemper by the* Moxa, *which had been very much recommended by* Hermannus Buſhovius, *a Miniſter of the Goſpel at Batavia. To the* Mantiſſa Schematica *have been added three Schemes, ſhewing what parts of the human body are to be burnt with the* Moxa, *according to the Chineſe and Japaneſe, and likewiſe a figure of the needle, which the Japaneſe make uſe of in the* Acupunctura.

Writers relating to the Language of the Japaneze.

As to the Language of the Japaneſe, the knowledge whereof one ſhould have thought a thing of the utmoſt conſequence, not only to thoſe, who uſed the trade to Japan, but chiefly to the Jeſuits and other religious Perſons,

Perſons, employ'd in propagating of the Goſpel, who could not flatter themſelves with any hopes of ſucceſs, unleſs enabled, by a competent skill therein, to converſe and diſcourſe with the Natives, it may appear ſtrange, that ſo little hath been done to facilitate the underſtanding of it. There is indeed a ſpecimen of the Characters at the latter end of the ſecond edition of Maffeus *his collection of Letters, (v. p.* xxxii. *of this Introduction) and another in* Purchaſe, *being a copy of the Privileges granted by the Emperor* Ongoſchioſama *to the Engliſh, but they were intended rather for curioſity than uſe.* F. Didacus Collado, *a Franciſcan, is the only one who publiſhed,* A Grammar of the Japaneſe Language: *as alſo* a Dictionary *in Latin, Spaniſh, and Japaneſe, in two volumes, and likewiſe,* the way of examining a Japaneſe in the auricular confeſſion, *all which were printed at* Rome, 1632, 4to. *at the expence of the congregation* de propaganda fide, *but the Japaneſe words, in all theſe works, are expreſſed only in Latin Characters.*

Beſides what is to be met with in ſeveral places of this Hiſtory of Japan, relating to the Language of the Country, I have added (Tab. XLV.) *three Alphabets of the ſimple Characters, and ſome ſpecimens of the compound ones. But of this, more in my Explanation of the ſaid Table, to which I refer the Reader.*

Before I quit this ſubject, it will not be improper to add a Liſt of the Japaneſe writers themſelves: I have met with the Titles of ſome in Dr. Kæmpfer's *manuſcript memoirs, but far the greater part, (which I have marked with a* *) *were brought by him into Europe, and are now in the valuable collection of Sir* Hans Sloane. Liſt of the Japaneſe Writers.

* Nippon Odaiki. *The Annals of the Japaneſe, giving an account of their origin and remarkable actions, of the ſucceſſion of all the Emperors of Japan from* Sinmu *to our days, and of what paſſed in every one's reign.*

* Nippon Okaitſu, *in the literal ſenſe,* an adumbration of the great things of Japan, *is of kin a to the foregoing work, and relates likewiſe to the heroic and remarkable actions of the Japaneſe from the Foundation of their Empire. (An abſtract of the principal things, concontained in theſe two works, hath been given in the ſecond Book of this Hiſtory of Japan.*

Tai Fee ki. *An account of the war between the families of* Feki *and* Gendſi, *which laſted forty years, and ended with the extirpation of the* Feki *family. It is a large work, divided into fourſcore parts, which are commonly bound up in forty Volumes.*

Feeki mono Gattari: A Diſcourſe of the affairs of the Feeki's, *which turns upon the ſame ſubject with the laſt.*

* Oſacca mono Gattari: A Diſcourſe of the affairs of Oſacca. *This is an ample account of the inteſtine wars, which aroſe in Japan, upon the demiſe of* Taicoſama, *between the Counſellors of ſtate appointed by that Monarch, and* Ongoſchioſama, *whom he had made Tutor to* Fide Jori, *his only Son and Heir, of the celebrated ſiege of the Caſtle of* Oſacca *by* Ongoſchioſama, *the taking of that Caſtle, the untimely end of* Fide Jori, *and the manner of* Ongoſchioſama's *ſeizing the Crown of Japan upon* Fide Jori's *death. This* Ongoſchioſama *is the ſame Emperor, who granted the liberty of trading to Japan both to the Engliſh and Dutch.*

* Simabaraki, *or* Simabaragaſen, *an account of the war at* Simabara. *The rebellion of the Chriſtians of* Arima, *who retired to the number of* 37000, *into a Caſtle upon the Gulph of* Simabara, *the ſiege and ſurrender of this Caſtle, and the unparallel'd butchery of the beſieged, whereby the Chriſtian Religion was totally aboliſh'd in Japan, are the ſubject of this diſcourſe. Amongſt many other writings of Dr. Kæmpfer, now in poſſeſſion of Sir* Hans Sloane, *is a tranſlation of theſe two works.*

The Hiſtory of Abino Sime, *Son of the Emperor* Abino-Jaſſima.

Sin dai ki. *A Hiſtory of all the Gods of the Japaneſe, as they were of old worſhipped in the Country.*

Tenſinki. *A particular Hiſtory of the life and heroic actions of* Tenſin, *who is the chief of the* Sintos *Gods of the Japaneſe.*

Nippon Idſumi no kuni Oojaſijro, *that is, the wars of the Gods in* Oojaſijro *in the Province* Idſumi.

* Dai fanja Firamitz. *A Treatiſe of all the Gods worſhipped by the* Budſdoiſts.

Sikki moku. *The Laws and Conſtitutions of the Japaneſe Empire.*

Kiuſaj. *A Treatiſe of the civil Cuſtoms and Ceremonies of the Japaneſe.*

Soogakf.

Soogakf. *A Treatiſe containing the precepts of morals, as taught and practiſed by the* Siutoiſts, *or Philoſophers of the Japaneſe: It is divided into five parts.*

Fontsjo O in fiſi, *that is, in the literal ſenſe,* the artifice of the Shadow of the Japaneſe Cherry-Tree. *It is a Treatiſe of the art of governing by* Itakura Suwono Cami, *Governor of* Miaco, *who in the decline of his life retired from buſineſs, and wrote this Book under a large Cherry-Tree in his Garden, whence alſo he hath borrowed that Title.*

Tſure dſurè Ioſijdano Kenko, *that is,* the Solitudes of Ioſijdanokenko, *who was once a Soldier in the Emperor's ſervice, but retired afterwards into a Convent, and turned Monk. It is a Collection of moral Sentences, very conducive to regulate the behaviour of mankind in various ſcenes of life.*

Faku nin Isju, *that is,* the verſes of an hundred men. *It is a Book of Poetry, compoſed by an hundred perſons of the Court of the Eccleſiaſtical Hereditary Emperor, every one of whom furniſhed his quota.*

Kojogun. *A Treatiſe of the Government of Japan.*

* Nipponki. *An account of the moſt remarkable things to be met with in the Empire of Japan.*

* Sitzi Joſſu. *A Geographical deſcription of the Empire of Japan, tranſlated in Chap.* V. *of the firſt Book of this Hiſtory of Japan.*

* Isje mono Gattari. *A diſcourſe of the affairs of* Isje, *by* Narifide, *a Perſon of the Eccleſiaſtical Hereditary Emperor his Court.*

* *A deſcription of the Court of the* Dairi, *or Eccleſiaſtical Hereditary Emperor of Japan, together with one hundred different dreſſes of the Perſons compoſing that Court.*

* Jedo Kagami. *A deſcription of the Court of the Secular Monarch at* Jedo, *with a liſt of all the Officers, and their Revenues.*

Sikki. *A Chineſe Chronicle, containing a deſcription of the moſt remarkable occurrencies in the Empire of China.*

Mannengojomi, *that is,* an almanack for ten thouſand years, *wherein it hath been calculated, what days are fortunate or unfortunate, according to the influence of the Cœleſtial Signs.*

* Dſiookivi. *An Almanack. They are commonly eight Inches in heighth, and five feet in length.*

* Oſasjo. *A Treatiſe of the Elements, Worlds, Heavens, Stars, Comets, Meteors, &c.*

* Kinmodſui. *A Japaneſe Herbal, wherein are the figures of near five hundred Plants and Trees growing in Japan, with their names and uſes. This Work is divided into eight Books, and the Plants are done after the ſame manner, as I have repreſented the Tea in a corner of Tab.* XXXVIII.

A Book of the Quadrupeds of Japan, with the figures of upwards of ſixty, done after the ſame manner, and of the ſame ſize, with the Chimerical ones in Tab. IX. *of this Hiſtory, which I have copied out of this Book.*

* *A Book of Birds, containing near fourſcore Birds, done after the ſame manner.*

* *Two Books, containing near an hundred figures of Fiſhes, Crabs, Shells, Snakes, Lizards, Frogs, Inſects, and the like, all done after the ſame manner. I have engraved ſome of the moſt remarkable in* Tab. X. ad XIV. *of this Hiſtory.*

* *An Anatomical Treatiſe, containing the figures of ſeveral external and internal parts of the human body, not very different from thoſe of the Chineſe, engraved in Dr.* Cleyer's Medicina Sinenſis.

* *A Book of Minerals, Stones, Corals, and other curioſities.*

* *Two Books of their Habits, Head-dreſſes, Gowns, &c.*

* *Several Books, containing the figures of upwards of* 400 *Inſtruments, Arms, Houſhold-goods, of the Japaneſe, ſeveral of which I have engraved in* Tab. XXI, XXII, XXXI, XXXII, *to facilitate the underſtanding of ſome paſſages in this Hiſtory.*

* Kennei Tſioofo ki Mokurokf. Inſtructions for Families, *relating to what is to be known or done in a family.*

* *Two Books relating to the way of Building of the Japaneſe, wherein are repreſented ſeveral of their Caſtles, Temples, Houſes, Gardens, Roads, Wells, Hedges, and the like.*

* *A Book relating to Agriculture, containing the figures of all the Inſtruments uſed in Japan for Ploughing, Tilling, &c.*

* Dodſutski. *Several Road-books for the uſe of Travellers, giving an account of the diſtances of places, the prices of Victuals, and Carriage, and the like, with many figures of the Buildings, and other remarkable things to be ſeen on the Road.*

* *Three*

* *Three Books of Heraldry, containing the Coats of Arms of the Emperor of Japan, as alſo of the Princes and Noblemen of the Empire, together with the Pikes, and other Badges and Enſigns of Authority, which are uſually carried before them. I have engraved ſeveral of theſe in the Frontiſpiece, and in* Tab. XXX.

* *A Dictionary, containing five thouſand* Sſin, Common, Taſ, *and* Sſo *Characters: ſome ſpecimens of which are to be ſeen in* Tab. XLV, *in the two laſt Columns to the left.*

* *Several Copy-books, ſhewing the various figures of their Characters, ſimple and compound.*

* *A map of the whole world, according to the Japaneſe. It is two Feet broad, and four Feet three Inches long.*

* *Several Maps of the Empire of Japan, of two Feet, three Inches in breadth, and ſix Feet and a half in length.*

* *A Map of the Empire of China, divided into its ſeveral Provinces of four Feet in length and as many in breadth.*

* *A ground-plot of* Jedo, *the Capital City and Reſidence of the ſecular Emperor, of four Feet and a half in length, and as many in breadth, contracted in* Tab. XXX *of this Hiſtory.*

* *A ground-plot of* Miaco, *the Reſidence of the Eccleſiaſtical Hereditary Monarch, five Feet and a half long, and four Feet broad, contracted in* Tab. XXVII *of this Hiſtory.*

* *A Map of the Town of* Nagaſaki, *and the neighbouring Country, four Feet eleven Inches long, and two Feet two Inches broad, contracted in* Tab. XIX.

* *A Ground-plot of the Town of* Oſacca, *of three Feet in length, and two Feet eight Inches in breadth.*

* *A particular Map of the Road from* Nagaſaki *to* Oſacca, *with the repreſentations of the Rivers, Bridges, Towns, Caſtles, Temples, &c. in a Roll, twenty Feet long, and eleven Inches broad.*

* *Another Map of the Road from* Oſacca *to* Jedo *after the ſame manner, and of the ſame length and breadth.*

* *Views of the moſt celebrated Temples, Caſtles, and other Buildings of the Japaneſe, to the number of fifty, done by the Natives, in water colours, all of the ſame ſize and make with thoſe engraved in* Tab. XVII, XVIII, XXXV *and* XXXVI, *which I have copied out of this very collection.*

Having

Concluſion. *Having thus gone through what I propoſed to treat of in this Introduction, it may now at laſt be reaſonably expected, that I ſhould ſay ſomething on my own behalf: I am very ſenſible, that this performance is far from being without Faults, in excuſe of which, although I could alledge ſeveral things, yet I will rather rely on the candour of my readers, in hopes, that the difficulties, which inevitably attend the tranſlating of a work of this kind, and which were not a little encreaſed by ſomething very intricate and obſcure in the author's ſtile, together with the conſideration, that I was to tranſlate into a Language, which is not my mother tongue, will be a means to ſoften the cenſures of ſome, and that the pains, I have been at in many other reſpects, will make amends with more impartial judges, for what imperfections ſtill remain. What I chiefly aimed at, was to expreſs the ſenſe of the author, in as clear and intelligible a manner, as was not inconſiſtent with the nature of the ſubject, and the genius of the Engliſh Language; and being conſcious of my own inſufficiency, I have, for a farther ſatisfaction, deſired ſome of my friends to peruſe my tranſlation, and to correct what they found very much amiſs therein. As to the Cuts, but very few were left finiſhed by the Author: All the reſt I have drawn with my own hand, either from his unfiniſhed originals, or from the prints and drawings of the Japaneſe, in the Collection of Sir* Hans Sloane, *and if they ſhould appear to ſome to fall ſhort in point of elegance, though even as to that I have taken all poſſible care, I have the ſatisfaction at leaſt, that I can vouch for the truth and accuracy of them, and their conformity with the originals. But there is one thing, which I cannot forbear taking notice of, before I conclude, and that is, that the Author hath repeated, in ſome places, what he had already mentioned in others: I intended at firſt to leave out all theſe repetitions, but upon ſecond thoughts, and for ſome other reaſons, I reſolved to give the whole Hiſtory, as it had been delivered to me: the rather, as the ſaid repetitions, which the Reader is deſired candidly to excuſe, are in the end not altogether uſeleſs, both as they ſerve to refreſh the memory, and to give, in ſome places, a more ample explanation of ſuch things as were but occaſionally touched upon in others.*

May 1. 1727.

THE

THE

History of JAPAN.

BOOK I.

A GENERAL DESCRIPTION OF THE EMPIRE of JAPAN.

CHAP. I.

Journal of our Voyage from Batavia *to* Siam, *with an account of what happen'd during our Stay there.*

AFTER I had made ſome Stay at *Batavia*, the Capital of the Dutch Eaſt-India Company in the Indies, and Reſidence of the Director General, ſeated upon the great Iſland *Java*, an Opportunity offer'd for ſailing to *Japan*, on board a Dutch Ship, call'd *De Waelſtroom*, bound for that Country. I was offer'd the Place of Phyſician to the Embaſſy, which the Company ſends once a Year to the Japaneſe Emperor's Court. It is now almoſt a Century, ſince this Empire hath been, as it were, ſhut up and kept from all Commerce with foreign Nations, except the Dutch, who being look'd upon as the ſincereſt of all Foreigners, are for this Reaſon admitted among them and tolerated, though under a very ſtrict Inſpection, and are allow'd this particular

Occaſion of the Author's Voyage.

Favour, that their Reſident may every Year appear at Court in order to pay their Reſpect to the Emperor. This is the only Opportunity at preſent, an European can have of going thither, and viewing the Majeſty of that Court and Empire. Our Ship was bound firſt to *Siam*, there to diſpoſe of Part of her Cargo, and to take in Goods of that Country, whereby I had an Opportunity of ſeeing alſo this famous Kingdom and its magnificent Court.

Departure from Batavia. I went on Board on *Sunday* the Seventh of *May* 1690 early in the Morning. We weigh'd Anchor the ſame Day and ſet Sail with a ſmall, but favourable Breeze. About Noon we made the ſmall Iſland *Eidam*, lying a few Leagues off *Batavia*, along which we coaſted till late at Night, when we loſt ſight of it.

On *Monday* the Eighth we loſt Sight of the high Land of *Java*, but not of the neighbouring Iſlands. We were becalm'd in the Afternoon and advancing but ſlowly, caſt Anchor in Twenty nine Fathoms, leſt the Currents, which run here very ſtrongly, ſhould carry us too much out of our Courſe. About half a League off us we ſaw a ſmall Portugueſe Veſſel at Anchor, with Chineſe Sailors on board, which ſet *S. Paul.* Sail from *Batavia* two days before. She was call'd the St. *Paul*, and had the Image of this Apoſtle painted upon her Stern. She had been in *Japan* about five Years ago, notwithſtanding that by order of the Japaneſe Emperor all Portugueſe whatever are forbid entring his Dominions under Pain of Death and Forfeiture of their Ships and Goods. I flatter myſelf the Reader will not be diſpleas'd to be inform'd of the Occaſion and Event of this Voyage, which I particularly enquir'd into at *Batavia*, the rather ſince it bears a near relation to the main Subject of this Hiſtory.

About ſix Years ago, a Japaneſe Veſſel was forc'd away, in a violent Storm, from the Coaſts of *Japan* towards *China*, and having ſuffer'd many Incommodities, was at laſt wreck'd near *Macao*, a famous trading Town in *China*, belonging to the Portugueſe. The Portugueſe Government at *Macao* thought this an excellent Opportunity, to recommend themſelves to the Japaneſe Emperor, and perhaps, which they had more at heart, to recover their former advantageous Trade. For this reaſon it was reſolv'd to relieve the twelve Japaneſe, whoſe Lives had been ſav'd, to treat them with kindneſs and civility, and generouſly to ſend them back to *Japan* on board one of their own Ships. But the Event fell far ſhort from anſwering their Expectation; for when they got into the Harbour of *Nangaſaki*, all the Japaneſe without exception were committed to Priſon, and the Portugueſe Veſſel ſtrictly guarded, without permitting any Body to ſet foot on ſhore, till the Governors of *Nangaſaki* could give an Account of this nice Affair to the Imperial Court at *Jedo*, and Orders ſent from thence as to their further Conduct. The Portugueſe were like to be put to Death and to have their Ship burnt, purſuant to the ſtanding Imperial

Imperial Orders on this head; but the Severity of the Court being ſomewhat allay'd, partly by length of time, partly by the interceſſion of Mr. *Buteman*, then Reſident of the Dutch Eaſt-India Company, they at laſt, in conſideration of their good Intention, obtain'd leave to return to *Macao*, and Proviſions were offer'd them conſiſting chiefly in Rice and Water. The unhappy Japaneſe, after a rude Impriſonment of two years, were ſet at Liberty, and under a ſtrict Guard ſent to their native Towns. One of our Reſidents, upon his return from *Jedo* to *Nangaſaki*, met ſome upon the road. Thus this Voyage ended without the leaſt advantage to the City of *Macao*. But to proceed on our own Voyage.

We weigh'd anchor after midnight, and on the Ninth in the Morning made the Thouſand Iſlands, as they are here call'd. We were in Sight of the high Land *Lampon*, in *Sumatra* oppoſite to *Bantam*. We ſaw likewiſe the Weſtern Mountains both of *Java* and *Sumatra*, and particularly one in *Sumatra*, remarkable for its height, which to our great Grief we had had ſo long in Sight, ſome Months before in our Voyage from *Atſijn* to *Batavia*. The Wind was variable, moſtly S. We were almoſt becalm'd in the afternoon, and could not make the Iſland *Nordermachten*, that is *Northern Guard*, before Evening. After Sunſet a freſh favourable Gale ſprung up.

It was cloudy all the Tenth. The Wind E. S. E. We ſteer'd North out of ſight of Land or Iſlands, excepting ſome few of the higheſt Mountains in *Sumatra*, the tops of which we perceiv'd indiſtinctly through the Clouds. We caſt Anchor late at Night in ſix Fathoms, to avoid running againſt Land in the Night, which was ſeen from the great Maſt the evening before, and ſuppos'd to be the Iſland *Lucipara*, lying at the mouth of the Strait of *Banca*.

On the Eleventh of *May* we weigh'd anchor early in the morning, but a Calm enſuing forc'd us to drop it again, and to lie by for ſome hours. About two hours after Sun riſing, a brisk Gale ſprung up at S. and we ſteer'd North between Land, which we ſaw laſt evening, and found to be the Iſland *Lucipara*, and the Coaſts of *Sumatra* towards the Straits of *Banca*.

Before I proceed further, I cannot forbear obſerving in general that the Voyage from *Batavia* to *Siam* is attended with no ſmall difficulties and dangers, becauſe of the many ſmall low Iſlands, Rocks, Shoals and Sands. A careful and prudent Pilot muſt always keep at a due diſtance from Land, that is, neither too near it, nor too far off, that in caſe of ſtrong ſtormy Winds and Turnado's, which frequently and unawares ariſe in this Paſſage, he may have an opportunity of coming to an anchor, and by this means preſerve the Ship from running a-ground, or from being caſt away too far out of her Courſe. For this Reaſon Ships commonly lie at anchor over night, the rather if Land was ſeen the day before, or ſome Signs appear'd of its being,

Voyage from Batavia to Siam dangerous.

ing near. The moſt dangerous Paſſage becauſe of its Narrowneſs, Shoals and Rocks, are the Straits of *Banca*, form'd by an Iſland of this name, and the Coaſts of *Sumatra*. The Coaſts of *Sumatra* all along the Straits are low, without Hills or Mountains, but well ſtor'd with Woods. *Banca*, on the contrary, is ragged and broken with high Hills and Mountains in ſome Parts, and low verdant ground in others. It ſeems in the main to be a very fruitful Iſland. All the Ships bound for the Eaſtern Coaſts of *Malacca*, for *Siam*, *Cambodia*, *Cochinchina*, *China* and *Japan*, paſs theſe Straits. The Coaſts of *Sumatra*, oppoſite to *Banca*, have two or three remarkable Points running out into the Straits. We got within half a League of the ſaid Coaſts, becauſe there is a good ſoft Clay at the bottom and even ground in ſix Fathoms Water and more. We made the ſecond Point of the Coaſts of *Sumatra* before Sun ſet, and lay by againſt the next morning.

Straits of Banca.

On the twelfth of *May* we weigh'd anchor before Sun riſing, and this morning got as far as the third and furthermoſt Point of the Coaſts of *Sumatra*. The St. *Paul* (of which above) which was hitherto far a-ſtern of us, was now got conſiderably a-head us. We ſteer'd along the Coaſts to N. N. W. The Sky was thick and cloudy, the Wind variable, moſtly S. The Coaſts of *Sumatra* and *Banca* appeared much as yeſterday. In the Afternoon the Wind turn'd contrary, which made us take in part of our Sails, and tack about for a while.

On the Thirteenth of *May* in the Evening, we got ſafe to the End of the Straits, between the Mouth of the River *Palimbang* on our Larboard, and a very high Rock call'd *Monapin*, upon the extremity of *Banca* to the Starboard. The Mouth of the River *Palimbang*, which was about three quarters of a League diſtant, ſeem'd to be at leaſt half a League broad. We could ſee no Land beyond it, whither for its extent, or becauſe of the dusk of the evening. We made the beſt of our way towards the ſaid Mouth, and the Coaſts of *Sumatra* in ſeven fathoms and a half, to avoid a dangerous Rock, call'd *Frederic Henry*, which lies hereabouts, and upon which a Dutch Ship call'd *Prince William*, bound for *Siam*, unfortunately ſtranded, ſome Years ago, but the Captain and Crew ſav'd themſelves in the Boat. The Wind proving favourable, and we being paſt the Straits of *Banca*, we ſail'd all night.

Palimbang. River.

Frederic Henry, a Rock.

On the Fourteenth of *May* in the morning, we came in ſight of the Iſlands *Poele Tsju*, that is the *Seven Iſlands*, otherwiſe the *Seven Brothers*. We directed our Courſe ſo as to leave the ſaid Iſlands to the Starboard. It was clear and cool, and a good favourable Gale all Day long. We loſt ſight of the Coaſts of *Sumatra*, and in the Evening made the Iſland *Puli Saya*.

Seven Brothers.

Puli Saya.

We

We advanc'd conſiderably all Night, and on the Fifteenth in the Morning left *Puli Saya* ſo far a-ſtern that we could ſcarce perceive the Top of one of its Mountains, remarkable for its great height. About Noon we made *Puli Lingan*, and croſs'd ſafely the Æquinoctial Line. It now clear'd up, having rain'd pretty hard the Night before. We were almoſt becalm'd in the Afternoon advancing but little; about four we had a ſtrong Turnado, the Wind blew hard out of N. W. We run with incredible Swiftneſs in theſe dangerous Seas for about two Hours, when the Wind ceaſing we came to an Anchor, having been caſt pretty much out of our Courſe. *Puli Saya.*

We ſet ſail again on the Sixteenth in the Morning, with low variable Wind, and clear Weather, after a rainy Night. We advanc'd but moderately, and could not get out of ſight of *Puli Lingan* till Evening, when we caſt Anchor.

On the Seventeenth of *May* we weigh'd Anchor two Hours before Sun-riſe: We ſteer'd N. W. but ſaw no Land all Day long: The Currents carried us with great Violence N. and N. N. E. It blowing but little, we came to an Anchor towards Evening in Thirty Four Fathoms, and ſet ſail again about Ten at Night.

The Wind was variable all the Eighteenth, and ſometimes it blew hard. We ſteer'd to N. W. without Sight of Land, and reſolv'd to paſs by *Puli Timon*, where purſuant to the Company's Inſtructions our Ships commonly put in for Wood and Water, and with theſe favourable Southerly Winds, to proceed directly North for *Siam*.

We were under Sail all Night, and on the Nineteenth in the Morning, perceiving the Top of a Mountain on our Larboard Side, we hop'd 'twould be the Iſland *Puli Thingi*, and therefore ſtood in directly for it. We were not diſappointed in our Hopes, and in the Afternoon got Sight of *Puli Attr*, or *Puli Oor*, and ſoon after of *Puli Piſang*. *Puli Thingi.* *Puli Oor.*

On the Twentieth of *May* about Eight in the Morning, we came to an Anchor before the Iſland *Puli Timon*, bearing N. E. to E. I went on Shore with ſome others, partly to view the Situation of the ſaid Iſland, partly to obſerve what Plants and other Natural Things it produces, which hath been in all my Travels one of my chief Cares and Amuſements. *Puli Timon.*

Puli Timon is one of the largeſt Iſlands ſituate near the Eaſtern Coaſts of *Malacca*. It is ſubject to the King of *Johor*, who reſides at *Siperka* upon the Continent of *Malacca*. He governs it by Two *Orang Kay's*, one on each ſide of the Iſland. *Orang Kay* in the Malayan Language, ſignifies a Woodman, or a Man entruſted with the Care and Inſpection of Woods and Foreſts. The Inhabitants are a ſort of Banditto's, who have been poſſeſs'd of this Iſland a conſiderable Time, and are of late grown ſo numerous, that ſome Years ago one of their *Orang Kay's*, who came on board one of our Ships, boaſted they were no leſs than Two Thouſand in Number, tho' perhaps not half.

They live ſeparate from each other in poor ſmall Cottages, conſiſting only of one ſingle Room, with a ſmall Window and a Door to come in. Theſe Huts are not above five or ſix Paces long, and two or three broad. All the Furniture within, conſiſts in a Bench round the room, to ſit, or lye upon; without, there are ſome few *Pinang* Trees: For although the Iſland conſiſts of ſcarce any thing but rocky Precipices, yet they chooſe for their Habitations ſuch Places, where they can have a little flat ground round their Cottages, on purpoſe to plant ſome *Pinang* and other Trees. The Inhabitants are lively enough, and not ill ſhaped. They are ſomewhat blacker than the *Javans*, as they live alſo nearer the Æquinoctial Line, ſome of them ſeem'd to me to be of a very unhealthy Complexion. They pluck out the Hairs of their Beards, as do alſo the Inhabitants of *Malacca* and *Sumatra*, which makes them both look like ugly old Women. They are all Mahomethans, this Religion having ſpread almoſt all over the Eaſt. Their Habit conſiſts in a Piece of coarſe Cloath, made of the Bark of a Tree, which they wear about the Waſte. They wear a piece of the ſame Cloath, twiſted in form of a Garland, about their Heads; ſome wear Hats of *Gabbe Gabbe* Leaves. *Gabbe Gabbe* is a common Tree all over the Eaſt-Indies, and not unlike the Palm Tree. The Indians make their *Saga* of it, which they eat inſtead of Bread. The Inhabitants came on board our Ship in ſmall Boats juſt big enough to hold each a Man, and withall ſo light, that one Man can eaſily hawl them on Shore. The Man ſits in the middle his Goods laid behind him: The Oars are above a Man's Length, and ſo ſhap'd that the Man holding them in the middle rows with both ends on either ſide of the Boat. They have alſo larger Boats, which will hold conveniently four People, and with theſe they venture as far as the Coaſts of *Malacca*. They brought us exceeding large *Mango's*, bigger than ever I ſaw them; *Piſangs* (Indian Figs) likewiſe of an uncommon Size, about a Span and a half in Length and a Span in their angular Circumference, very large *Suurſacks*, Pine Apples, ſmall Lemons, Fowl, and a very particular ſort of Rams, of a rediſh colour, with long Hairs and a large Tuſk on each Side. They brought nothing of their Manufactures on board but Bags of *Piſang* neatly enough twiſted, and ſmall Mats of the ſame Subſtance, as alſo of *Gabbe Gabbe* Leaves, likewiſe very artfully wrought. They would take no Money for their Commodities; but Linnen, Shirts, Rice, Iron, and other Bawbles were very acceptable to them. They ſeem to have no Knowledge at all in Money, for having ſhew'd them ſome Pieces, they would ask for a ſmall Mat ten times its Value. On the contrary, for a ſmall Piece of courſe Linnen, perhaps not worth three Farthings, they would readily exchange Victuals to the Value of two or three Shillings. The whole Iſland, as I have already obſerv'd is ſcarce any thing elſe but a heap of Stones, Rocks, and ſteep high Mountains, and yet, what appear'd to me remarkable, their barren Tops, where perhaps

haps one ſhould be at a Loſs to find two or three Inches of Ground, were cover'd with Trees and Buſhes. We climb'd up the rocky Shores to look for the watering Places, not without ſome difficulty and danger, by the Help of the Roots of Trees, which grow up towards the Top, and which running down to the Ground ten, twenty, or more Fathoms, ſerv'd us inſtead of Ropes to catch hold at. Between the Heaps and Ruins, for ſo may I well call them, you meet very frequently with ſmall Lakes, or Ponds of ſweet Water, which is in ſome Places ſo cold, that having taken the Diverſion of waſhing my ſelf, I was very much indiſpos'd for ſome Days after. One River we met was large enough to drive a couple of Mills, and it came down from the Tops of the Mountains, running over the Rocks and Stones with ſo much rapidity and roaring, that ſtanding by we could ſcarce hear one another ſpeak. The Water was clear, cool, and ſeem'd to me to taſte ſomewhat bitter. I had not leiſure enough to make what Obſervations I wiſh I cou'd have made upon the Plants of this Iſland. I obſerv'd in general that there grow many of thoſe, which I found upon the Iſland *Eidam*, ſome few Leagues diſtant from *Batavia*, and have deſcrib'd amongſt the plants of that Iſland. Along the Shores I took notice of the following Trees and Shrubs.

Terum Lauk, a middle ſiz'd Shrub, with oblong leaves, two or three Inches long, an inch and a half broad, almoſt opaque, with a ſtrong nerve running irregularly acroſs the middle. The Flower was Yellow, pentapetalous or conſiſting of five petala, diſpos'd in form of a Star. The ſeed was exceedingly beautiful, all green and like a Star *of Seven rays*. There were three, four or five of theſe Starry Seeds grew Cloſe to one another, which altogether made a very handſom figure. *Terum Lauk.*

Prija-Laut, is a Shrub which bears a berry ſomewhat larger than our Juniper berries, green and of a fleſhy ſubſtance. The leaves are ſerrated. I obſerv'd the very ſame plant in *Perſia* about *Gamron* or *Banderabaſſi*, and have figur'd and deſcrib'd it at large amongſt my Perſian plants. *Prija-Laut.*

Maanbu. A pretty large Tree with ſeveral obtuſe tender leaves, ſoft to the touch, without a nerve in the middle, ſticking together at the end of the branches. I obſerv'd the ſame tree at *Eidam*, but had not then the good luck to meet with the flowers and fruit, which I ſaw here in full perfection. The flower is ſomewhat particular. It conſiſts of 5 petala, all on one ſide diſpos'd in form of a Semi Circle, or half moon. Oppoſite to the flower leaves is a bent ſtylus ſtanding upwards with a ſmall round green head at the top. To the flowers ſucceed five berries of a fleſhy Subſtance. *Maanbu.*

Papiniok, hath a white flower not unlike the flower of beans; which family it comes neareſt with regard to the leaves, there being three ſet *Papiniok.*

to

to each Stalk, the middlemoſt whereof is longer and larger than the two others, which ſtand oppoſite to one another.

Another Tree, whoſe name I could not learn, had large, tender, roundiſh leaves, not unlike the leaves of the Filberd-tree, but twice, or thrice as big with many irregular nerves running lengthways and tranſverſely. The flower was Compos'd of an uncertain number of petala, commonly 7 or 9. The fruit was an Apple, not unlike the apples, of which the old Women at *Batavia* make a particular Ointment, to anoint and ſmooth the ſkins of Children after the Meaſles, of which I have elſewhere given ſome account.

Fine Iris. Amongſt the Plants there was particularly remarkable for its uncommon beauty a fleſh colour'd Iris with yellow Streakes, and a thorny fruit much of the bigneſs and ſhape of a Nutmeg, and divided into three Cells, in each of which were lodg'd four round white ſeeds about as big as Peaſe.

All the Ships bound from *Batavia* to *Siam* have inſtruction from the Company to put in, if poſſible, at *Puli Timon* for wood and water, this Iſland being very commodiouſly ſeated for this purpoſe, about half way from *Batavia*. I was told, and it is not improbable, that there is but little difference between *Puli Timon*, and *Puli-Oor*, as to the ſituation, nature of the place and way of life of the Inhabitants. Upon our arrival in the morning a Gun was fired to invite the Inhabitants to trade with us; In the evening, after the Ship had taken in a good ſtore of wood and water, the ſame ſignal was given for us, that went on Shore, to return on board.

We ſet ſail after Supper with a briſk favourable gale. *Puli Timon*, which in the morning bearing N. E. by E. appear'd ſmall and narrow, made now a much handſomer and larger appearance bearing E. N. E. about half a League diſtant and ſeem'd to be about four Leagues long and two broad.

On the Twenty firſt of *May* in the morning we loſt ſight of *Puli Timon* and diſcovered the high mountains of *Malacca* at a conſiderable diſtance a-head. We ſteer'd to N. W. and N. W. by W. to draw obliquely near Land, which we came in ſight of before Sunſet, being the main continent of *Malacca* and ſome ſmall neighbouring Iſlands. We paſs'd the ſaid Iſlands in the night, and got on the Twenty ſecond of *May* in the morning within a good league of the Coaſt of *Malacca*, along which we purſued our Courſe to the N. with a fine favourable Land Breeze. The Coaſts of *Malacca* ſeem'd to me to be not unlike the Coaſts of *Ceylon* very much broken, and rocky near the Sea with ſteep high mountains up in the Country, otherwiſe green and full of Timber, and to all appearance very fruitful.

The weather continuing fair and the wind favourable all day long, we made after Sunſet the two Iſlands *Puli Capas*.

We did not advance much on the Twenty third by reaſon of calms, and contrary winds which obliged us to lay by the beſt part of the day.

On the Twenty fourth of *May* we made the Mouth of a River, and a ſmall village upon the Continent of *Malacca*, in Portugueſe Maps call'd *Buſe*. The Inhabitants, who are all Fiſhermen, call'd it *Terchannu*. *Puſé. Terchannu.* The village ſeem'd to conſiſt of about Fifty Houſes or Cottages, built along the Shore. A Portugueſe Ship, which, as we were told by the Inhabitants, came from *Macao*, lay there at anchor with her Colours flying. The Inhabitants ſpeak both Siamiſh and Malayan. Three of them came on board in one of their boats to ſell us fiſh; and for a courſe Table-cloth we had as much fiſh as Twenty hungry people could eat, and amongſt others what they call *King's Fiſh*, which is a Fiſh not unlike a Pike, and about three foot long, *Korkuades* call'd by the Dutch *Horſe-heads*, becauſe of their figure, red *Steenbraſſems*, *Salammets*, and *Jacobs Ewertzen*. We were becalm'd in the afternoon, and caſt anchor in ſight of ſome ſmall Iſlands call'd the *Redans Iſlands*. *Redans Iſlands.* Some of the Ships Company diverted themſelves, as uſual, with fiſhing, and one of them catch'd a very fine Starfiſh with nine Rays. *Curious Starfiſh.* The main body held four Inches in Diameter, and each Ray was near one ſpan and a half long, ſo that the Diameter of the whole Creature was three ſpans at leaſt. The upper ſurface was rough to the Touch, as it were full of ſmall Scales. The thickneſs of the main body was two Inches repreſenting a ſeparate Star with nine ſhort Rays rais'd above the ſubſtance of the body, in the Centre of which was a round hole, or mouth, pretty large and edged with two rows of fibres. The larger Rays were ſquare in circumference, and of the thickneſs of a finger, ſtreight, running into a point, of a whitiſh, pale colour, and mark'd on the upper ſurface with Spots running acroſs like Clouds, reſembling thoſe of a Tyger's ſkin. Both ſides of the upper part were lin'd up to the point with a row of prickles joyning very cloſe and growing ſtill cloſer, as they run on towards the point. The under ſurface of this Creature was ſomething ſofter to the touch or of a white colour, and each Ray lin'd on each ſide with a row of ſmall feet like an Indian *Millepes*, or Fortyleg, which in moving confuſedly together afforded an odd and diverting ſight. In the main body was a cavity tolerably deep, from which Iſſued a channel along each Ray. The inward ſubſtance was white, hard and ſo brittle that ſome of the Rays broke in my hands. (ſee *Tab.* 1. *Fig.* 1.)

We had tolerable good weather on the twenty fifth, twenty ſixth and Twenty ſeventh of *May*, ſafe, that meeting every day with Turnado's which frequently ariſe in this paſſage, we were obliged to lie by, till it blew over. The Coaſts of *Malacca* ſeem'd to be all along well inhabited.

On the twenty eighth of *May*, we made Cape *Patany*, when the wind turning of a ſudden to N. W. by W. we tack'd about for a while advanc- *Cape Patany.*

ing but little, and at laſt caſt anchor in ſight of the ſaid Cape. We had ſeveral fiſhermen came on board, and ſold us fiſh for Linnen. Among the reſt they brought us ſome of thoſe Animals, which our Sea-
Sea Cats. men call *Sea Cats*, and which are true *Ichthyothuria* having neither bones nor fibres like other fiſh. We catch'd abundance of them in our voyage to *Japan*, whether I refer the Reader as to a more particular deſcription. It will not be improper here to obſerve, that Linnen is, what the Inhabitants of *Malacca*, as well on theſe as on the oppoſite Coaſts, towards the Straits of *Malacca*, and the Gulf of *Bengale*, as alſo the Inhabitants of the neighbouring Iſlands, covet moſt, and willingly exchange for the product of the Country, victuals, and manufactures, to the great advantage of ſeafaring people. They are for the moſt part fiſhermen and admirable Swimmers, as they alſo paſs the beſt part of their Life at Sea. I was told by ſeveral of our Seamen, which had been that way, and were Eyewitneſſes to the fact, that the
Nicobar Iſlands. Inhabitants of the *Nicobar* Iſlands, which lie in the Gulf of *Bengale*, and are commonly met with in going from *Malacca* to *Bengale*, are ſuch good ſwimmers, that they will follow a ſhip with all her Sails crowded, and come up with her. In ſwimming they every now and then leap out out of the water. They tie their goods about their neck, and ſell them on board for Fiſh hooks, ſmall knives and ſuch other bawbles, but chiefly for Linnen if they can get it. They climb up, the Ship wherever they alight, with great ſwiftneſs and dexterity. They are for the moſt part ſtrong, and well built with wide mouths, and large teeth; when for diverſion's ſake a Gun was fir'd they would all jump over board, and a while after climb up again. The Portugueſe frequently put in at theſe Iſlands, to trade with the Inhabitants. They ſpeak a peculiar Language of their own. Yet they underſtand ſome Malayan, Portugueze and Dutch words. They are ſaid to be ſtill ſo ſavage and cruel, that if an European hath the misfortune to come into their hands they will greedily devour him, and yet inferior in barbarity and fierceneſs to their neighbours the Inhabitants of the *An-*
Andeman's Iſlands. *deman*'s Iſlands, which lye alſo in the Gulf of *Bengale*. The Bramines ſay, that the Inhabitants of theſe *Andeman*'s Iſlands are incarnate Devils and animated by the Souls of impious and wretched men. Theſe Iſlands are not eaſily to come at, becauſe of the ſhoals and rocks which encompaſs them.

On the Twenty ninth of *May*, we ſet ſail before Sunriſe. We had not been long under ſail, when a Storm ariſing out of the North, befel us ſo ſuddenly, that we could not furl without ſome difficulty.
Remarkable Shipwreck in ſight of Viſta Grande. The Storm went over in about two hours time, but the wind continuing contrary kept us at an Anchor till the Thirtieth in the morning. In the mean time I beg leave to make a ſhort digreſſion, and to give an account of the remarkable ſhipwreck, and wonderful preſervation of a native of *Japan*, a Paſſenger on board our Ship from *Batavia* to *Siam*,

which

which I had from himſelf. His Name was *Hanjemon*: He was an honeſt and induſtrious man, and beſides his own Mother Tongue, well vers'd in the Chineſe, Tunquineeſe and Cochinchineeſe Languages, as alſo in the Malayan and Siameſe. He was born at *Firando* in *Japan*, and having left his native Country ſetled in the Kingdom of *Siam*. In 1682 he went on board a large Siameſe Jonk, bound for *Manilhas* in the Philippine Iſlands. The Pilot of this Jonk, on board which there were beſides him ſixty four other People, was a Portugueſe. After a tolerable good Voyage the Ship ſtranded in fair weather on a rock about two Leagues off a ſmall low Iſland, call'd by the Portugueſe *Viſia Grande*. The Pilot and ſome others went into the Boat, and after ſix Days driving made the Coaſts of *Tunquin*, from whence they return'd to *Siam*. The beſt part of the Crew were carried off to Sea, and doubtleſs periſh'd. *Hanjemon* and thirteen others were thrown upon the abovemention'd Iſland, which was not above two Leagues diſtant from the place, where they ſtranded. 'Twas happy for them that the weather prov'd fair, and the Sea calm, becauſe otherwiſe they muſt have all inevitably periſh'd. *Viſia Grande* belongs to the Philippine Iſlands, being ſituate not far from the great Iſland *Luzon*, or *Manilhas*. It is a low flat Iſland without hills and woods, but not without Plants and *Bambous*. It was found to be 357 fathoms broad, and 363 fathoms long. *Hanjemon* and his unfortunate Companions, found, for their ſupport upon the Iſland, a large quantity of Birds, which were ſo tame that they could take them with their Hands when they pleas'd. They had long bills, and were obſerv'd to be only of four different Kinds. One Kind among the reſt, which was black and white, and the ſame which the Portugueze call *Parginje*, prov'd the moſt uſeful to them, becauſe of the Eggs, which were almoſt as large as Hen's Eggs, and which they could eat all the Year round. Upon the Coaſts they catch'd large Tortoiſes, upon which they liv'd ſix months in the Year. Among the Plants they found the *Dracontium*, the large root of which is eat in the Indies, after its ſharp Juice hath been ſqueez'd out. They diligently gather'd what wood was caſt upon the Iſland, and having made ſhift of a float of it, they went in ſtill weather to fetch what wood, iron, and other inſtruments they could get from the wreck, which prov'd afterwards of good uſe to them in catching of Fiſh, and providing themſelves with other neceſſaries. They made fire, after the Indian manner, with rubbing two dry ſticks of Bambous againſt one another. Their Cloth being all worn out, they ſupplyed the want of it, with the skins and feathers of the Birds they kill'd, ſtitch'd together as well as they could. The large Shells, which are call'd by the Dutch in the Indies *Vader Noachs Schulpen*, that is, *Father Noah's Shells*, ſerv'd inſtead of pots to dreſs their Victuals in. But they found that they would not hold out long againſt Fire. To remedy this inconveniency, they beſmear'd them with the blood of the Birds they kill'd upon

upon the Iſland, having obſerv'd by chance to their great joy, that thus daub'd they would hold out longer. In ſhort, little was wanting for the ſupport of their Lives but freſh water, to ſupply which defect they dug holes in the ground, in ſeveral places of the Iſland, to gather the rain water, which they afterwards put by for uſe in the abovemention'd large Shells. They alſo took particular care, to gather and to lay by what pieces of wood were from time to time thrown upon the Coaſts. After this manner they ſhifted for near eight years, having loſt in the mean time three of their Companions, and thought of nothing elſe but ending their days in this ſolitude. But at laſt the deſire of returning to their Wives, Relations and Friends prevail'd with them ſo ſtrongly, that they reſolv'd unanimouſly to build of their proviſion of wood a boat, or rather a monſter of a boat, and to truſt themſelves once more to the mercy of the waves, rather than to lead any longer ſo comfortleſs and miſerable a Life on a deſtitute, uninhabited Iſland. So they all went to work, and having got their boat ready, embark'd eleven in number, unknown where their fate and good fortune would carry them. After thirty one whole days driving, and many hardſhips endur'd, they at laſt got into the Bay of *Tunquin* upon the Coaſts of the Iſland *Haynam*, and as good luck would have it, upon that part of the Iſland towards *Canton*, which belongs to the Chineſe, the other ſide towards *Cochinchina*, being inhabited by a mercileſs and ſavage People. The Chineſe Governor of this Iſland receiv'd them with all imaginable kindneſs, clad them, and ſent them to *Macao*, from whence three of them came on board a Portugueze Ship to *Batavia*, one of which ſtay'd there. *Hanjemon*, and his Companion return'd to *Siam* on board our Ship; and the latter underſtood to his great grief, that his Wife, impatient of his long and tedious abſence, had laid aſide all hopes of ever ſeeing her Husband again, and married a Portugueze, by whom ſhe had already a Child.

We made very little way on the 30th. On the 31ſt we met with a ſmall accident, being ſo ſuddenly befallen by a ſtrong Turnado, that as we were taking in our Sails, we loſt our foremaſt, which ſplit to pieces, and fell down partly upon deck, partly over-board. Two of our Men, which ſtood at the top, fell over-board, one of which ſwam aboard directly, and was ſav'd with ropes and wooden bars, which were held him down. The other miſs'd the Ship, but catch'd hold of the tow, which tied our Boat to the Ship, and held, it faſt, notwithſtanding the Ship run very ſwift, till two Men ſtept into the Boat, and took him up not without great difficulty: Neither of them ſeem'd to be hurt or bruis'd outwardly, but one complain'd of great pains in his ſide, the other in his breaſt. It was happy for us, that the rigging of the foremaſt broke, becauſe otherwiſe it might have endanger'd the great maſt too. We had no ſooner dropt anchor, and taken our ſails in, when the Storm blew over; we lay by till the next day mending our foremaſt.

On

On the firſt of *June*, the Wind turn'd to S. S. W. S. W. and S. we crowded all the ſails we could, and to keep the Ship in balance, hoiſted both ſprit ſails.

Having got our foremaſt mended, and up again, and the wind continuing favourable, we got pretty much forward in ſight of flat low Land, being the Coaſts of *Ligor*, and made on the fourth of *June* three large Iſlands in ten degrees of Northern Latitude, belonging to the Kingdom of *Ligor*, the firſt, ſet down in the Maps *Puli Cornam*, in the morning, the ſecond *Puli Sancorij*, which lies juſt under the tenth degree of North Latitude, about noon, and the third, *Puli Bordia*, ſoon after. At night we left them all a-ſtern, and were extreamly pleas'd with being now got within the Juriſdiction of *Siam*, for on the fifth of *June* we made the Country of *Kui*, the Wind continuing ſtill favourable by S. W. S. S. W. and S. The Coaſts are hereabouts very ſteep and rocky, and as I thought not unlike the Coaſts of *Sweden*, with many dangerous Shoals, Rocks and ſmall Iſlands, partly inhabited, partly uninhabited, all along, which I was the more ſurpriz'd at, as there is not the leaſt hint of any ſuch thing in our Maps, and indeed I cannot forbear obſerving in general, that moſt Sea Maps are ſo ill done, that I wonder misfortunes don't happen oftner, there being nothing in the leaſt to be depended upon their certainty. *Monproncena*, a Merchant of *Siam*, gave me ſome information about theſe Coaſts, which he was well acquainted withal. He was the late King's Factor and in the late revolution of *Siam*, of which more in the following Chapter, made Priſoner by the French, who took from him the goods he was entruſted with by the King, and ſome of his own, and ſet him aſhore at *Paliakatta*, where the Governor receiv'd him kindly, and ſent him with his family to *Batavia*, He nam'd the largeſt of the abovemention'd Rocks and ſmall Iſlands *Samajotn*, and mention'd the following places from thence to the mouth of the River *Meinam*. The ſeveral Rocks and Iſlands, which we ſaw on our Larboard, in general he call'd *Pran*, or *Pranj*. Next, he ſaid, follow'd *Czam*, or *Ce'am*, then going further up, *Putprib*, then *Iſan*, then *Muyaklon*, then *Satzyn*, then the mouth of the *Meinam*, which in the Language of *Siam* is call'd *Pagnam Taufia*.

Ligor,

Puli Cornam.

Puli Sancorij.

Puli Bordia

On the ſixth of *June* in the evening we arriv'd ſafely in the road of *Siam*, and having notified our arrival by a diſcharge of five Guns, we caſt anchor. The mouth of the *Meinam* bore directly N. about three Leagues off.

Arrival in the road of Siam.

On the Seventh of June, early in the morning, I went on ſhore with Mr. *Gudward* and van *Loohn*. From the anchoring place to the mouth of the River there is a ſoft muddy clay at the bottom, where all ſorts of Ships may ſafely ride. We took notice, as we went along, that marks were put up in ſeveral places for ſuch ſhips, as can ſail up the River to avoid the ſhallows. We likewiſe met ſeveral Fiſherboats, and the Men buſy about fiſhing. At the mouth of the River we could ſcarce

diſcern the tops of our Maſts. Several Chineſe and other yonks lay there at anchor. The Mouth of the *Meinam* opens itſelf into the Sea, as it were, between two wings of low marſhy Land, which is nothing but mud gather'd together, and overflow'd in high water. Not far off we ſaw ſome batteries planted with Cannons on both ſides of the river, which were rais'd in the late french troubles. About noon we arriv'd ſafely at the Dutch habitation and ſtorehouſe call'd *Amſterdam*, near two Leagues diſtant from the mouth of the River, and were civilly receiv'd by the Governor of that place one *Core*, a Swede by birth.

Meinam River.

Amſterdam.

On the Eighth of *June* in the morning I tried to walk about a ſimpling in the adjacent woods, but to very little purpoſe. I had done the ſame the evening before with no better ſucceſs, a great part of the woods being at that time overflow'd, and that part, which is dry, infeſted with Tygers, and other voracious beaſts. Among the Ferns I obſerv'd very many I had ſeen growing wild with us in Europe; I found alſo ſeveral ſorts of *Cyperus graſſes* in marſhy places, with a fine *Alcea fruteſcens*, and ſome other plants, which I have deſcrib'd elſewhere. An old Guide, that pretended to ſome skill in plants, aſſur'd me, that the *Anacardium* Tree is to be found pentifully about *Bankok*. We ſent our boat back again to fetch four Cheſts of Silver from on board.

On the Ninth of *June*, We ſail'd up the River in our own boat, and by the way diverted ourſelves with ſhooting of Monkey's, which are ſeen frequently upon the Banks of the River climbing up the Trees.

Bankock.

At *Bankock* we ſaw the new Fort, which was rais'd by the French on the right bank, quite demoliſh'd. The banks above *Bankok* are pretty well inhabited, and ſtock'd with houſes and villages. I do not mention here the names of particular places, becauſe I have ſet them down in a Map of this River, which I had the opportunity of making at this time in going up, and which I corrected afterwards in ſeveral places as we fell down again to return on board. On the tenth in the morning we came to a ſmall Iſland waſhed by two arms of the River where there are ſeveral temples and habitations of the *Talapoins*. I went on Shore, and took notice in one of the temples of three ſitting, and a ſtanding large Idols, gilt, with Mandarin's Caps. About Forty ſmaller Idols kept them Company ſtanding at their feet. We caſt anchor at night a few miles from the Capital.

Come to Judia.

On the Eleventh of *June* We arriv'd, God be prais'd, in good health at our factory, ſituated below *Judia*, a little before nine in the morning, juſt as they were a going to perform Divine Service, it being Sunday. In the afternoon the Director of our Factory had notice given him, to keep with his people within doors the next morning, becauſe his Majeſty intended to go abroad. When the King of *Siam* goes abroad, every body muſt keep out of the way, as they do in *Perſia* when

when the King's Women go out. All the windows are ſhut, and not the leaſt noiſe to be heard. If one happens by chance to meet the King, or his Wives, or the Princeſs Royal in the open fields, he muſt proſtrate himſelf with his face flat to the ground turning his back to the Company, till they are out of ſight.

Funeral of the Berklam's Mother.

On the Twelth of *June*, at four in the afternoon, the *Berklam*'s or Chancellor's of *Siam*, who hath alſo the direction of foreign affairs, his Mother was buried with great pomp and ſolemnity. The Siamites call alſo their Nurſes mothers, and thoſe brothers and ſiſters, who ſuck'd the ſame Breaſts. This was only the Berklam's Nurſe, for his Mother died, and was buried about Fifteen months before. The burials of Siamites of quality are pompous and magnificent beyond expreſſion. The Corpſe is carried to the burial place by water in a ſtately Prow, as they are here call'd; which is ſometimes gilt all over, the Drums beating and the Muſic playing all the while. The Corpſe is either laid on the face in a coffin, or placed in an open chair expoſe'd to the view of the Spectators, tho' often it ſmells intolerably, by reaſon of the time and delay the preparations for their burial require. And yet perſons of quality eſteem it one of their chief cares, aſſoon as they are taken ill of a violent, or lingring ſickneſs, to order the neceſſary preparations for their funeral to be got ready betimes. The Coffin is a ſort of an oblong-ſquare Cheſt, or box, not unlike the German Coffins, gilt, or cover'd with gilt paper. It is plac'd under a ſtately herſe with a cieling, which is likewiſe gilt and curioſly adorn'd with fine columns and corniſhes, ſupporting ſeveral arched roofs in proportion to the deceaſed's quality. At the ſide of the boat which carries the dead corpſe is row'd another of equal length, with a beautiful gilt pyramid, built in form of a ſteeple. Before and behind are ſeveral other prows, with high poles of Bambous in the middle, hung with eight or ten gilt crowns made of paper. The annexed figures (ſee *Tab.* 1 *Fig.* 2. 3.) will give the Reader a much better Idea, than could be expected from the moſt accurate deſcription. All theſe ſeveral prows lie along the banks of the River till the funeral is over. After this manner the Corpſe is brought to the burial place, accompanied by *Talapoins*, the Muſic playing all the while, and there burnt together with the coffin. The remaining bones and aſhes are gather'd together, and interr'd, and a ſtately Pyramid erected over them, inſtead of a Monument, the height and magnificence of which are again proportionable to the deceaſed's quality. The place, where the Berklam's mother was interr'd, was ſeated between two branches of the River oppoſite to the City, and enclos'd with a ſquare row of Banners, Flags and other Ornaments diſpos'd in form of palliſſado's. Upon the middle of the place was erected a ſtately tower of an extraordinary height, curioufly adorn'd and ſupported with fine pillars, columns and corniſhes: under this tower, which had two gates oppoſite to one another, the corpſe was laid in a magnificent coffin upon

on a pile of precious wood, to which the King put fire himſelf, in honour to the *Berklam*, for whom he hath a peculiar eſteem. At one ſide of this Tower was erected a convenient building for the Talapoins, and the door leading to it was cover'd with ſeveral gilt roofs.

Audience of the Berklam.

Some Days after *Mynheer van Hoorn*, Director of our Factory, with Mr. *Daniel*, and Mr. *Moſes Brocſeborde*, two Perſons well skill'd in the Siamiſh, Malayan, and ſeveral other Eaſtern Languages had a public audience of the *Berklam*, as Lord High Chancellor and Director of foreign affairs, in order to deliver the Letters, and Preſents, we had brought over on board our Ship for his Majeſty and him. The Captain of our Ship, and I, were likewiſe admitted to it. The day of the audience between ſeven and nine in the morning there came over to our Factory four *Operas*, or Mandarins of the ſecond rank to conduct us, of the number whereof were, *Opera Tſijat*, an Indoſtan, now chief of the Moors, or Mahometans, and the King's *Siabander*, or Receiver of the Cuſtoms for foreign goods, clad after the faſhion of his Country, in a gown embroider'd with gold, with a turbant upon his head, a Chineſe Mandarin with his Hairs tied up, otherwiſe clad as the Mandarins of *Siam* are, and two Siamites, both Mandarins, one of which was about fourſcore years of age. We treated them and their retinues, with Brandy and Sweetmeats, but the Indoſtan and one of the Siamites refus'd to drink. Their prows were very ſumptuous and pretty, particularly that which was ſent to bring over the Letters for the King and Berklam, on board which went the Interpreter alone. It was not unlike the others as to its ſhape, but ſomewhat larger, and prow and ſtern higher. (ſee *Tab.* 1. *Fig.* 4.) The Moor's prow had this particular, that all the watermen were clad in ſhirts or gowns of coarſe linnen, with flat yellow and white Caps. His chair was lin'd with green, yellow and white. On each ſide of it there was a bench for his retinue. But the chair ſtood higher than the two benches, according to the faſhion of the Country, which requires that perſons of quality ſhould have their ſeats plac'd higher than perſons of an inferior rank. On each ſide of the chair ſtood a Scimeter and Pike, gilt and adorn'd with precious Stones, as badges of their authority, which all the Mandarins cauſe to be carried after them upon ſolemn occaſions. Theſe ſtate Scimeters have handles fix'd to them at leaſt a Man's length, ſo that one may cut and beat with them as with Scythes. The chairs are compos'd of ſeveral pieces. Right upon the prow lies the firſt deck, or layer, rais'd about a ſpan above its borders, three or four paces long, and as broad as the prow, neatly carv'd and adorn'd with beautiful Corniſhes. Upon this firſt deck is plac'd another leſs in compaſs, but higher and adorn'd after the ſame manner. Upon this ſecond Deck ſtands the Mandarins four legg'd gilt chair, and over it is extended a ſort of Canopy, which is fix'd to the chair with gilt Cramp-irons, almoſt round and withal ſo wide, that its Diameter with

exceeds the breadth of the prow. It is made of Leather, lin'd within with black, without either gilt all over, or red with gilt borders. Every thing being ready, we went away to the audience in the following order. Firſt, *Opera Sijot* the Moor, then the three other Mandarins, each in his prow. Next follow'd the prow, which carried the Letters for the King and Berklam, which were writ in Malayan and Dutch, and kept each in a Purſe embroider'd with gold. The purſes were laid in a golden baſon, which was cover'd with an embroider'd cloth, and put into a box of *Pinang*, adorn'd with pearls according to the cuſtom of the Country. With theſe Ornaments they were plac'd upon a ſtool right under the middle of the Canopy. The Interpreter ſate before them upon a Carpet. We follow'd next to the prow with the King's Letters in a particular ſhort prow ſitting under a Canopy lin'd with red. In this order we went up the River, coaſting for ſome time the walls of the City, and then turning in towards the Berklam's Houſe, where he gives publick audience, and appears with all his pomp and ſplendor. We went aſhore on this ſide of his Houſe, and walk'd the remaining part of our way thither. The Court was dirty and naſty enough, but however in ſomewhat better a condition, than that of his other Houſe, where we had had a private audience of him ſome Days before. Entring the Court we took notice to the left of an open Houſe, or Room, almoſt ſquare, without walls, the floor of which was cover'd with boards and full of people, ſome ſitting, ſome walking and converſing together. A large Elephant compleatly harnaſs'd ſtood in the ſtable to the right. Oppoſite to the entry was a ſtony ſtaircaſe, leading to the Berklam's Houſe, where we were to have our audience. We went up the ſame and then pull'd off our Shoes. This Houſe hath but one ſingle Room, or rather lofty Hall, like a Church. It is white within and full of Duſt and Cobwebs. Seven ſquare pillars on each ſide, ſupported the cieling, which was rais'd under the third roof, and neatly enough painted with red branch'd work. About the middle of each pillar hung a large plate of chineſe Copper. In the wall between the pillars were long openings with ſhutters inſtead of windows. There were two entries into the Hall, with a window between them; Poles of Bambous were fix'd to the pillars on each ſide of the Hall hung with white Cloth, behind which, between the pillars and the wall, were the Berklam's ſervants and domeſticks, without any order, ſome ſitting, ſome lying on the ground. Before ſate the Mandarins, as *Oja Tewejaata*, a Mahometan, ſet over the Querry of the King's Elephants, next to the Berklam on his right, *Oja Pipat*, Deputy Berklam to his left, both with golden *Boeſets* before them. *Boeſets* are cubical boxes made of Pinang, and marks of the King's favour, which he preſents his Mandarins with, when he gives them their naſnes, and raiſes them to that dignity, which is never done without having firſt ask'd advice of his Aſtrologers. Below theſe

Boeſets.

two there ſate ſeveral other Siamiſh, Chineſe, and Mahometan Mandarins. I counted twenty three to the Berklam's right, and one and twenty to his left. Seven of the chief on each ſide ſitting uppermoſt, had golden, and two others which ſate next them ſilver Boeſets ſtanding before them. The Letters, with the purſes, baſon and other ornaments, were plac'd before the Berklam about four or five paces from him. We ſate in the middle between the two rows of Mandarins; a Pinang baſon with *Betel* and *Pinang* minc'd, and Jaſmin and other flowers laid round the borders for ornaments ſake, was ſet before each of us. The Berklam, as repreſenting the perſon of the King ſate in a particular enclos'd apartment, at the upper end of the Hall, behind an embroider'd Carpet laid over a pole of Bambous and rais'd about two or three foot above the ground, ſhewing only the upper part of his Body. Two gilt Umbrello's were plac'd before him, one at each ſide. Behind him were two golden Daggers, laid upon as many cuſhions, and a ſtate Scimeter as above deſcrib'd ſtood at each ſide. Two European pictures hung behind him on the wall encompaſs'd with branch'd work, inſtead of frames, after the Country faſhion. Having all ſeated our ſelves, the Berklam ask'd *Mynheer van Hoorn* by the Interpreter, how the General of our Eaſt India Company did, how long he had been in the Indies, what Troops we had now at *Batavia* and at *Bantam*, which of the two was the better Country, as alſo who we, the Captain and I were? Theſe and ſome other queſtions being ſeverally anſwer'd, the purſes containing the Letters were open'd, and the Letters having paſs'd through the hands of ſeveral of the Mandarins then preſent, read aloud. The Interpreter not underſtanding ſome of the Malayan expreſſions, Mr. *Moſes* and *Daniel* were deſir'd to help him out. The audience having laſted about three quarters of an hour, we were conducted by the Berklam's Son, who till then had been behind his Father, through his other Houſe to our prows, and from thence to dinner, which ſtood prepar'd for us.

Siamites forbid to waſh themſelves in the River.

Nothing elſe remarkable happen'd during our ſtay at *Siam*, except, that towards the latter end of this month an order from the King was made publick, forbidding his Subjects to waſh themſelves in the River. I ſaw afterwards ſeveral Siamites waſhing themſelves in their boats with River-water, it being impoſſible for this Nation to live without Water. The reaſon of this order was, becauſe ſeveral people had been bit of late by a venomous water Snake, or Lizard, and died a few hours after. I was told that theſe Snakes do not exceed a finger in length, and a Leech in bigneſs, that they are cheker'd with brown and blue, and that they infeſt the River but once in eight or ten years. To oblige the people to a ſtrict compliance with this order, it was order'd at the ſame time, that the Relations or Heirs of every Perſon that ſhould die of the bite of this venomous Creature, ſhould pay a fine of fifteen Thails.

Venomous Water Lizard.

CHAP.

CHAP. II.

The preſent State of the Court of Siam, *with a deſcription of* Juthia, *the Capital City and Place of the King's Reſidence.*

THE Kingdom of *Siam* is the moſt powerful, and its Court the moſt magnificent among all the black Nations of *Aſia*. The preſent Tſiaufa, or Sovereign, is *Petraatia*, who upon the Death of his Predeceſſor *Pro Narees Naray e pintſiau* ſeiz'd the Scepter by cruelly extirpating all thoſe, which had a better right to the Succeſſion. He had the greater power to effect this, as he was Captain General in the late King's life-time, who beſides had entruſted him with the chief adminiſtration of the Kingdom during his long ſickneſs, which at laſt, tho' he was not without hopes of recovery, prov'd incurable. The diſcovery of a Conſpiracy form'd by a Miniſter of State, whoſe name was *Conſtantin Faulcon*, againſt the next heirs to the Crown, and their friends, furniſh'd him with a fair opportunity of compaſſing his ends. I will in a few words relate the Hiſtory of this Conſpirator, and the particulars of the Conſpiracy it ſelf.

Preſent ſtate of the Court of Siam.

Faulcon, (*or as he ſign'd himſelf*, *Phaulkon*,) was a Grecian by birth, a Man of a great underſtanding, of an agreeable aſpect, and an eloquent Tongue, notwithſtanding he was brought up to no learning, and had paſs'd his younger years moſtly at Sea among different nations, particularly the Engliſh, whoſe Languages he had learnt. Being in the ſervice of the latter in quality of Cockſwain, he came to *Siam*, and obtain'd an employment at Court. His natural parts, ready apprehenſion and good ſucceſs in affairs entruſted with him, which were firſt of ſmall conſequence, but by degrees of more moment, rais'd him in the ſpace of nine years to the higheſt credit and authority. For he was put at the head of the Finances of the Kingdom, and had alſo the direction of the King's Houſehold: Almoſt all publick affairs of the moſt important concern were determin'd by his advice, and whoever had any thing to ſollicit, was oblig'd to apply to him. The better to ſecure himſelf in this authority he thought it neceſſary to ſupport it by ſome foreign power, of which he judg'd the French Nation to be the moſt proper for ſeconding his deſigns, which even ſeem'd to aim ot the Royal dignity. In order to this he made his Sovereign believe, that by the aſſiſtance of the ſaid nation he might poliſh his ſubjects, and put his dominions into a flouriſhing condition: accardingly

Hiſtory of Conſtantin Faulcon

His riſe.

He conſpires againſt the Heirs to the Crown.

Accordingly an Embaſſy was ſent from *Siam* to *France*, which occaſion'd two in return from thence to *Siam*. Jeſuits, Artiſts and military officers were invited from thence. General *des Fargues* being arriv'd with ſome hundred Soldiers was by him put in poſſeſſion of the Fortreſs of *Bankok*, the Key of the Kingdom, ſituated on the great River *Meinam* ſix Leagues from the Harbour. The French Soldiers together with other troops rais'd in the Country were there put in Garriſon, and the place made ſtronger by new fortifications. Theſe preparations being made, he enter'd into meaſures with the French General, and ſome Mandarins, or officers of the Crown, whom he confided in. *Monpi Totſo*, the King's Son in law, and by him adopted, a dependant of his and the french, was to be placed on the throne, aſſoon as the ſick King ſhould be dead, whoſe encreaſing dropſy threatned him with a ſudden diſſolution. *Petraatia* and his Sons, the King's two brothers, as preſumptive heirs to the Crown, and whoever elſe was like to oppoſe the Conſpirator's deſigns, were to be diſpatch'd out of the way. Purſuant to this Scheme *Monpi*'s Father, and relations, had already rais'd fourteen thouſand Men, who lay diſpers'd through the Country and the better to facilitate the execution of this deſign, *Faulcon* perſuaded the ſick King, having found means to introduce himſelf into his apartment in private, that it would be very much for the Security of his perſon during the ill ſtate of his health, to ſend for the French General, and part of his Garriſon, up to *Lavo*, where the King then was, being a City fifteen Leagues North of *Judia*, and the uſual place of the King's reſidence, where he uſed to ſpend moſt part of his time. General *des Fargues* being on his way thither, the Conſpiracy was diſcover'd by *Petraatia*'s own Son, who happening to be with two of the King's Concubines in an apartment adjoyning to that where the Conſpirators were, had the curioſity to liſten at the door, and having heard the bloody reſolution they had taken, immediately repair'd to his Father to tell him of it. *Petraatia* without loſs of time acquainted the King with this Conſpiracy, and then ſent for *Monpi*, *Faulcon* and the Mandarines of their party, as alſo for the Captain of the Guards to Court, and cauſed the Criminals forthwith to be put in Irons notwithſtanding the King expreſs'd the greateſt diſpleaſure, at his ſo doing. *Faulcon* had for ſome time abſented himſelf from Court, but now being ſummon'd he could no longer excuſe himſelf, though dreading ſome ill event, 'tis ſaid, he took his leave from his family in a very melancholy manner. Soon after his Silver Chair, wherein he was uſually carried, came back empty, a bad omen to his friends and domeſticks, who could not but prepare themſelves to partake in their maſter's misfortune. This happened the nineteenth of *May* in the year 1689. Two days after *Petraatia* order'd againſt the King's will *Monpi*'s head to be ſtruck off, throwing it at *Faulcon*'s feet, then loaded with Irons, with this reproach, *See there is your King*. The unfortunate ſick

Puts the French in poſſeſſion of Bankok.

The Conſpiracy diſcovered.

Faulcon and the Conſpirators impriſoned.

Monpi beheaded.

ſick King heartily ſorry for the untimely end of his deareſt *Mompi*, earneſtly deſired, that the deceaſed's body might not be expoſed to any further ſhame, but decently buried, which was accordingly complied with. *Monpi*'s Father was ſeiz'd by a Stratagem upon his eſtate between *Judia* and *Livo*, and all their adherents were diſpers'd. *Faulcon*, after having been tortur'd and ſtarv'd for fourteen days, and thereby almoſt reduc'd to a ſkeleton, had at laſt his Irons taken off, and was carried away after Sunſet, in an ordinary chair, unknowing what would be his fate. He was firſt carried to his Houſe, which he found rifled: His Wife lay priſoner in the Stable, who far from taking leave of him ſpit in his face, and would not ſo much as ſuffer him to kiſs his only remaining Son of four years of age, another Son being lately dead and ſtill unburied. From thence he was carried out of Town to the place of execution, where notwithſtanding all his reluctancy he had his head cut off: His Body was divided into two parts and cover'd with a little earth, which the Dogs ſcratch'd away in the night time, and devoured the Corpſe to the Bones. Before he died, he took his Seal, two ſilver Croſſes, a relick ſet in gold, which he wore on his breaſt, being a preſent from the Pope, as alſo the order of St. *Michael*, which was ſent him by the King of *France*, and deliver'd them to a *Mandarin*, who ſtood by, deſiring him to give them to his little Son. Preſents indeed, that could be of no great uſe to the poor Child, who to this day with his Mother goes begging from door to door, nobody daring to intercede for them. General *des Fargues* being in the mean time arriv'd at *Livo* with a few men, could not but be extreamly ſurpriz'd at this unexpected turn of affairs: He was indeed to all appearance well receiv'd, and in the Kings name preſented, as uſual, with a Golden *Boeſet*, or *Pinang's box*: but before he was permitted to return to *Bankok*, he was obliged to promiſe to deliver up this place to the *Siamites*, and to leave his two Sons, and twelve of his Countrymen, as Hoſtages at *Livo*. The General upon his return thither, being enrag'd at this diſappointment, acted quite contrary to his promiſes, clapt the watermen, which brought him down, in priſon, fired at the Siamites from the Fortreſs, and diſcharg'd his Guns at their Ships that paſs'd by, on which occaſion two of his Garriſon, who were natives, appearing not quite ſo ready as he would have them, he cauſed them to be hang'd on the ramparts in ſight of their Countrymen, and committed all ſorts of Hoſtilities imaginable. This conduct was like to provoke the Siamites to act a bloody Tragedy with him and his Sons, accordingly they had already begun to raiſe forts on the banks of the River to cut off his retreat by water. But his Fire ſoon abated, upon which, and his laying all the blame of his conduct upon his people, who would not obey commands, the Dutch Reſident perſuaded the Court, that it would be more for their Honour to take revenge of him by generouſly overlooking

Faulcon's execution.

What happen'd to the French General.

ing and ſlighting his bravadoes. This repreſentation had the effect, that ſoon after he obtain'd leave to depart with his people. I cannot forbear mentioning an odd accident which happen'd on this occaſion. The aboveſaid Fourteen Hoſtages having endeavour'd to make their eſcape from *Livo* were overtaken again, and carried back on Horſeback; Their Guards according to the cuſtom of the Country put ropes about every one's necks, which ceremony put one of the Frenchmen, an Engineer by his profeſſion, into ſuch a fright, that he fell ſtone dead to the Ground. There were ſtill two of the King's Ships out at Sea, with Frenchmen on board, ſent to cruiſe upon Pirates, and their return was expected much about that time. Theſe the Siamites endeavour'd to get into their power before the Captains could have notice of the rupture between the two nations. Their attempts ſucceeded to expectation, for they attack'd the Sloop, which the French General ſent down in the night, to acquaint the Captains with what had happen'd, juſt as falling down the River, ſhe came out of reach of the Canons of the fortreſs, and after a deſperate fight took and burnt her. All the other Frenchmen, who then were in *Siam*, either in the Service of the Country or otherwiſe, pay'd very dear for the treaſonable practices of *Faulcon*, and the ill conduct of their General by ſuffering a long and tedious impriſonment. Monſieur *Louis*, the Metropolitan Biſhop, who had liv'd in the Country for ſeveral years, had his new-built palace out of the Town plunder'd, and was carried himſelf in Cuſtody into the Court of the Royal Magazines, together with the other Jeſuits his Collegues, who I think were ſeven or eight in number. I viſited them there, living chearfully in little Houſes built of Bambous and Reed. M. *Louis* is a Gentleman of profound learning, and throughly verſed in the Religion of *Siam*, and the Language of their holy books and prieſts: As he is alſo a very pious man, he had by his Chriſtian doctrine and exemplary Life gain'd ſo much upon the Hearts of his Keepers, as another *Paul*, that they venerated him as a holy Miniſter of God Almighty. Three other Jeſuits, who had ſetled at *Livo*, near the Temple of *Wathniak prani Waan*, on pretence of learning the Siamian *Pali*, or Language of their Holy Books from the Prieſts, with whom they had alſo conform'd in ſhaving their head, in their habit, and in their way of living, diſappear'd of a ſudden, nor was it ever known what was become of them. During theſe Troubles, the Dutch were aſſur'd by order of *Petraatia* of his favour and protection. Orders alſo were ſent down to *Bankock* to let their ſhips and boats paſs by unmoleſted.

A French man dies of fright.

Mr. Louis carried into Cuſtody.

His Character

Petraatia afterwards ſeiz'd the King's two Brothers, on pretence of being in *Faulcon*'s Intereſt, and caus'd them to be carried out of the City of *Livo* to a neighbouring Temple, where they were beaten to death with Clubs made of Sandal-wood, the reſpect for the Royal blood forbidding the ſhedding of it. And ſo the King to his great grief liv'd to ſee his own Brothers die the ſame death, to which he on the ninth

The King's two Brothers beaten to death.

of

of *October* 1656. had put his Uncle *Pracitama Ratia*, who had ſucceeded his Father, and was then in the third month of his reign, when his Nephew took poſſeſſion of the Throne. What added ſtill to the King's mortification was, that he had always look'd upon *Petraatia*, as his moſt intimate friend, who was his Siſter's Son, whoſe Siſters and Daughters were the King's Wives, and who beſides having on all occaſions expreſs'd an abhorrence for the burthen of a Crown had never given the King room to ſuſpect him of ſo cruel a deſign. Under this Grief he died two days after, being the eleventh of *July* 1689, or according to the *Soncarad* (which is the *Epocha* of *Siam*) 2232, in the fifty fifth of his age, and the thirty ſecond of his peaceable reign. *The King dies.*

In this manner *Petraatia* got poſſeſſion of the Adminiſtration with the Title of *King of Siam*, *Tanaſſari*, *Sucketa* and *Poiſeluke*, as alſo of Protector of *Cambodia*, *Jehoor*, *Pattany* and *Queda*. *Petraatia aſcends the Throne.*

By virtue of the ancient Laws of *Siam* upon the demiſe of the King, the Crown devolves on his Brother, and upon the Brother's death, or if there be none, on the eldeſt Son. But this rule hath been ſo often broken through, and the right of Succeſſion brought into ſuch a confuſion, that at preſent upon the death of the King he puts up for the Crown, who is the moſt powerful in the Royal Family, and ſo it ſeldom happens, that the next and lawful Heir aſcends the Throne, or is able to maintain the peaceable poſſeſſion of it. *Laws relating to the Succeſſion to the Throne.*

This uncertainty of Succeſſion even ſometimes gives an opportunity to Strangers, who have no pretenſions at all to aſpire to the Throne, two late Inſtances of which I will briefly relate. A Prince of the family of the Kings of *Maccaſſar*, having ſome years ago fled for protection to *Siam* with many of his Countrymen, ſettled near the Camp of the *Malagans*, which the King of *Siam* had aſſign'd to this latter Nation for their Habitation. (*It muſt be obſerv'd here that the ſeveral ſpots of ground, on which the Malagans, Chineſe, Japaneſe, Portugueze, Dutch and other Nations live at* Siam, *and which are more particularly expreſs'd in the annex'd Plan of the King's Reſidence, are call'd* Camps.) The ſaid Prince form'd a deſign with the aſſiſtance of thoſe *Malagans*, who profeſs the Mahometan Religion as well as he, to ſeize on the Capital City and to poſſeſs himſelf of the Throne. But his deſign being diſcover'd before it could take effect, the Prince was ſummon'd to Court to ſubmit and beg pardon, which he refuſing according to the innate obſtinacy of thoſe of *Maccaſſar*, he was cut to pieces with all his Countrymen except his Son of eight years of age, after a bloody fight, in which they made a brave defence, and kill'd a great number of the Siamites. The Malagans, who had aſſiſted him, having ſubmitted in time, eſcap'd this ſevere puniſhment, and were pardon'd and reſtored, the King being of a merciful temper. This happen'd in the year 1687 in the late King's Life time. *Rebellion of a Prince of Maccaſſar.*

In

Rebellion of a Japan Knight.

In the year 1689 a Prieſt of *Pegu*, who had been formerly in cuſtody at *Juthia*, and was acquainted with the affairs of that Court, made the like attempt. He went about the Country, giving out that he was the eldeſt of the late King's brothers (who were kill'd by order of *Petraatia*) and conſequently was the next Heir to the Crown. This Story found ſo much credit, that in a ſhort time he brought over to his Intereſt about Ten thouſand men, being for the greater part an undiſciplined rabble. Having had notice, that the Prince Royal was to go to a certain place for his diverſion attended by his Court, he went thither, and hid himſelf in the wood, in order to murder the whole Company, afterwards to ſurprize the City, and to make away with the King and all his Servants. But he was diſſappointed in his Scheme, for the Prince perceiving ſo many people, and ſuſpecting ſome ill deſign, left them his plate for a prey and fled back to Court. The King having with great ſpeed gather'd an army of Twelve thouſand Men, ſent them to meet the undiſciplined multitude, as they were marching towards the City. This unexpected oppoſition put them under ſuch a conſternation, that they immediately diſpers'd and fled with ſo great a precipitation, that not above one hundred of them were kill'd, and but three hundred taken priſoners, whoſe eſcape the Victors prevented by burning the Soles of their feet. Some days after the Prieſt was found out himſelf lying a ſleep under a Tree in the Wood, and having only a Boy with him. He was forthwith carried to *Juthia*, and being fetter'd with his neck and breaſt againſt a poſt, expos'd for a publick ſpectacle for ſome days; afterwards his belly was cut open he being alive, and his Inteſtines given to the Dogs to tear and devour.

Officers of the King's Court.

The King's Court conſiſts of the following great Officers of the Crown. 1. *Peja Suruſak* call'd alſo *Peja Wani-a* and *Faiwani*, to whom the King hath committed the Crown affairs, as for inſtance the direction of the Criminal Courts and Confiſcations, as being the moſt odious part of the Regal power. It is commonly thought the King by laying this truſt upon him deſigns to render him obnoxious to the People, but others pretend it was rather done to ſecure the ſucceſſion to him. 2. *Peja prah' klam*, (Foreigners pronounce it *Berklam*) is High Chancellor, and hath the direction of foreign affairs. He is a more comely Perſon, and of better aſpect, than I ever met with amongſt this black race of mankind who are generally ſhort ſiz'd and look almoſt like Monkeys. He is alſo of a quick underſtanding and lively action, for which reaſon he was a few years ago ſent Ambaſſador to *France*, of which Country, its Government, Fortreſſes and the like, he would often entertain us in his diſcourſes; and the hall of his Houſe, where we had a private audience of him, was hung with the pictures of the Royal Family of *France*, and European Maps, the reſt of his furniture being nothing but Duſt and Cobwebs. 3. *Pejawam*, otherwiſe call'd *Tnau Peja Taramaſa*, is great

great Chamberlain, and hath the Inſpection of the King's palaces and their apartments. 4 *Peja Jummeraad*, a learned Chineſe, is Chief Juſtice. 5. *Peja Polethep*, Receiver general, hath the adminiſtration of the Crown Lands and their Revenue. 6. *Peja Tſakru*, great maſter of the Stables, hath the Inſpection over the Elephants and Horſes, and all that relates to the King's Train and Equipages. 7. *Peja Klahom*, Steward of the Houſehold, hath the command of the King's Servants, pleaſure yachts, and the Royal furniture. Theſe are the chief *Mandarins*, or officers of State, who make up the great Council of the Kingdom. *Mandarin* is properly a Chineze word us'd only among foreigners, and is in the Language of the Country expreſs'd by *Tſiankrue*, or *Tſiant Tſiam*. Next to them are the State and Court officers of an inferiour rank, and an uncertain number, as for inſtance: *Peja Tareman*, the chief of the Malagans; *Opera Tſijat*, the chief of the Moors, as they are call'd, or Mahometans: He is alſo Siabander, or Receiver of the cuſtoms for foreign merchandize. *Oja Pipat*, *under* or Deputy *Berklam*, was formerly a domeſtick of *Faulcon*, of whom he learnt the ſkill of pinching Strangers; *Oja Tewijata*, Querry of the Elephants, is a Mahometan from *Indoſtan*, a Man of worth. *Oja Tamam* Captain of the Guards. *Oja De Tſiu*, Captain of the Land forces. The Siamites have no hereditary family names, but receive their denomination from the fancy of others, particularly their Superiors. Great Men are call'd after their employments, and ſuch are the names above related. Court Titles and Dignities go in this order. 1. *Peja* and *Oja* is as much as a *Prince*. 2. *Opera*, who are about forty in number both at Court, and in the Country, are like Lords or Barons. 3. *Oluang*, or *Luang* are their Noblemen or Gentry. This Title the King beſtows alſo on his Interpreters or Truchemans. 4. *Okucen*, are perſons deſcended of great families. 5. *Omucen*, Inferior officers of diſtinction. 6 *Majalacks*, Pages and young Gentlemen.

Names of the Kingdom of Siam.

The Kingdom of *Siam* is by the Natives called *Muan Thai*, which is as much as to ſay, the *Land Thai*. In their books it is founded with this Epithet, *Krom Thep Pramma haa Ikoon*, (Circuitus viſitationis Deorum) *the Circuit of the Viſitations of the Gods*. The *Malagans* and *Peguans* call it *Tsiam*, from whence comes the European name *Siam*. *Its ſituation.* Its *Northern* Latitude about the middle of it, or where the Capital City is ſituated, is fourteen degrees eighteen minutes, and its Longitude according to the common Maps 138, but according to the late Obſervations of the Jeſuits 120 degrees. Eaſtward it borders upon the Kingdoms *Tunkin*, *Coſynſina* and *Cambodia*; on the South it is limited by the Sea, and the Countries of *Malacca*, of which the King of *Siam* poſſeſſes *Ligoor*, *Tanaſſeri*, and ſome other ſmall Provinces. On the Weſt is the Kingdom of *Pegu*, and on the North that of *Laos*. Conſidering its extent it is but indifferently peopled being beſt inhabited only along the banks of the Rivers. The great quantity of Deer and Buffalo-

Extent.

ſkins, that are yearly exported by Sea are a proof of vaſt Woods and Wilderneſſes, the rather becauſe thoſe Animals are killed only in the neighbourhood, Tygers and Moraſſes hindering the hunting of them far into the foreſts. This Kingdom contains twelve large provinces, each of which is govern'd by an *Oja*, or Prince, as the King's Lieutenant, who hath ſeveral *Opera's*, or ſubaltern Officers under him. Beſides there is an *Oja* at Court for every Province, who manages its Concerns, and keeps a watchful Eye over the commanding Lieutenant's conduct. The late King had added a thirteenth Province to the aforeſaid twelve, which he conquer'd from the Kingdom of *Laos*, and in all probability he would have conquer'd more, if the ſwelling of a large River had not put a ſtop to his progreſs. But a few years after that Province was taken from him again, ſo that all the benefit of an expedition undertaken in ſo remote a Country, and with ſo much expence, was only the creating a Jealouſy between the two Nations, which ruin'd the former trade between them, and remov'd it to *Cambodia*.

Its Diviſion.

Account of the Kingdom of Laos.

Since I have mention'd *Laos*, it will not be improper to communicate to the Reader what account I had of this Kingdom, which is otherwiſe but little known, becauſe of its being an Inland Country, and remote from the Sea. *Laos* is ſituated under the ſame Northern Climate with *Tunquin*, and is a large and powerful Kingdom ſeparate from the neighbouring States by Foreſts and Deſarts. It lies a month's Journey North of *Judia*. It is very inconvenient and troubleſome travelling thither by Land, on account of the high mountains, and on the River, by reaſon of the rocks and Catarracts, ſo that the Veſſels, or *Prows* as they call them, are built in ſuch a manner, that they can be taken to pieces, and carried over the eminences in order to purſue the Journey by water. It is a fruitful Country. The Soil is a fat clay, which in ſummer grows ſo hard and firm, that the Inhabitants uſe to threſh the Rice upon it, in order to ſeparate it from the huſks, for which in other places they make uſe of a wooden Trough. It produces Rice of the beſt kind in abundance, and furniſhes *Cambodia* with the beſt Benzoin and Gumm Lacc, though both theſe commodities grow alſo in that Country. It likewiſe yields the moſt valuable Muſk, ſome Gold, and ſome precious Stones, chiefly Rubies, beſides Pearls, which the Siamites call *Muk*, which is the more to be admired, ſince I could not hear, that there was any Salt Sea in the Country. Their Religion agrees with that of *Siam*, nor do they much differ in their Language and writing, except only that the Inhabitants of *Laos* cannot pronounce the Letters *L.* and *R.* They write upon leaves like the *Peguans* and *Malabarians*, and as the *Siamites* write their religious Books; but civil affairs are writ upon a ſort of courſe paper with earthen pinns. They boaſt that the Siamites have learnt the art of writing and the Language of their holy Books from them. They reſemble the Chineſe in their ſhape and mien, but are more tawny and ſlender, and

conſequently

conſequently of a much handſomer appearance than the Siamites. They have long Earlaps like the *Peguans*, and the Inhabitants of the Sea-coaſt, the Men without any ornament, but the Women, as long as they remain unmarried, with pieces of gold in them. The Men cauſe their Legs to be painted from the ancle up to the knee with flowers and branches, like the Braſpintados of the Siamites, as a mark of their Religion and Manhood. An arm of the River *Ganges* runs through the Country, which falls into the River of *Cambodia*, and renders it navigable, ſo that the Inhabitants of *Cambodia* go thither every Year in their Prows, or veſſels in order to trade with the Inhabitants. The two chief Cities are *Landjam* and *Tſiamaja*. The whole Country is ſaid to have been formerly tributary to the King of *Siam*.

Deſcription of Judia.

But not to expatiate beyound our ſubject, we will return to *Juthia*, or *Judia*, the Capital City and place of reſidence of the King of *Siam*, which in ſome deſcriptions of Travels is wrongly call *India*, perhaps by a miſtake in print. This City in ancient times ſtood at the place, which is now call'd *Bankok*, on the Weſtbank of the great River *Menam*, from whence it was afterwards remov'd to the place, on which it now ſtands, being a low Iſland form'd by the ſaid River. This Iſland, with the City upon it, is of the ſhape of the ſole of a man's foot, with the heel turning weſtward, and hath about two German Miles in circumference. It is ſituate in a Country all flat, as far as the Eye can reach, on a low ground, which is cut through by many Canals coming from the River, and by them divided into ſo many Iſles and ſquares, that one cannot go far without the help of Boats. It is ſurrounded with a Brick wall, which on the South and North is four fathoms and a half high, clean, well condition'd and adorn'd with Battlements, but the reſt of it is lower, neglected and decay'd. This wall is open in many places, where there are ſmall gates towards the River. On the inſide there are ramparts rais'd againſt it at different diſtances for placing Cannons upon them. At the lower end of the City appears a large baſtion advancing into the water, beſides ſeveral ſmall ones. The firſt is furniſh'd with Cannons againſt the Ships coming up. To fence the Citywall againſt the waſteing of the current, a narrow bank, or key is left, which is built upon in many places. Divers great Canals go out of the River quite through the City ſome from Eaſt to Weſt, others from North to South, and abundance of ſmaller Canals being derived from the great ones, Ships may come from the River up into the Town, and put on ſhore near the principal Houſes and Palaces. The Streets run in a ſtreight line along the Canals; Some of them are tolerably large, but the greater part very narrow, and all, generally ſpeaking, foul and dirty: Some alſo are overflow'd at high water. Conſidering the bigneſs of the City, it is not very populous, and in ſome parts but thinly inhabited, particularly on the Weſt ſide on account of its remoteneſs, and towards the South

South by reaſon of the moraſſy ground, over which people make ſhift to get upon planks, or paltry bridges. This makes that in thoſe parts there are abundance of empty ſpaces and large gardens behind the ſtreets, wherein they let nature work, ſo that they are full of graſs, Herbs, Shrubs and Trees, that grow wild. The firſt Street upon entring the City is that which runs Weſtward along the turning of the Wall: it hath the beſt Houſes, amongſt which are thoſe, that formerly belonged to the *Engliſh*, *Dutch*, and *French*, as alſo that in which *Faulcon* reſided. The middle Street, which runs North towards the Court, is beſt inhabited, and full of ſhops of Tradesmen, Artificers, and Handicraftmen. In both theſe Streets are ſeen above one hundred Houſes belonging to the Chineſe, Hindoſtaniáns and Moors, as they call them. They are all built alike of Stone, very ſmall, being but eight paces in length, four in breadth and of two Stories, yet not above two Fathoms and a half high. They are cover'd with flat tiles, and have large doors without any proportion. The reſt of the Streets are leſs inhabited, and the Houſes of ordinary Inhabitants are but mean and poor cottages, built of *Bambous* (which is a hollow reed, two or three Spans thick) and boards, and careleſly cover'd with *Gabbé Gabbé*, Branches and leaves of Palm Trees growing wild in Moraſſy places. The *Mandarins* or Miniſters of State and Courtiers live in ſeparate palaces, with Courtyards to them, which are very dirty. The Buildings in general, though rais'd with Lime and Stone are but indifferent, and the apartments neither clean, nor well furniſh'd. The booth, or Shops of the town are low, and very ordinary, however they ſtand in good order, and in a ſtreight line, as the Streets are. The many Canals occaſion a great number of bridges. Thoſe which are laid over the great Canal are of Stone, with *Balliſters* of the ſame, but as there are no Waggons, nor Carts in this place, they are narrow; in the middle they are high and eighty paces long; but the Bridges over the by Canals are of no Architecture, and for the greateſt part of wood. (See. Tab. 11.)

Royal Palace. There are three Royal palaces in this, City. The firſt is the new palace built by the late King on the Northſide towards the middle of the Town. (See. *Tab.* 111 *Fig.* 1.) It conſiſts of a large ſquare, with ſeveral ſubdiviſions, and many buildings, which according to the Chineſe Architecture are adorn'd with many Roofs, and Frontiſpieces part of which are gilt over. Within, the walls of the Palace as well as without, are to be ſeen long Stables, in which ſome hundred of Elephants ſtand in a long row magnificently harnaſs'd. Since the french troubles, as they are here call'd, there is but one entry left ro go into the palace, through which no perſon is admitted but on foot, though it is ſo dirty, that people ſometimes ſtep in the mud up to the calf of their Legs, if they do not keep an exact ballance in walking over the ſmall planks, that are laid for them; even an ordinary *Mandarin* dare not enter but attended only with one ſervant. For this ſame reaſon no ſhips

or

or boats are allow'd to come upon the great river, as far as it runs by the walls of the palace. The gates, and other avenues of the palace are crowded with ſwarms of naked fellows, whoſe tawny ſkin is painted with black checquered figures, pointed in the manner, as they do with the Images at the holy ſepulchre at *Jeruſalem*; ſome of them are thus mark'd only on the arms, but others all over the body to the loyns, which are wrapt up in a cloth according to the general cuſtom of the Natives. They are call'd by a Portugueze word *Braspintades*. Theſe are the King's Guards, Door-keepers, and watermen, who wear inſtead of arms ſhort thick clubs, roving and ſauntering about the palace like idle Vagrants. The ſecond palace, call'd the *foremoſt palace*, is ſituated in the North Eaſt part of the City towards its extremity. It is of a ſquare figure, but not near ſo large as the firſt. It was the ancient place of Reſidence of the former King's, but at preſent, in 1690, it is inhabited by the Prince Royal, who is twenty years of age. The third and laſt Palace is ſmaller than any of the two, and ſituated in the Weſt and leaſt inhabited part of the City. In this lives at preſent a Prince of the Royal Blood, and it is call'd the Palace of the Querry of the King's Elephants, the ſaid Prince being the Conductor and Manager of the Elephant, which carries the King. The Prince doth not ride upon the Elephants neck as uſual, but lies upon its Crupper behind the King, from whence he hath a way of governing the beaſt by certain ſigns, to which it is uſed.

Palace of the Prince Royal.

Palace of the Querry of the King's Elephants.

After the Palaces I ſhall take notice of the Temples and Schools of this City. They are in great number, for as the whole Country is ſtock'd with Prieſts and Monks, this City in particular abounds in all parts with Temples, the Courts of which keep a regular proportion with the Streets, and are full of pyramids and columns of divers ſhapes and gilt over. They do not equal our churches in bigneſs, but far exceed them in outward beauty, by reaſon of the many bended roofs, gilt frontiſpieces, advanced ſteps, columns, pillars, and other ornaments. Within they are adorn'd with many images as big as the life and bigger, ſkilfully formed of a mixture of plaiſter, roſin, oyl and hair, the outſide of which is firſt varniſh'd over with black then gilt. They are placed in ſeveral rows on an eminence, on which the Altar ſtands. In ſome temples alſo along the walls in ſingle rows, ſitting with their legs croſs'd and naked, except the waſte, about which is tied a dark yellow cloth; over the left ſhoulder down to the navel hangs another piece of cloth of the ſame colour twiſted cloſe together. Their earlaps are cut through with a ſlit, and are ſo long, that they reach the ſhoulders. Their hair is curl'd, tied over the crown in two knots, ſo that it cannot be diſtinguiſh'd whether it is a cap, or ſome ſuch ornament. The right hand reſts upon the right knee, and the left lies in the lap. The chief place, which is in the middle, is for an Idol of a ſize far above human, ſitting in the ſame poſture under a Canopy. It repreſents their chief Teacher, and the Founder

Temples and Schools.

Chief Idol of the Siamites.

of their Religion. The Siamites call him *Prah*, the Saint, or *Prah Pi-di Dſiau*, the Saint of high deſcent, or with a particular name, *Sammona Khodum*, which the Peguans pronounce *Sammona Khutama*, a Man without paſſions. The Japaneſe and Chineſe call him *Siaka*, or *Saka*, the Ceyloneſe *Budhum* and *Budha*. This *Prah*, or *Khodum* is repreſented in a monſtrous ſize in ſome Temples. In a Peguan Temple out of the City, call'd in the Peguan Language *Tſianpnun Tſium*, there ſits on an eminence ſuch an Idol ſtrongly gilt, the proportion of which is ſuch, that it would be of 120 foot in length, if ſtanding, and we ſhall hereafter meet with another *Siaka*, or Idol, at *Miaco*, the Capital of Japan, and Reſidence of its Eccleſiaſtical Hereditary Emperor, which is not inferior to this at Judia, either in ſize, or beauty. The poſture of the ſaid Idol is the ſame with that, in which *Budha*, and his diſciples placed themſelves, when they were enthuſiaſtically meditating upon religious Subjects. Even to this day the prieſts his followers are obliged by their rules to ſit down daily at ſtated times in the poſture of their Maſter, when they are exerciſing their devotions of meditation and Enthuſiaſm. They alſo go about in the ſame dreſs, only with their heads ſhav'd, covering their face againſt the Sun with a Fan made of palm wood, and leaves.

Houſes of the Monks.

Next to the Temples are the habitations of the Monks, which are but poor Houſes. On one ſide of them they have a publick hall, or oratory, call'd *Prahkdi*, which commonly is a pretty large timber building much like the Temples, the edges of the roof gilt, with a few ſteps leading up to it, and furniſh'd with many Timberſheds inſtead of windows to give paſſage to the air, during their publick aſſemblies, or lectures. The cieling within is ſuported by two rows of columns, and the room divided into divers claſſes, and benches. In the midſt of it, ſome ſteps above the floor, ſtands a deſk, or pulpit, curiouſly carv'd and gilt, like thoſe in our churhes, on which at certain hours appears an old prieſt, who from large palm leaves ingrav'd with black Characters, reads with a ſlow and d ſtinct voice ſome holy words to his audience, conſiſting chiefly in ſtudents of their divinity, or young monks. Upon the hearing of certain words, and names the audience clap their hands together above their forehead, but upon the main ſhew little attention, and devotion; for I my ſelf ſaw ſome cutting *Pinang*, others grindinging powders, or mixing Mercury with the Juice of Herbs, or employing their Hands with ſome other paſtime. Near the *Desk*, or in ſome other place is to be ſeen the Idol of *Amida* ſtanding upright on the flower *Tarate*, or *Faba Aegyptiaca*, or *Nymphæa magna incarnata*, whom they believe to be the Interceſſor of departed Souls. Round about the hall are hung up flowers and crowns, cut of paper banners, and other gilded ornaments, ſuſpended of Bambo reeds, which they uſe to carry in funeral proceſſions.

During their aſſemblies I have commonly obſerv'd a machine ſtanding

ing before the Desk or Pulpit, awkwardly join'd together of Bambous in the form of a table, and hung with yellow pieces of cloth, which the prieſts make uſe of for their dreſs, or rather covering their waſte. There were flowers ſtuck about it for ornament's ſake, and ſeveral diſhes plac'd on it fill'd with Rice, *Pinang*, *Piſang*, dried Fiſhes, Lemons, *Mangoſtanges*, and other fruits of the Trees of the Country, which were offerings and preſents made to the Convent. It happen'd once, when I was going into one of them, that on the ſteps I met ſuch a machine, when they were carrying it home, the aſſembly being finiſh'd, either the throng of the people, or the careleſsneſs of the bearers, were the occaſion of their breaking it to pieces, ſo that the Diſhes with the eatables, and all the Trumpery together, fell upon the ground, which made me ſpeedily get out of the way, for fear the Mob might fall upon me as the cauſe of all the miſchief.

Suburbs of Siam.

Round the City lie many Suburbs and Villages, ſome of which conſiſt of inhabited Ships, or Veſſels, rather than Houſes, containing two, three, or more Families each; they remove them from time to time, and float them particularly when the waters are high, where Fairs are kept, to ſell their Goods there and get their Livelyhood by it. (*See Tab.* III. *Fig.* 4, 5, 6.) The Houſes in the common Villages, that ſtand upon firm Ground, are generally built of Bambous, reed, planks, and other ordinary ſtuff; ſome of the Houſes in the Villages along the banks of the river ſtand on pales a fathom high, that the waters, which overflow the Country for ſome months, may freely paſs under the Houſes. Each Houſe is furniſh'd with Stairs, or a Ladder, to come down in dry weather, and with a boat, to go about it at high water. (*See Tab.* III. *Fig.* 7.) Other villages ſtand on higher and dry ground, and conſequently not being ſubject to thoſe Inundations their Houſes want neither ſuch ſtairs nor boats. On thoſe eminences alſo ſtand Temples, Convents, burying Places, where they bury their dead, and Yards where they burn their bones and aſhes, and erect coſtly Pyramids over them. On the South-ſide, at a ſmall diſtance down the River, the Dutch have their Factory and Magazines very ſplendidly and conveniently built on dry ground. Lower down on the ſame bank are other villages inhabited by Colonies of Japoneſe, (the beſt Soldiers of former Kings) Peguans and Malaccans. On the oppoſite ſide of the River ſtands a village inhabited by a Portugueſe race begot on black Women, and further down ſtands a Church, dedicated to St. *Domingo*, to which belong the Fathers of the Dominican Order. Behind it ſtands another ſmall Church, which is kept by two Fathers of the Order of St. *Auſtin*, who with the foreſaid three Dominicans live peaceably together in a Houſe built of Reed. Not far from hence, on the ſame plain, ſtands a Jeſuit Church nam'd St. *Paul*, after the chief Church at *Goa*, belonging to the Fathers of this Order, who through all *Aſia* are better pleas'd to be call'd *Paulins* from that Church than Jeſuits. South Weſt of the City, oppoſite to that ſide of the

Inhabited Boats.

Dutch Factory.

the River, where it lets out the branch *Klang Nam Ja*. the Metropolitan Biſhop Mr. *Louis* had caus'd a ſtone Palace to be built, together with a fine Church, which is now lock'd up ſince his Impriſonment. The Roman Catholick Eccleſiaſticks in *Siam* have aſſur'd me, that there live above three thouſand ſix hundred Chriſtians in the neighbourhood of *Judja*, who are paſt ſeven years of age, and have been admitted to the Sacrament.

Pyramid Pkah Thon. See Tab. IV.

I cannot forbear taking notice in a few words of two remarkable curioſities near *Judja*. The firſt is the famous Pyramid *Pkah Thon* or *Puka' thon*, which ſtands on a plain one League North Weſt of the City. It was built by the Siamites in remembrance of a great victory obtain'd in that place over the King of *Pegu*, whom they kill'd and defeated his numerous Army, thereby freeing themſelves of the ſubjection they were under to the Peguans, and reſtoring their ancient Liberty. It is a bulky, but magnificent ſtructure, forty odd fathoms high, ſtanding in a ſquare taken in with a low neat wall. It conſiſts of two ſtructures which are built one upon the other. The lowermoſt ſtructure is ſquare, each ſide being one hundred and fifteen paces long, and riſes to the height of twelve fathoms and upwards. Three corners jet out ſome few paces on each ſide, which are continu'd up to the top,, and altering its ſquare figure make it appear, as it were, multangular. It conſiſts of four Stories, built one upon the other, the uppermoſt of which growing narrower leaves at the top of that below it an empty ſpace, or walk to go round. Every Story hath its Corniſhes curiouſly diverſify'd, and all the walks, the lowermoſt only excepted, are taken in with low neat walls adorn'd in each corner with fine columns. The middlemoſt corner of each Story repreſents the frontiſpiece of the Building. It exceeds the others in beauty and ornaments, eſpecially in a magnificent gable it ends into. The Stair-caſe is in the middle of it, which leads up to the upper area on which is built the ſecond ſtructure, and conſiſts of ſeventy four ſteps, each nine Inches high, and four paces long. The ſecond ſtructure is built on the upper ſurface of the firſt, which is ſquare, each ſide being thirty ſix paces long. It ſtands out in the middle for ornament's ſake, and is taken in like the reſt, with a low neat wall. It hath a walk five paces broad to go about the ſecond ſtructure. The Stair-caſe ends into this walk, each ſide of its entry being adorn'd with columns. The baſis, or pedeſtal of the ſecond ſtructure is octangular, conſiſting of eight ſides of different length, thoſe facing South, Eaſt, Weſt and North, being eleven, but the North Eaſt, South Eaſt, South Weſt, and North Weſt ſides, each twelve paces long. It hath its Corniſhes much after the manner of the lowermoſt ſtructure to the height of ſome fathoms. It then becomes not unlike a Steeple, on whoſe top ſtand ſeveral ſhort columns at ſome diſtances from each other, the ſpaces between being left empty. Theſe columns ſupport a pile of globes, which run up tapering, their diameters

ters decreaſing in proportion to the height. The whole ends into a very long Spire, and withal ſo ſharp, that it is very ſurprizing, how it could hold out for ſo conſiderable a ſpace of time againſt all the Injuries of wind and weather. (*See Tab.* IV. *Fig.* 1. 2.) Next to this Pyramid are ſome Temples and Colleges of the Talapoins, which are taken in with particular neat brick walls. The Temples are of a very curious Structure, cover'd with ſeveral roofs, ſupported by columns. As to the whole, I muſt refer the Reader to the annex'd figures, which will give him a much better Idea, than could be expected of the moſt accurate deſcription.

Berklam's Temple.

The other remarkable Curioſity is a double ſquare joining together, and ſituate not far from the City towards the Eaſt; each ſquare contains ſeveral Temples, Convents, Chapels, Columns, Pyramids and other Buildings of different forms. They are ſeparated by a Canal, and are each enclos'd with a fine wall. To avoid entring into tedious particulars, I have given the Plan of thoſe Squares, together with ſome of the chief buildings, at large. (*See Tab.* V. *and* VI.) In the firſt Square occurs the Temple of Berklam, as it is call'd, mark'd with Lit. A. from which the whole place hath taken its name, and is become particularly famous. Its Structure in general is exquiſitely fine, but particularly the Gate at the great Entry is a piece of admirable workmanſhip compos'd of carven Images and branched work, or foliage. The Architecture reſembles that of the Temple near *Pka'thon*, the above deſcrib'd famous Pyramid, both which are repreſented in *Tab.* III. *Fig.* 2. 3. The middle of the Temple is for ornament's ſake cover'd with four roofs, that are bent, and lie one over another. The lowermoſt of thoſe roofs jets out on each ſide of the Temple like a wing which is ſupported by eight columns. The inſide is like all other Temples pretty dark, there being no windows, ſo that all the light can come in only through the door and ſome holes in the wall. The Porch is rais'd above the ground, and cover'd with ſeveral roofs, which are ſupported by eight Columns with gilt Capitals ſtanding in two rows. The outer row of Columns is join'd together by a red Lettice or Grate, before the frontiſpiece of the Temple, to preſerve the precious doors in it. There are three folding pair of doors in this frontiſpiece, each pair conſiſting of two valves, which are very nicely and skilfully carv'd into three Layers of branches twiſted together, and adorn'd with leaves and flowers, among which appear ſeveral ſmall Images of their Idols of different forms and poſtures, ſome of them having four arms and hands holding divers Weapons and Inſtruments, the whole well proportion'd and adorn'd with gold and different colours. Next to the Temple ſtands a ſmall open houſe mark'd with Lit. *a*, in the midſt of which hangs a bell gilt over, of two yards diameter, which they ſtrike with a hammer in the mornings and evenings to call the Monks to their prayers and devotions, which they perform ſinging in choirs with a trembling voice, as the Monks in Europe ſing Pſalms. (*See Tab.* VI. *Fig.* 7.)

Lit. B. is another temple like the former, only without ſo many ornaments. The porch of it conſiſts of two open rooms adorn'd with Plaiſter-work and gilt ſmall Idols. The Floor was cover'd with heaps of large palm-leaves, being the remains of their Pali, or religious Books, which when they grow old and worn out, are here laid aſide in this manner, as in a ſacred place. In viewing theſe Temples I took notice, as of ſomething particular, that I met with no images of beaſts, and Idols of a monſtrous figure, as the Brahmines and Chineſe have in theirs, for all their idols within the Temples are repreſented in human ſhape, either ſitting, or ſtanding, tho' without them, as for inſtance on the gates, entries, pyramids, particularly in theſe two ſquares, we are now ſpeaking of, appear as by way of ornament many monſtrous images, with hideous frightful faces.

Lit. C. is a Pyramid in the form of a ſteeple, gilt over from the top to half its height, and ſtanding on a pedeſtal rais'd above the ground, and taken in with a ſquare walk. The uppermoſt point is ſurrounded with a Crown of large extent turn'd upſide down, on which hang ſmall gilt Bells, or Cymbals, which being mov'd by the wind give a ſound.

Lit. D, is a ſmall wooden Houſe, in which is kept a very heavy Sedan, painted with divers colours.

Lit. E is a vaulted Chapel with a bulky Idol like that of Bacchus, call'd by the Brahmans *Viccâſwara*. It is much beyond the ordinary ſize of a man, ſtrongly gilt all over, turning with his Face ſmiling towards the Temple laſt mention'd. Under and above it and on the ſides ſtood ſeveral other ſmaller Idols, as is repreſented in *Tab.* V. *Fig.* 2. Before it were rails, on which appear'd the marks of wax Candles, that had been burnt there.

Lit. F. is another building vaulted and like the former. Within on the middle of the wall was engraven a Figure partly colour'd and partly gilt, in ſome meaſure reſembling a foot with four Toes, three Spans long, and one and a half broad, which they hold as ſomething very ſacred. (*See Tab.* V. *Fig.* 3.) Under it were plac'd divers ſmall Idols.

Pyramids The Pyramids ſtanding in thoſe Squares are built in honour of certain Gods, to whom they are dedicated and named after them. They are commonly provided with ſhelves on which the Devotees place their offerings for the benefit of the prieſts.

In the other Square (*See Tab.* V. *Fig* 1.) within its walls were rang'd Flower-pots and Boxes for plants. There ſtood alſo within it ſeveral *Topoo* Trees, in the Eaſt Indies call'd *Rawaſith*, and *Bipel*. This is a ſort of a Milk or Fig Tree, of the ſize of a beach, with extended branches, a ſmooth grey bark, and round but long pointed leaves, bearing a round fruit, which is inſipid, and nouriſhment only for Bats. All the Pagans of theſe parts hold it to be holy, and pleaſing to the Gods, for as much as their great Saint *Sammana Khodum* always

Topoo Trees.

choſe

choſe to ſit under it, and for this reaſon they love to plant it near their temples, if the Soil and Climate will allow it. The like holineſs is aſcrib'd to another Milk or Fig Tree, whoſe branches bending towards the ground take root in it, after they touch it, and form as many new Stems, by which means it extends it ſelf far round about: It hath leaves not unlike thoſe of the *Lauro-Ceraſus*, but larger and bears a fruit like the other, which bats love to eat. The Ceylonese call it alſo *Budhum Gas*, that is *Budhum's* Tree. But it is difficult to plant and not proper to ſtand near the temples by reaſon of its ſpreading ſo far. This ſecond ſquare contain'd two remarkable Temples, the firſt of which repreſented on each door in the porch two Savages with heads of Devils, (*See Tab.* V. *Fig.* 2.) and at the back door were painted two Portugueze as big as the Life. A great feſtival is yearly celebrated in this Temple. There ſtood beſides in this ſecond ſquare ſome other Chapels with Idols in them, as alſo divers fine pyramids, ſome of which are gilt over, and others full of monſtrous figures. It would be too tedious to deſcribe each of them in particular, and I think it ſufficient to have given the figures of the moſt remarkable ones in *Tab.* VI. *Fig.* 1. 2. 3. 4. 5. 6. 7.

Remarkable Fig Tree

Before I leave this Subject, I muſt take notice of a Tree of a ſtrange nature, which one meets with going out of the City towards theſe two ſquares, over the Dyke made not long ago for ſhutting up the Southern arm of the great River. It is of the ſize of an Apple tree, has narrow leaves, and long ſpreading branches, at the extremities and ſmalleſt Twigs of which hang Bird's neſts, ingeniouſly twiſted together of dry graſs and other ſtuff in the form of a Purſe with a long and narrow neck. The openings of theſe Neſts look to the Northweſt, ſo that no South wind, nor rain can come in. I told upwards of fifty of them only on this tree, and never met with the like on any other. The Birds were of a dark yellowiſh colour, not unlike Canary Birds, and chirping almoſt like Sparrows, of which otherwiſe there is a great plenty in this Country. Another extraordinary thing in this Tree is, that the trunk and larger branches of it are full of crabbed excreſcencies, or warts of different figures, which the Inhabitants make uſe of as a Medicine againſt certain diſtempers.

Remarkable Tree with Birds neſts.

The Religion of theſe People is the Pagan Doctrine of the *Brahmans*, which ever ſince many Centuries hath been profeſs'd amongſt all the Nations from the River Indus to the extremity of the Eaſt, except that at the Court of the Grand Mogul, and in his great Cities, as alſo in *Summatra*, *Java*, *Celebes*, and other neighbouring Iſlands the Mahometiſm has gain'd ſo much ground, that it ſeems to prevail above it. This general Paganiſm, (which is to be diſtinguiſh'd from the Religion of the old Perſians worſhipping the Sun, now almoſt extinct) tho' branch'd out into ſeveral Sects and Opinions, according to the various Cuſtoms, Languages and Interpretations, yet is of one and the ſame

Religion of the Siamites.

Origine

Origine. The Siamites repreſent the firſt Teacher of their Paganiſm in their Temples, in the figure of a Negro ſitting, of a prodigious ſize, his hair curl'd, the skin black, but as it were out of reſpect gilt over, accompanied on each ſide by one of his chief Companions, as alſo before and round about him by the reſt of his Apoſtles and Diſciples, all of the ſame colour and moſt in the ſame poſture. They believe according to the Brahmans, that the Deity dwelt in him, which he prov'd by his Doctrine, Way of Life, and Revelation. For *Wiſtnu*, by which they mean the Deity, having already many hundred thouſands of years before aſſum'd different forms, and viſited the World eight different times, appear'd the ninth in the perſon of this Negro, whom for this reaſon they ſtile *Prahpuditſau*, that is to ſay, the Saint of high deſcent; *Sammana Khutama*, the Man without Paſſions: *Prah bin Tſjau*, the Saint who is the Lord; or plainly *Prah*, the Saint, or *Budha'* (or *Phutha'* in one ſyllable, according to their guttural pronunciation, like that of the Hottentots) The Ceylaneſe call him *Budhum*, the Chineſe and Japaneſe *Sacka*, or *Siaka*, or plainly *Fotoge*, that is, the Idol, and with an honourable Epithet *Si Tſun*, the great Saint.

Siaka

Where born. About his origine and native Country, I find the account of thoſe Heathens do not agree. The Siamites call the Country of his nativity *Lanca*, which is the Iſland of *Ceylon*, from whence they ſay, their Religion was firſt brought over to them, and afterwards further propagated through the neighbouring Countries as far as *China* and *Japan*. Accordingly there are ſtill to be ſeen ſome foot ſteps of their Religion, as well of that which they exercis'd before, as of the other ſprung up in the room of it, on the top of a high mountain in the Iſland of *Ceylon*, by the Europeans call'd *Pico d'Adam*, which they look upon as holy, and in their Maps place it in the Centre of the World. The Ceyloneſe themſelves call the Country of his nativity *Macca deſia*, meaning by it the Kingdom of *Siam*, for they make uſe of the Pali, or Bible of the Siamites, which the Peguans call *Maccatapaſa*, in their *Khom*, or Language of the *Khomuts*, owning that they had it from the Siamites. The Chineſe and Japaneſe pretend that this Saint, and the Doctrine he reveal'd, had their origine in the Country of *Magatta*, or as the Japaneſe call it, *Tenſik Magatta Kokf*, that is the Heavenlandiſh *Magatta*, which according to their deſcription and opinion is the Continent of *India*, including *Pegu* and *Siam*, adding withal, that *Siaka* was the Son of the King of thoſe Countries, the Inhabitants of which aſcribe to each other the origin of their Teacher, a Prophet, as it ſeems, being always thought the greater for being of a foreign Country. The *Benjans* and learned *Brahmans* believe that *Budha* had neither Father nor Mother, and conſequently own, they know nothing of his birth and native Country. They repreſent him in the figure of a man with four arms, and as for the reſt have no other Legends concerning his miracles and actions, beſides a tradition of his adorable

piety

piety having now for 26430 years been ſitting on a *Tarate* flower, and praiſing the ſupreme God ever ſince 21639 years (reckoning from the preſent 1690 year of Chriſt,) when he firſt appear'd and reveal'd himſelf to the world. But the Siamites, and other Nations lying further Eaſt, have whole Books full of the birth, life and miracles of this God *Prah*, or *Siaka*. I am at a loſs how to reconcile theſe various and oppoſite accounts, which I have gather'd in the above-ſaid Countries, unleſs by ſuppoſing, what I really think to be the true opinion, *viz.* that the Siamites and other Nations lying more Eaſterly have confounded a younger Teacher with *Budha*' and miſtaken the former for the latter, which confuſion of the Gods and their names is very frequent in the Hiſtories of the Greeks and Egyptians; ſo that *Prah* or *Siaka*, is not the ſame with *Budha*, much leſs with *Ram*, or *Rama*, as he is call'd by Father Kircher in his Sina Illuſtrata, the latter having appear'd many hundred thouſand years before, but that he was ſome new Impoſtor who ſet up but about five hundred years before Chriſt's nativity. Beſides this, many circumſtances make it probable, that the *Prah*, or *Siaka*, was no Aſiatick, or Indian, but ſome Egyptian Prieſt of note, probably of *Memphis*, and a Moor, who with his Brethren being expell'd their native Country, brought the Egytian Religion into the Indies, and propagated it there, and this for the following Reaſons.

Siaka and Budha are not the ſame Perſon.

1. There appears in ſeveral material Points a conformity between this Eaſtern, and the Ancient Egyptian Paganiſm; for the Egyptians repreſented their Gods, as theſe Heathens now do, in the form of different ſorts of Animals and human Monſters; whereas their Neighbours in *Aſia*, as for Example, the Perſians, Chaldeans, and other Nations profeſſing the ſame Religion, worſhip'd rather the Luminaries of the Heavens, particularly the Sun, and the Fire, as being its Image; and it is probable, that before the introduction of the preſent Paganiſm among the Indians, they had the ſame ſort of worſhip with the neighbouring Chaldeans and Perſians. For as it cannot be ſuppos'd, that theſe ſenſible Nations liv'd without any Religion at all, like the brutal Hottentots, it is highly probable, that they rever'd the divine Omnipotence by worſhiping, according to the Cuſtom of the Chaldeans, the Sun, and other Luminaries of the Firmament, as ſuch parts of the Creation, which moſt ſtrike the outward ſenſes, and fill the underſtanding with the admiration of their unconceivable proprieties. And there are ſtill to this day among thoſe Heathens ſome remains of the Chaldean Religion, conſiſting in a worſhip paid to the Sun and the Stars, which however is not taught by their Prieſts, but only tolerated like ſome ſupererogatory worſhip, juſt as there remain even in Chriſtian Governments, certain antient pagan cuſtoms and ſuperſtitions, eſpecially the Bachanals. Two Articles in the Egyptian Religion, which were moſt religiouſly maintain'd, were, the Tranſmigration of Souls, and

Eaſtern Paganiſm deriv'd from the worſhip of the Egyptians.

and a Veneration for Cows, particularly for the holy Cow at *Memphis*, call'd *Apis*, or *Serapis*, which had divine honours paid her, and was ſerv'd by Prieſts. Both theſe Articles are ſtill obſerv'd among the Aſiatick Heathens, particularly thoſe that inhabit the Weſt-ſide of the *Ganges*; for no body there dares to kill the leaſt and moſt noxious Inſects, as being animated by ſome tranſmigrated human Soul; and the Cows, whoſe Souls they think are by frequent tranſmigrations, as it were, deified, are ſerv'd and attended with great veneration, their Dung being burnt to aſhes is turn'd into holy Salve, their Urine ſerves for holy Water, the Image of a Cow poſſeſſes a peculiar Chapel before their Temples, is every day honour'd with freſh flowers, and hath ſweet-ſcented oyl poured upon her. It is alſo remarkable, that the nearer thoſe Heathens are to *Egypt*, the greater Zeal appears among them with relation to theſe two Articles, and the more remote they are from it, the more they abate in it, ſo that in *Siam* and the more Eaſtern Kingdoms, even the Prieſts themſelves make no ſcruple of eating Cows Fleſh, provided they have not given occaſion, nor conſented to their killing; nor doth the opinion of the tranſmigration of the Souls prevail there ſo much, as it does among the *Benjans* in *Hindoſtan*, for the Inhabitants of the Eaſt-ſide of the *Ganges* grant no quarters to Fleas or Flies, that attack their Skin. I ſhall barely mention, that among theſe Aſiatick Heathens we meet not only with the greater Deities of the Egyptians, but alſo with the leſſer, tho' they are diſguiſed by other names, and fabulous circumſtances, which however might be eaſily clear'd up and reconcil'd.

2. It is obſervable, that twenty three Centuries ago, or according to the moſt exact computation in the five hundred and thirty ſixth year before Chriſt's nativity, *Cambyſes*, the Perſian Tyrant, ſubverted the Religion of the Egyptians, kill'd their *Apis*, or *holy Cow*, the Palladium of their Worſhip, and murder'd, or exil'd their Prieſts. Now if one conſiders that the Siamites, reckoning their *Soncarad*, or Eccleſiaſtical *Epocha* from the death of their great Saint, their 2233-4th year falls in with our preſent 1690th year after Chriſt's nativity, it will appear, that the ſaid *Epocha* agreed with that time, and that it may be concluded from thence, that then a notable Prieſt of *Memphis*, to whom they gave the name of *Budha*, *Siaka*, or the great Saint, fled with his Brethren into *India*, where he publiſh'd his Doctrine, which was ſo well receiv'd, that it ſpread to the extremity of the Orient.

3. This Saint being repreſented with curled Hairs, like a Negro, there is room to conclude, that he was no native of *India*, but was born under the hot Climate of *Africa*, conſidering that the Air in *India* produces on its black Inhabitants none of that curl'd Wool, but long and black Hair, quite lank, and very little curl'd: And tho' the Siamites crop theirs, ſo as to leave it only of the length of a Finger; yet as it ſtands an end like briſtles, it is eaſily diſtinguiſh'd from the woolly Curls

Curls of a Negro, and conſequently it is more probable, that *Budha* was of African, than of Siamite extraction.

The Siamites in general are a plain and good natured people. Their Eccleſiaſticks of Siam. Eccleſiaſticks lead a ſedate and auſtere life; for they aim at a ſtate of perfection in this World, acceptable to Heaven and attended with eternal rewards, by ſubduing their paſſions, and mortifying their deſires, purſuant to the doctrine and example of their great Maſter. They never marry, as long as they continue in an Eccleſiaſtical ſtate, but live together in Convents near the Temples. They go almoſt naked, having only a cloth, or apron, of a dark yellow colour tied about their waſte, and another piece of cloth hanging down from the left ſhoulder in narrow pleats, which in bad rainy weather they open and ſpread over their ſhoulders, and the upper part of the body, Their heads are never cover'd, but are ſhav'd cloſe; in their hands they carry a Fan made of Palm-leaves, or ſhavings of wood. There are different ranks and degrees among them. (1) The youngeſt call themſelves *Dſiaunces*, or Friars and ſtudents of divinity, who after having attain'd the twentieth year of their age, and undergone a rigorous Examen, are advanced to the dignity of *Dſiaukus*, or Fathers, on which occaſion there is a great entertainment given. The Peguans call them *Talapoi*, which name becoming firſt known to foreigners, they now beſtow it indifferently on all the Prieſts and Eccleſiaſticks of the Symbolic Religion in *Pegu*, *Siam*, *Camboja*, *Aracan*, *Parma*, *Laos*, *Tunkin*, and *Cochintſina*. (2) *Dſiauku* are the common Prieſts or Fathers, who live together in Societies inhabiting one, or more, buildings like Convents near certain Temples. Each ſuch Convent is governed by (3) a Prior, whom they call *Luangwad*, that is to ſay, the Head of the Temple, or *Sompan*, the Noble. All the Convents in each province depend on one (4) *Prahkhru*, like a Biſhop, or Metropolitan. Theſe again as well as all the reſt of the Clergy in the Kingdom are under the (5) *Prah Sankara*, as it were the Primate and High Prieſt. He lives in the Capital, and the King's reſidence *Judia*, and his authority is ſuch, that even the King himſelf is obliged to bow to him. Theſe Eccleſiaſticks are not of a particular race, like the *Brahmans*, but every body, who hath a mind for it, and can obtain it, may turn Monk, and even married men may leave their Wives, and go to live in the Convent. The Eccleſiaſticks, as ſuch, and as long as they continue in orders, cannot be puniſh'd by the ſecular arm for any offence whatſoever. For this reaſon they are firſt degraded, and ſtript of their Eccleſiaſtical habit, before they are deliver'd up to Juſtice. However out of reſpect to the Character they bore, they are treated with much leſs Severity, than ſecular perſons. And even ſometimes for capital crimes the King will only baniſh them to an uninhabited Iſland, call'd *Coccatſian*, where he alſo confines his Mandarines and Miniſters of ſtate, if they fall in diſgrace. There are alſo Nuns among them *Nuns.*

them, whom they call *Nanktſij*, or *Bagins*, who wear ſuch pieces of cloth like the Monks, but of a white colour inſtead of yellow. Theſe Nuns in former times liv'd among the Prieſts near the Temples, but it having happen'd at a place a league above *Judia*, where the religious of both ſexes liv'd promiſcuouſly together in the ſame village, that ſeveral of the Nuns prov'd with Child, they have ſince been remov'd from the Temples to particular Houſes, the better to keep their Vow of Chaſtity. The Temple of that Place ſtill bears the Name of *Wad Nantſij*, or the Temple of Nuns.

Epocha of the Siamites. The Siamites begin their *Soncarad*, or *Epocha*, from the death of their great God *Sammona Khutama*, otherwiſe call'd *Prah*, and *Budha*. In the year 1690, when I was in *Siam*, they told 2234. They have like the Chineſe a Cyclus of ſixty years, tho' there be but twelve years that bear particular Names, which being five times repeated make up the whole Cyclus. For the ſatisfaction of the curious Reader, I will inſert the Names of the twelve Years, as alſo the Names of their Months, and of the Days of the Week, as they were communicated to me in the Country. The Years are,

Cyclus of ſixty years.

Names of their years.

1. *Pije Tſoelat*, The Mouſe-year.
2. *Pije Tſaloe*, or *Tſlu*, or *Tſialou*, The Cow-year.
3. *Pije Kaen*, The Tyger-year.
4. *Pije To*, or *Tao*, The Hare's-year.
5. *Pije Marong*, or *Maroni*, The Year of the great Serpent.
6. *Pije Maceng*, or *Maſeeng*, The Year of the ſmall Serpent.
7. *Pije Mamia*, The Horſe-year.
8. *Pije Mame*, or *Mamij*, The Ram's-year.
9. *Pije Wock*, or *Wook*, or *Woak*, The Monkey's-year.
10. *Pije-erka*, The Chicken's-year.
11. *Pije Tſo*, or *Tſjoo*, or *Tgio*, The Dog-year.
12. *Pije koen*, The Swine-year.

Their Months. It appears by this Liſt of the twelve Years, that *Pije* ſignifies a Year in general. The Year is divided into twelve Months, which are Lunar, of twenty nine, and thirty Days, alternatively. Every third Year they tell thirteen Months, one of the twelve being repeated twice. The general name of the Month is *Duan*, to which word is added the number, as they follow one another, for the names of particular Months, as for inſtance, *Dſuan Aey*, the firſt Month, *Dſuan Gie*, or *Dzi*, the ſecond Month, and ſo on, *Saem*, for the third, *Sie*, for the fourth, *Ha*, for the fifth, *Hook*, for the ſixth, *Tſet*, or *Tſiet* for the ſeventh, *Pet*, or *Peijt*, for the eighth, which is told twice every third Year, *Cau*, or *Knau* for the ninth, *Sieb*, or *Sib*, for the tenth, *Siebeet*, for the eleventh, and *Sieb Song* for the twelfth. The firſt Month is of nine and twenty Days, the ſecond of thirty, the third again of twenty nine, and ſo they go on

on alternatively, ſo that the whole year is of 354 days, and every third year of 384. They tell the days of the month from the new-moon to the full moon fifteen days, then they begin again at one, and ſo go on to the next new-moon. This is the reaſon, why ſome of their months are of thirty, others of twenty nine days. Their week conſiſts of ſeven days, which put in parallel with ours are as follows. *Days of the week.*

Sunday, is by them call'd,	*Wan Alit*, the Day of the Sun.
Monday	*Wan Tſan*, the Day of the Moon.
Tueſday	*Wan Angkaen*, the Day of working.
Wedneſday	*Wan Poeth*, the Day of meeting.
Thurſday	*Wan Prahat*, the Hand day.
Friday	*Wan Sock*, the day of reſt.
Saturday	*Wan Sauw*, the attracting day, or day

of attraction, becauſe it attracts a new week.

The Siamites celebrate the firſt and fifteenth day of every month, being the days of the new and full moon. Some alſo go to the *Pagods* every firſt day of the quarter, which in ſome meaſure anſwers to our Sunday. They have beſides ſeveral yearly ſolemn feſtivals, as for inſtance, one at the beginning of the year, call'd *Sonkraen*, another call'd *Kitimbac*, or *Ktimbac*, that is to ſay, the proceſſion by Land, on which, as I have been inform'd, the King goes to make his offering at a famous Temple at *Napathat*, in a Siamiſh Coach, drawn by men; another call'd *Ktinam* when the King attended with a magnificent train goes by water to make his devotions and offerings at a ſtately temple call'd *Banibin*, ſituated below *Judia*, and according to the opinion of the common people to cut the waters, which about the time of this ſolemnity are higheſt, and to command them to withdraw. Two others of the yearly feſtivals of the Siamites are known by the name of *Sabutſioian*, which is as much as to ſay, the feſtival of the waſhing of the Elephants, the Heads of theſe animals being on theſe two days waſh'd with great Ceremonies. The beginning of the feſtival days in general is by the Siamites call'd *Kaupaſa*, and the end thereof *Oppaſa*. *Their Feſtival Days.*

It remains that I ſhould ſay ſomething of the current money of the Kingdom of *Siam*. *Tſiani*, by foreigners call'd *Katti*, is underſtood of Silver, being two pound and a half, or twenty Thails, or fifty Rixdollars, that is, double the value of a *Katti*, as it is current at *Batavia* and in *Japan*. The *Thail* is by the Siamites call'd *Tamlumi*, though there are none coin'd in the Kingdom. It is worth four *Tikals*. A *Tikal* by the Siamites call'd *Baat* is worth four *Maas*, or thirty Dutch Stievers. Every *Maas*, or as the Siamites call it *Slini*, or Sling, hath two *Fuangs*. Every *Fuang*, (the Siamites pronounce it *Phuani*, or *Pujang*) hath two *Siampais*. A *Siampai*, or *Sapai*, hath two *Puininis*. A *Money of Siam.*

Pynini contains an uncertain number of *Bijas*, by us call'd *Cowers*, being a ſmall white, or yellowiſh Shell of the *Conchæ Veneris* kind, which I have deſcrib'd in its proper place. The *Cowers* differ very much in value; One may buy for a *Phuang* from 500 to 800. They are imported in great quantities from the Maldive Iſlands. All the Silver money of *Siam* is coin'd of Dutch Crowns, which are for this purpoſe coin'd in Holland, and imported by the Dutch Eaſt India Company at ſeven ſhillings the Crown.

CHAP. III.

The Author's departure from Judia, *down the River* Meinam *to the harbour, and from thence to* Japan.

The Author falls down the River Meinam. ON the fourth of *July* 1690 towards Evening, I went with the Captain of the Ship and others of the Company in a boat, in order to fall down the River *Meinam* to the Ship, which lay at anchor two days Journey from hence, and four Leagues from the mouth of the River. Having made two Leagues we arriv'd at the famous temple *Banihijn*, by Foreigners call'd the *Golden Pagod.* Every year, when the water is higheſt, the King goes thither with great pomp and a numerous attendance to perform his devotion, and to make his offerings to the Prieſts. The common people call this Solemnity *Ktinam*, that is to ſay, the Cutting of the water, from an erroneous tradition they have, that the King on that occaſion cuts the Water with a knife in order to make it fall. It may be, that this cuſtom obtain'd in ancient times, but at preſent there is nothing extraordinary in this Ceremony, beſides the magnificence of the proceſſion, which is made by water.

Banihijn a Pagod.

On the fifth of *July* we proceeded but ſlowly by reaſon of the contrary wind, which gave me frequent opportunities of going on ſhore and gathering ſimples, I found there.

Bankok. On the ſixth of *July* we arriv'd at *Bankok* in the morning, having advanced but little all night, by reaſon of the difficulties we had to ſtruggle with. We found the old Fort, which lies on an Iſland, in good condition; but the new Fort, that had been built by the French on the Eaſt ſhore, was quite demoliſh'd. Before evening we reach'd the *Amſterdam.* Dutch Habitation and Store-houſe called *Amſterdam*, which is but two Leagues diſtant from the Sea. It is built according to the faſhion of the Countrey on piles of *Bambous.* Stores of Deer and Buffle ſkins, *Red Wood.* were kept in lofts, but the red Wood for dying, call'd *Faang*, or as the Japoneſe name it *Tſiampan*, lies in an open place, till Ships come to take it in, which happens every year, and the greater part of it is carried

carried to *Japan*. It comes from the Land of *Coy*, or *Kui*, belonging to the King of *Siam*, and ſome alſo from *Bambiliſoi*, ſituate on the Coaſts of *Cambodia*, and from *Bimen*, as the Dutch call it, which lies between *Bali* and *Timor*. This wood rubb'd with ſome lime and water yields the fineſt violet colour, one could wiſh to ſee. This mixture is ſaid to cure ſome eruptions on the ſkin. The Governor of this place was a Corporal, a Swede by Birth, and *Core* by name. I found him under ſome grief, for having loſt a tame *Suri Cat*, which he found again to day, but in the belly of a ſnake he had kill'd, and which, as he complain'd, had robb'd him before of many of his Hens, having been always lurking in Corners, under the Houſes. We had an accident with another ſort of a thief, who at night had got under the Houſe, where ſeven of us Fellow Travellers lay together. He had laid hold of the Corner of a waſtecoat, hanging through a crevice of the Floor, which was made of ſplit *Bamboous*, and was pulling it through with ſuch a force, that one of us awaked, who ſuſpecting a thief ſeiz'd it, and called to his ſleeping Companions for help. While they were thus pulling and hawling, who ſhould have it, *Core*, who from former experience immediately ſuſpected a Tyger, fired a Gun, and frightened him away.

Me Nam, or *Meinam* in the Siamite Language ſignifies *Mother of humidities*, which name hath been given to this River by reaſon of the abundance of its water, which renders the whole Country fruitful. For it is the only River in it, very deep, rapid, full of water, and broader than the Elbe; but below *Judia*, down to the Sea, it divides it ſelf into ſeveral branches. The account, which the Natives give of its ſource, differs from what is repreſented in our maps; for they ſay, that it takes its riſe like the Ganges of *Bengale* in the high mountains of *Imaas*, where it ſpreads it ſelf into ſeveral arms, which run through *Cambodia*, *Siam*, and *Pegu* into the Sea; and they pretend, that theſe arms are again joyn'd by ſeveral ſmaller branches, not only with each other, but alſo with the *Ganges* it ſelf, if they are not rather to be look'd upon altogether, as ſo many branches deriving from that very River. If it was not for the vaſt pains it would require to trace out its ſeveral Channels, through the Foreſts and Deſarts, and to open a navigation, it might perhaps be made poſſible for Veſſels to go from hence into *Bengale*. I will not ſtand to the truth of this account; but as for what relates to the deſcription of the River from *Judia* to the Sea, and the draught I have given of it, this wants no ſupport; forasmuch as I have had ſufficient opportunity, and leiſure, to obſerve it myſelf in ſailing up and down. In the Draught, which I here preſent to the Reader, (*See Tab.* VII.) I have mark'd the natural courſe of it, with its ſeveral turnings meaſured with a large Compaſs, its ſeveral branches, both where they ſeparate and joyn again, the ſituation of its banks, and adjoyning foreſts, villages, temples

Deſcription of the Meinam.

ples, and the new Forts lately rais'd in order to prevent the eſcape of the French General and his Soldiers.

Remarkable Particulars obſerv'd in the Miaum.

Several remarkable particulars are to be obſerv'd in this River. 1. It overflows its branches like the *Nile* in *Egypt*, tho' at contrary times, and by ſetting the Country under water, renders it fruitful. This overflowing begins with the Month of *September* or ſooner, when the Sun entring the Tropick of Cancer, by its approach diſſolves the Snow on the high Mountains to the North. To this alſo contributes not a little the rainy Seaſon, which falls in with that time, and is obſerv'd in all Countries ſituate between the two Tropicks, when the Sun paſſes over the Heads of their Inhabitants. A moſt remarkable Inſtance of the Wiſdom and Goodneſs of the Omnipotent Creator. In *December* the Waters begin to fall by degrees, and at laſt confine themſelves to their former Channel.

2. Tho' the Water in the Earth appears upon digging the Ground to be regularly level with the River-water, yet it is obſerv'd to riſe ſooner, and to flow over the Surface of the Land, even before the River begins to ſwell, or can let any Water run over the Banks into the flat Country.

3. All the Water that appears upon digging the Ground hath a nitrous, not a ſalt, taſte all over the Country, and is conſequently not fit for drinking, whereas the River-water, tho' muddy, yet is always ſweet, fit for drinking and wholeſome.

4. Whereas all Waters naturally run towards the Sea, as lying loweſt, with reſpect to the Land, yet it is obſerv'd, that this Inundation does not ſo much affect the Country near the Sea-ſhore, as it does the upper and middle Parts of the Kingdom.

5. The Waters by overflowing the Fields that are ſown, make the Rice grow ſo quickly, that the Stalks grow as faſt as the Water riſes, and the Ears keep above the Surface, which when ripe, are cut off by the Reapers in Boats, and gather'd, but the Straw, which often is of an incredible length, is left in the Water.

6. When the Waters fall and return to their former Channel, which happens about the beginning of the North Seaſon, as it is call'd, when the Northerly Winds drive the Water down, and forward its running off, they are apprehenſive, that a great mortality will enſue among Men and Cattle, to avert which Calamity a ſolemn Feſtival is kept throughout the whole Country, in order to appeaſe the deſtroying Spirits, which remain after the Water is run off. The Ceremonies are lighting paper Lanthorns near the chief Temples, in the King's Palace, and the Houſes of Perſons of Diſtinction and the Prieſts ſinging their Offices or Prayers in their Convents. Our Europeans have obſerved, that if the Northerly Winds, which commonly blow very ſtrong at that time, are not high enough to puſh the Water forward, and that conſequently it goes off but ſlowly, there appears a ſlime left on

the

the ground, the putrefaction and ill ſmell of which is not unlike to be the occaſion of the ſaid mortality.

Banks of the Menam.

The banks of this river are low, and for the greater part marſhy, yet reckoning from *Judia* to *Bankok*, which makes at leaſt three parts in four of the way to the Seaſhore, they are pretty well inhabited. Along them appear many villages, the houſes of which are rais'd on piles, but built of poor ſlight ſtuff, and ſometimes fine Temples and Habitations of the prieſts, with abundance of Trees ſome bearing fruit, ſome not. But from *Bankok* to the Harbour there is nothing but Foreſts, Deſarts and Moraſſes; and every where there is plenty of *Bambous*, and *Gabbe Gabbe*, (a Shrub with leaves like thoſe of the Palm Tree) furniſhing the Inhabitants with materials to make Houſes, Hedges and Roofs.

Monkeys.

Three ſorts of animals afford much diverſion to Travellers ſailing on this River. Firſt are to be ſeen incredible numbers of Monkey's of a blackiſh Colour, ſome of which are of a very large ſize, and ſome leſs of the common ſort, and a grey colour, which walk about tame, and as it were for pleaſure ſake along the ſhore, or climb up the Trees, but towards evening perch themſelves upon the higheſt Trees on the ſhore in great numbers like Crows. The ſhe ones hold their young ſo faſt on their breaſts, that they would not let them go, even when they were ſhot down. They are fond of this part of the Country on account of finding their food there on large Milk Trees, call'd *Tjaak*, growing there in great plenty, with light green leaves of an oval ſhape, and a fruit not unlike our Apples as to their bigneſs and form, except that they ſeem compreſs'd, and are of a very harſh taſte. The Glowworms (*Cicindelæ*) repreſent another ſhew, which ſettle on ſome Trees, like a fiery cloud, with this ſurprizing circumſtance, that a whole ſwarm of theſe Inſects, having taken poſſeſſion of one Tree, and ſpread themſelves over its branches, ſometimes hide their Light all at once, and a moment after make it appear again with the utmoſt regularity and exactneſs, as if they were in a perpetual Syſtole and Diaſtole. What is remarkable in the third place, are the common Gnats, or Flies, which in the day time appear but ſparingly upon the water, but at night in ſuch ſwarms like Bees, that it is difficult to guard againſt them. There is a ſort like theſe in *Ruſſia*, with which Travellers are peſter'd, but they are ſmaller, have a leſs ſting, and conſequently do not hurt ſo much. This Vermin renders this Journey by water, which would be otherwiſe pleaſant enough, very troubleſome and diſagreeable.

Glowworms

Gnats very troubleſome to Travellers.

Return on board.

On the Seventh of *July*, being Friday, at break of day we left the River and the Land, and with a favourable North-wind arriv'd at eight of the clock on board our Ship, which lay at anchor four Leagues from the mouth of the River in ſix fathom of water. This harbour, or road, is the end of a bay between the Countries of *Cambodia* and *Siam*:

It hath a ſoft clay at the bottom, and its depth is about five or ſix fathoms more or leſs. Yonks and Ships unladen may by the help of the tide come up as far as *Bankok*. There lay ſeveral Yonks, or Chineſe Merchant-ſhips near the mouth of the River, where ſeveral marks were ſet up to avoid the ſhallows. Beſides theſe there were ſeveral Fiſher-boats, the Fiſher-men catching thereabouts great numbers of Fiſh, particularly Rays, of whoſe ſkin the Japoneſe make the fineſt ſort of work. The Fiſher-men uſe alſo to fix pales in ſhallow grounds, where the freſh water mixes with the ſalt, or Sea-water, which they take away again the next day, when it ebbs, with ſo many ſhells ſticking to it, as fifty people are able to eat. Being come on board we found the Ships Company, Officers as well as common Sailors, very much divided with mutual jealouſies, which diſorder increas'd by their exceſſive drinking of *Lau*, a ſort of Brandy made in the Country. The Captain, a civil and good natur'd Man, (a Character, which is very rare among the Dutch Seamen,) forthwith took care to ſet them to rights, by laying ſome of them in irons, and prepar'd to ſet ſail the next day.

On the 8th of *July*, when we were buſy with lading the laſt part of our Cargo of Hides, there came two Officers of the Dutch Factory at *Judia* on board to review our Ships Company according to Cuſtom. The wind blowing at South Weſt from Shore, they left us on the 11th, and return'd to the Shore in their boat, being ſaluted by us, with a treble diſcharge of five Guns. With the ſaid Wind we ſteer'd South Eaſt, in order to get upon the Main, and to make uſe there of the Southern Trade-wind, with which we were to ſteer North North-Eaſt along the Coaſts of *Cambodia*, *Cotſijnſina*, and *China* towards the Harbours of *Japan*. The Reader will obſerve, that in theſe Eaſtern Parts from *Malacca* to *Japan*, there are Winds conſtantly blowing South and South Weſt for four months together, which time is call'd the South or Weſt Seaſon, or *Monſoon*, then again North and North Eaſt for four other months, which is call'd the North or Eaſt Seaſon, or *Monſoon*. Between theſe two Seaſons there are two months, during which the wind is always variable, ſhifting from one of the ſaid quarters, till at length it ſettles in that, which is oppoſite. It happens however in ſome years, that, to the great diſappointment of ſea-faring people, theſe trade-winds fix ſooner or later than ordinary, by ſome weeks. Theſe Seaſons obtain alſo in other parts of the Indies, with this difference only, that according to the ſituation of the Countries, the Shores and the Seas, the winds blow more or leſs conſtant from Eaſt or Weſt, for which reaſon thoſe months are call'd the Eaſt or Weſt *Monſoons*. By theſe *Monſoons* all navigation in the Indies and *Aſia* muſt be directed. At this time the South Weſt Seaſon held on, under favour of which we reckon'd to ſteer our courſe, as ſoon as we ſhould have got out of this Gulf or Bay. And ſo we weigh'd both our anchors

Monſoons.

chors full of good hopes., in which however we ſoon found ourſelves diſappointed, the wind coming about South, and contrary to our courſe, ſo that with tacking about, lying ſtill, weighing and caſting anchor, the weather being variable, and ſometimes very rough, we loſt many days, advancing but little all the while. I ſhall avoid tiring the Reader with a tedious account of the different winds and weather, and other minute particulars of our navigation, as I ſet them down in my Journal and Map; and therefore I will give only the main ſubſtance in as few words as poſſible.

Departure from Siam. On the 23d of *July*, being *Sunday*, we left the coaſts of *Siam*, and the mountains of *Kui*, and ſail'd over this Gulf, ſteering South Eaſt. *Pulipanjang.* On the 26th we ſaw a long and low Iſland *Pulipanjang*, bearing E. N. E. at ſome few leagues diſtance, along which we ſteer'd our courſe. *Puli ubi.* On the 27th we made the Iſland *Puli ubi*, which appear'd to be compos'd of high mountains, and ſeveral ſmall Iſlands. We left it on our Larboard-ſide about four Leagues off. On the 28th of *July* we ſaw the large Iſland *Puli Condor* a-head. It belongs, as well as the former, to the King of *Cambodia*, and is uninhabited, but provided with a good harbour and freſh water. *Puli-condor.* We ſail'd by it, leaving it on our Starboard-ſide, about three Leagues off, and ſoon after diſcover'd a-head us to the Larboard two Rocks, between which we ſteer'd North Eaſt, the wind continuing till then at South Weſt. The 29th in the morning we perceiv'd that the current from the River of *Cambodia* had carried us too far out of ſight of Land, which endeavouring to regain, by keeping to the North, we found to be *Tſiampa*. *Tſiampa.* We bore away ſo violently with the current towards N. N. E. that conſidering the uncertainty of depths in thoſe parts, tho' it brought us very much forward, we reſolv'd to drop, and accordingly came to an anchor, as ſoon as we found ground, and lay there that night. On the 31ſt, we had at two or three Leagues on one ſide, a very high and formidable wall, which on the firſt and ſecond of *Auguſt* became a little lower, repreſenting a bare, unfruitful and rough aſpect, which drew off ſometimes to the N. E. ſometimes to the N. We purſu'd our courſe along it, having no ſounding, with a gentle wind and fair weather; in the evening we found our ſelves a little beyond the Iſlands *Puli Cambir de Terra*, at the end of the Country of *Tſiampa*, and at the ſide of the Kingdom of *Cotſin Tſina*, which we coaſted along. *Puli Cambir de Terra.* On the fourth of *Auguſt* we came in ſight of the Iſland *Cantaon*, which we left behind us in the afternoon. *Cantaon.* On the fifth we ſteer'd N. N. E. with a S. and E. S. E. wind, to croſs the Bay of *Tunquin*. On the ſixth of *Auguſt*, the weather being calm, our Ships Company took that opportunity of fiſhing, in which they met with good ſucceſs. One with his hook, on which there was but a glittering piece of tin inſtead of a bait, catch'd two Sharks, (*Hayes*, or *Tuberones*) of a middling ſize, and ſoon after one another, which by the help of a line tied *Some obſervations made on Sharks.*

tied about their bodies were pull'd into the Ship. This ſort of Fiſh is very frequent in all the Seas of the Indies: Its full length is ten or twelve foot, and its fleſh hard, and unpleaſant of taſte. It is reckon'd the fierceſt of all Sea animals, and a great enemy to mankind, againſt which ſailors are oblig'd to be very much upon their guard, when they go a bathing. This is the reaſon, why *Athenæus* calls it *Anthropophagos*, or the Man-eater. He hath a wide mouth, not in the foremoſt part of the head, but a little lower, for which reaſon he is obliged to turn upon the back, when he takes in food from above. Three things appear'd to me remarkable in them. 1. A ſtrange ſmall Fiſh ſticking to one's ſide, and holding the fleſh ſo faſt with its mouth, that it requir'd ſome ſtrength to pull it off; this little Fiſh the Seamen call *Sucker*. 2. There were in one's belly ſix young ones alive, each one ſpan and half long. It is ſaid, that theſe young ones creep in and out of the old one's belly, before they grow bigger. I was not able to examine into the poſſibility and truth of this aſſertion, the ſailors cutting and mangling it too quickly, and hurrying it to the kitchen. 3. In the back part of the head of thoſe two Fiſhes next to the head there lay a good quantity of a white ſubſtance like Crabs-eyes wrapt up in a thin membrane, which they carefully preſerv'd, as an approv'd remedy againſt the ſtone and hard labour in women.

Sucking Fiſh.

Soon after was catch'd by another, a very fine Sea-ſtar, with nine rays, which being not unlike that we catch'd upon the coaſts of *Malacca*, in our voyage from *Batavia* to *Siam*, and which I have given an account of in my Journal of that voyage, I need not repeat the deſcription here.

But I muſt not forget to take notice in this place, that this and the preceeding days we met with great numbers of certain Sea-animals, which we might juſtly call *Icthyothuria*, or fiſhy Qualms, becauſe they are ſomething like fiſh, and alſo ſerve for food for men. The Dutch call them *Sea Cats*, after the name which is given them in the Country Language, which implies as much. The fore part reſembles a *Polypus marinus*, provided as it were with ſnouts, about nine in number of different length. The belly is quite empty, open above, and may be blown up; the fleſh is tranſparent without bones or nerves. If I remember right, *Bontius* gives the figure and deſcription of them, to which I refer, adding only, that between the jaws the mouth is cover'd with a membrane, under which are two black, thick and crooked teeth, one above the other, ſtrong enough to break the hardeſt object.

Sea cats.

Auguſt 7th, Having hitherto ſail'd to the North Eaſt with a South, and South Weſt gale, without ſeeing any Land, we began to take the height of the pole, as often as we were not hinder'd by the clouds, which on the eighth of *Auguſt* we found to be 19°, 21', on the tenth 21°, 4'. On the 11th, 22°, 13'. When we had taken this latter height we diſcovered a-head of us ſome of the mountains of *Fokien*, a Province

Fokien.

vince of *China*. On the 12th of *Auguſt* in the morning we found our ſelves two leagues off the coaſts of *China*, where the ſaid mountains end, and at noon near a famous Sandbank, along which the Ships coming from *China* and *Japan* ſail towards *Batavia*. We met here a great number of Chineſe fiſher-boats and the men fiſhing, and at a farther diſtance I counted thirty four ſail of them. A little before we were boarded by a *Prawe*, ſent from a Chineſe *Yonk*, which offer'd us a parcel of Tobacco to ſell. This evening we alter'd our courſe to avoid *South Lamos*, which we gueſs'd to be near, being two or three low Rocks mark'd in the Maps at 23°. 10'. On the 13th of *Auguſt*, being *Sunday* we diſcover'd the ſaid Rocks, at a ſmall Leagues diſtance from us to the lar-board, and ſteer'd by with the help of the current, Sea and Air being calm. In the evening we ſaw other ſuch Rocks on the ſame ſide, which we weather'd in the like manner, and then ſteer'd N. E. by E. I mention thoſe Iſlands and Rocks, in order to make the Reader ſenſible of the danger of our Voyage, particularly in the night time, and in ſtorms, and that our ſlow progreſs, and the changing of our courſe ſo often proceeded only from caution. On the 14th of *Auguſt*, four fiſhermen came contrary to what they uſe to do, with *Hayes* and *Beggers* on board of us: The goods they had to offer us, being of no value, we bought none but diſmiſs'd them, after having given each a glaſs of Brandy for their trouble. This civility invited others to us, of whom we took ſome of their Fiſh, for which they refus'd to take Rice, or Linnen, and rather took Brandy and Pepper, which made us conclude, that they are not neceſſitous. They carried Water-melons with them againſt thirſt. Their dreſs was, Straw-hats, and dark brown Gowns coming down to the knees, and tied with a ſaſh. They play'd ſtrange gambols, and made a noiſy chattering like the Malabarians. The altitude was this day 23°. 58'. in a place marked in the Maps at 24°. 10'. We ſteer'd N. E. and N. by E. under favour of the current, the weather being almoſt calm. The Coaſts were low with a few Hills. This evening we found our ſelves over againſt the River *Kſianſio*. On the 15th of *Auguſt* things continu'd the ſame, and the Coaſts appear'd like the day before. Before Sun-ſet a Chineſe Iſland appear'd in view, which the following morning being the 16th of *Auguſt* we had left behind us, and ſo we bid farewell to the Coaſts of *China*, and ſteer'd with the ſame weather and courſe through the main towards *Japan*. About noon we were at the height of 25°. 56'. on the 17th at 27°. 13'. on the 18th, 28°. 15'. This Day after morning prayers the wind ceas'd entirely, but a little after we had a ſmall breeze from N. by E. and N. N. E. The following days to the 25th of *Auguſt*, the weather varied continually, there being ſometimes high, ſometimes but little wind, ſometimes it was calm, and all for the greateſt part contrary to our Voyage, ſo that it ſeem'd the North Eaſt Monſoon was ſetting in earlier than uſual. So we were oblig'd

South Lamos.

Kſianſio.

oblig'd to tack about with great trouble, and ſuch loſs of time, that what we gain'd one day, we almoſt loſt again another, as will appear by the different heights we took then, which were on the 19th of *Auguſt* 28°. 2'. on the 20th 28°. 42'. on the 21th 28°. 52'. on the 22d 29°. 1'. on the 23d. 29°. 23'. on the 24th none, on the 25th, 29°. 34'. During thoſe days nothing remarkable occurred, except that about the 27th degree I obſerv'd a yellowiſh green ſubſtance floating on the ſurface of the Sea, which appear'd for two days, the depth being fifty fathoms, and the ground being a ſandy clay with Sea-weed. There came alſo for ſeveral days ſome Birds of a black colour, which perch'd on divers parts of the Ship, and ſuffer'd themſelves to be taken with the hand. One day a Woodcock was found among them. This day we had a dead calm and exceſſive hot weather. Towards evening a violent contrary Wind roſe out of E. N. E. which oblig'd us to ſteer Southward, and paſs a very troubleſome night. On the 26th of *Auguſt* the ſtorm increas'd with thunder and lightning. Having met with ſhallows at thirty two fathom, we took to the other ſide to S. E. and S. E. by E. On the 27th of *Auguſt* being *Sunday*, the ſtorm continu'd out of N. E. by E. We found thirty ſix fathom depth, and ſteer'd to the other ſide to E. S. E. We took the height of the Sun at noon, and by it found our ſelves at 29°. 50'. This evening at nine of the clock, a Chineſe Jonk, with all her ſails crowded and full before the wind, ruſh'd by our board to put into ſome harbour. The Seamen on this coaſt have certain marks, by which they foreſee an impending ſtorm, and retire in time to the neareſt harbour they can make. On the 28th of *Auguſt* the ſtorm increas'd with ſuch vehemence that before evening we were neceſſitated to tie our rudder faſt, to bring to the main ſheet and mizzen, and to let the ſhip drive. Some *Cajan*, (Indian Vetches) and Rice boil'd in Water were ſet down upon deck for our dinner, but the toſſings of the Ship were ſo violent, that only two of the Sailors who held the porringer, were able to ſnatch and ſwallow ſome of it, but the reſt had enough to do, to creep off on all four, to ſave our bodies. This evening we found fifty ſix fathom depth. On the 29th of *Auguſt*, the wind having turn'd that night to a perfect and furious ſtorm, the toſſing became intolerable, ſo that there was no ſtanding any more upon one's legs. We endeavour'd to make uſe of the rudder, but night approaching ſoon oblig'd us to tie it faſt again; but we were not much the better for it, the bulky waves beating with ſuch force againſt the Ship, that even before day break we were fain to take our ſails in again, which began to be tore in pieces, to keep the rudder tied up, and to leave our Ship to the mercy of the two raging Elements. The ſails were contrary to expectation brought in, taking a lucky opportunity for it. But the ſtorm and impetuoſity of the waves ſtill increas'd more and more, ſo that every thing was like to be broke to pieces

Green Subſtance floating on the Sea.

Strange Birds.

Remarkable Storm.

pieces. The Cramp-Irons, and ropes, with which the Cheſts were faſten'd, breaking, the goods were thrown from one ſide of the Ship to the other. It was reſolved to bring to the mizzen, but when the ſailors were about it, the wind laid hold of it, and tore it to pieces. What made our condition the more lamentable was the darkneſs of the air, which beſides was full of water, which to me ſeem'd to proceed from ſome other cauſe, than only the rain, and the breaking of the waves, which the wind mix'd with the air. We could not ſee each other at half the Ships length, and the confuſed noiſe of the wind, the Sea, and the Ship made it impoſſible to underſtand one another. The waves cover'd us like ſo many mountains, they beat the Doors open without intermiſſion, and the water run over Deck into the Cabin in ſuch quantity, that all was fill'd with it; beſides the Ship began to be leaky, ſo that we were obliged to throw the water out with pails, and to add to the pump, which was continually playing, a ſecond one. During this noiſe we heard a continual thumping at the ſtern of the Ship, as if all was to be ſtav'd to pieces: We had no opportunity to find out the cauſe of it till in the afternoon, when the ſtorm ſhifted to the Eaſt, and then we ſaw, that the hinges of the Rudder were broke, the Cramp Iron pull'd out, and the Rudder draggling after. This misfortune augmented the danger we were in, and though we endeavour'd, as well as we were able, to faſten the Rudder to its Chains, yet the thumping continued with ſuch force, that we had reaſon to apprehend, that in a few hours the Ship would be broke to pieces and ſunk. All the while we were driving back to the S. W. and W. S. W. towards the fatal Iſlands of *China*, a new formidable appearance of danger, which was ſtill heigthen'd by the great confuſion of our Men, who would not hearken to the command of their Officers, who were as much diſorder'd by ſtrong Liquors as they themſelves; For as no drinking water could be got out of the hold, and all their food was but ſome boil'd rice, they were obliged to keep up their ſpirits with Arrack and Brandy, which at laſt ſo diſorder'd them, that any ſober man would tremble at the complication of ſo many dangers. To compleat all, dreadful night came on, which however ſeem'd to be ſo far more comfortable than the day-light, as it was to hide from our Eyes the Horrours of our impending deſtruction. The moſt important point was to ſave the Ship from the terrible blows ſhe receiv'd by the Rudder, every time it was lifted up by a ſwelling wave, in order to which either the Rudder was to be diſengaged and taken in, or ſome other method to be tried; accordingly the Ship's Carpenter with his aſſiſtants went into the Cabin, provided with leavers, hatches, ropes, and other tools. They looſen'd tables and ſeats, broke through the hatches in the floor into the room under it, and being tied with ropes were let out through the Cabin windows. But all their pains for mending the Rudder were in vain, it was impoſſible

poſſible for them to reſiſt the force of the many raging waves, and they were neceſſitated to deſiſt, and to ſave themſelves, being throughly ſoak'd. Upon deck they were in the mean time buſy with hoiſting another mizzen which they had been mending and preparing all day long, and this they were obliged to venture, or to loſe all their maſts in the night time by the encreaſing ſhocks. The Captain, having watch'd a proper opportunity, gave a Signal, and it was hoiſted with good ſucceſs almoſt in a moment. It was already three hours after Sunſet, and all that could be done that night, was to pump on and hope the beſt. On the 30th of Auguſt early in the morning the ſtorm began to abate and the waves to ſubſide, whereupon immediately the ſprit-ſail was brought to ſerve inſtead of a Rudder, with the help of which we ſail'd Southward before the wind, and conſequently without being much toſs'd, which put our Carpenters in a condition of repairing the Rudder, the maſter Carpenter being let down on a Rope fix'd a new beam to the Rudder, and in ſhort the whole buſineſs was finiſh'd about noon, when the ſky clearing up, the Cook was able to make a fire, and the ſailors took the height and found it 28° 31' ſo we hoiſted ſail again, and with a fair wind ſteer'd N. E.

On the thirty firſt of *Auguſt*, having thus eſcap'd this danger, we were comforted at break of day, by the bright appearance of the Sun, though the wind ſtill continued to blow very hard, and being after five days faſting very hungry, and quite diſpirited by the great fatigue, we were in expectation of refreſhing ourſelves with a hearty meal and good drink, but our ſottiſh ſteward, who ſeldom was ſober when on ſhore, and always drunk when on board, had drank all our wine to the laſt drop, a fat Hog and all our poultry had died of the bad weather, and the Cook had nothing to give us, but boil'd rice, *Cajan*, or Pigeon peaſe, and old Bacon, on which we feaſted for want of better dainties in expectation of catching ſome freſh fiſh in the next calm. The firſt and moſt laborious of this days work was to ſtrain the ſhrewds, which were ſo ſlacken'd by the continual toſſing in the late ſtorm, that they were not able to hold up the maſts; mean time others were buſy to find out the leaks of the ſhip, though without diſcovering any as yet. Some Bales of ſilk, and hides, that had been wetted, were brought upon Deck to dry, as were alſo our cloaths and bedding, which buſineſs took up the two following days. Our Courſe was to the N. E. and N. N. E. the wind being Eaſt, and Eaſt by North. The height at 29° 20' and the depth in the evening 43 fathom. On the firſt of *September* a leak was diſcover'd under the kitchen, to ſtop which the Ship was for ſome hours leaned on one ſide. There were ſtill more leaks, which obliged us ſtill to pump every Hour, but we could not find them out and judged that they were above water. I will not detain the Reader with a long account of the winds, but only tell in general, that they continued all along variable,

riable, for the greater part contrary, ſometimes a little favourable, which oblig'd us to ſail very much by the wind, (as the Sea term is) and tack about. At noon we found 30°. 9'. of altitude, and in the evening 23 fathom depth. On the ſecond of *September* we had 30°. 20'. of altitude, depth 90 fathom. On the third of *September* being *Sunday*, the altitude was 31°. 16'. depth 26 fathom. On the fourth of *September*, the weather being ſtormy, no altitude could be taken. We had from 25 to 32 fathom depth, the ground yielding all day long a white ſand. On the fifth of *September* at noon, the altitude was 31°. 15'. the depth in the evening 26 fathom. This evening ſeveral Sea-devils, or Rays, paſs'd by our Ship, being flat Fiſhes two or three fathom long of an ugly figure. *Sea-devils.*

On the ſixth of *September*, the altitude was 31°. 30'. This afternoon we unexpectedly met with the moſt eminent danger of a nature quite different from what we had experienc'd in the late ſtorm. We were ſteering Southward with a gentle gale blowing from E. S. E. when behind us in the North we obſerv'd ſome lightning, and ſoon after huge hollow waves tumbling over each other, like ſo many clouds, and with great rapidity rolling towards our Ship, which thereby was brought into ſo diſorderly and confuſed a motion, that we almoſt loſt our ſenſes, not knowing what to do or reſolve on. For the waves of the Southerly Monſoon ſtanding againſt our courſe, and not permitting the Ship to run ſwiftly, the wind being beſides but gentle, and coming ſo obliquely, the immenſe force of the oppoſite huge waves muſt neceſſarily fall upon the ſtern of the Ship. Two hours after Sun-ſet two of thoſe waves almoſt at the ſame moment, came from behind like mountains, and overwhelm'd the whole Ship with ſuch force, that they bore her down deep under water, with all the perſons ſtanding upon quarter deck, of whom I was one, all thinking we were going down to the bottom of the Sea. This ſhock was attended with ſuch a terrible cracking and noiſe, that it ſeem'd, as if the whole ſtern was tore off and broke to pieces. Our Captain and his Mate, who were both above ſixty years of age, as well as others, who from their firſt youth had ſerv'd at Sea, own'd that they never met with the like all their life-time. They look'd immediately after the Rudder, which they found entire on its hinges, except a few planks and other things broke off. The pump was alſo ſet to work, but no leak appear'd. But in the Cabin almoſt every thing was deſtroy'd and ſoak'd with ſalt water, and our drunken Steward almoſt drown'd in his bed, tho' he lay under deck in one of the ſafeſt places. The deck was cover'd with water knee deep, and the tackling floated about. And tho' the holes were immediately open'd to let the ſalt water run out, yet it had already penetrated into the inmoſt parts of ſeveral things, as I found to my great grief it had done into my Papers and written Memoirs. We had ſtood the ſhock of ſome more waves, when a *Second ſtorm.*

briſk Gale ariſing out of the North, attended with Rain and Storm, quicken'd the courſe of our Ship towards South and Eaſt, and thereby ſhelter'd her againſt the fury of thoſe monſtrous waves, tho' with terrible toſſing, which continu'd the whole night following, and all the next day, being the ſeventh of *September*, tho' without ſtorm, and by tolerable weather, ſo that this danger was alſo over. It was remarkable, that this day the wind ſhifted round all the points of the Compaſs, and contrary to the courſe of the Sun. We found no altitude this day, but had from 30 to 40 fathom depth. On the eighth of *September* at noon we had 31°. 11'. of altitude, and in the evening 42 fathom depth. The Sea was ſtill very rough, and occaſion'd great toſſing, and a troubleſome night. On the ninth of *September*, the altitude was 31°. 5', depth from 42° to 48'. fathom.

On the tenth of *September* being *Sunday* the altitude was 30°. 20'. but no bottom to be found. This afternoon we were again toſs'd by
Third ſtorm. a violent ſtorm out of the North. We were oblig'd to turn about, to bring to the lower ſails, to tie up the Rudder, and ſo let the the Ship drive where ſhe could, truſting for the reſt upon providence. On the eleventh of *September* towards evening, the ſtorm after having laſted twenty four hours abated, ſo we hoiſted the main ſheet again, and made uſe of the Rudder. At noon we found 29°. 55'. of altitude, and in the evening 60 fathom depth; and ſo we had met with three different ſtorms between *China* and *Japan*, during which many of the goods had been damag'd by the toſſing and tumbling about. There appear'd an unwillingneſs and diſcontent among the Ship's Company, on account of this troubleſome Voyage, the rather becauſe there was but little hopes of reaching *Japan*, the North Seaſon, which is contrary to our courſe, ſeeming now to be fully ſettled and fixed; for this reaſon it was reſolv'd on the twelfth of *September* to let the Ship drive more before the wind, conſequently with more eaſe back to S. W. by W. This day at noon we had 29°. 30'. of altitude, and in the evening 62 fathom depth. On the 13th of *September* early in the morning, when they were careening the Ship, it was obſerv'd, that the clamps which are like the ribs and braces of this floating Body, were grown looſe in the accident that befel us on the ſixth of *September*. This put both Officers and common Sailors out of heart, and made them quite tired with tacking about any longer. It was thought moſt adviſeable to make for ſome harbour in *China*, in order to take in freſh water, of which we had not enough for one month more, and then to return to *Batavia*. Some Paſſengers, and whoever elſe had any credit with the Ship's council, endeavouring to make them come into the propoſal, the ſame would in all probability have been approv'd of, had not the Mate offer'd ſome objections againſt it. As for my ſelf, having in my cuſtody a Journal of a Voyage to *Japan*, which I had receiv'd from a very good hand, I look'd into it, and found, that ſome years before

before a Dutch Ship was ſafely arriv'd in *Japan* the latter end of *September*. So I went privately to the Captain, and firſt left to his conſideration, that the wet hides would hardly keep in the hot air of *Batavia*, without being ſpoiled, and he afterwards be made accountable for that damage, as occaſion'd by his Faintheartedneſs and precipitate return. I afterwards ſhew'd him the ſaid paſſage in the Journal at which he was ſtartled, and having read it thrice over immediately, alter'd his reſolution without making any further objection. On the fourteenth of *September* the Elevation was 29° 36', and in the evening we had from 41 to 46. fathom of depth. On the fifteenth of *September* we found the altitude 29° 57' depth 36 fathom. On the ſixteenth of *September* the altitude was 30 13' depth 38 fathom. On the 17th of *September* being Sunday we found no elevation, the depth was 47 fathom. On the eighteenth of *September*, the weather being ſtormy, we could take no elevation, the depth was 34 fathom. On the nineteenth of *September* the altitude was 30° 31', the depth in the evening 45 fathom. On the twentieth of *September* the altitude was 30° 36', the depth in the evening 58, at night 70 fathom. This morning we kill'd a Dolphin, or Dorado, with a Javelin. Its colour was of a yellowiſh blue, and its length ſix ſpans, the fleſh of it was very delicious and acceptable to our ſick ſtomachs. On the twenty firſt of *September* we attained 31° 30' of elevation, which according to the common maps is the Latitude of the rocky Iſland *Matſima* ſituate in the Japoneſe Ocean, which like a Hermes is look'd out for by ſea-faring people ſailing to or from *Japan*. We ſaw it two Hours after we had taken the elevation at nine or ten leagues diſtance, bearing N. E. whence we concluded, that it lies in effect a little more Northerly and near 32° degrees of latitude. A little before Sunſet this ſo long wiſhed for Hermes appeared at five leagues diſtance to the Northward. Six hours after, the Moon ſhining very bright, and the Iſland lying before us a league off on our larboard, we obſerved that it conſiſted of about ſeven pointed Rocks, being rough and bare, lying near each other, daubed over in moſt places with the dung of birds, ſo that they appear only inhabited by Sea-mews, which we ſaw there in great numbers. We made the ſame obſervation two years after, when we ſailed by it in our return from *Japan*. We had the good luck to catch another Dorado, and in the evening we found 78 fathom depth, the ground being a ſandy Mud. On the twenty ſecond of *September* early in the morning we ſaw *Matſima* lying W. S. W. at a great diſtance, ſo that we could hardly diſtinguiſh it. Some time after we obſerv'd a Chineſe Jonk from *Nankin*, and next two more, which by the building we judged likewiſe to be Chineſe, all coming from *Japan*. On our larboard we ſaw the Japoneſe Iſlands *Gotho* inhabited by huſband-men, and before it was noon came into our view the high mountainous Country before *Nagaſaki*, the long expected Harbour, which at Sunſet we had at ſix or ſeven leagues diſtance before us, bearing

Matſima.

Iſlands Gotho.

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ing N. E. by N. We ſail'd with a North Weſt breeze and a few ſails towards it, and on the twenty third of *September* at midnight arriv'd at the entry of the Bay in 50 fathom water. But the ſaid entry being full of rocks and Iſlands, which we were unacquainted withal, and which it is impoſſible to ſail through at night, we tack'd about till morning came on, when we found 43 fathom of water on a ſandy ground, and ſteer'd towards the Harbour. But being all of a ſudden becalmed, we could not proceed, and therefore notified our arrival with firing five Guns, which were heard in the Dutch place of reſidence two leagues off. Accordingly in the afternoon four veſſels came out to us, with the factors ſent by our Superiors there, and accompanied by ſwarms of Japoneſe officers, clerks, ſoldiers, and a chief interpreter, who came to receive us, and to demand the writings, and letters, we had on board. After a ſhort ſtay they left us, being ſaluted by us with ſeven Guns, and we follow'd them, though very ſlowly, the wind being variable, as far as the mountain call'd *Papenberg*, from whence we tow'd our Ship off by the help of caſting anchor, till we brought her within half a league of the City of *Nagaſaki*, and ſo after having return'd thanks to the Almighty for his protection in our Voyage, we caſt anchor at ten at night.

Arrival in the Harbour of Nagaſaki.

We had had neither ſick, nor dead, during our whole Voyage, excepting only the abovementioned ſteward, who being denied any more Arrack, or Brandy, was the day before ſeiz'd with an Apoplectick fit, which ſoon render'd him ſenſeleſs and ſpeechleſs, and threw him into convulſions, which a few hours after made an end of his life. He was otherwiſe an able man, the ſon of a noted divine at the Hague, but by indulgence early fell into debauches and a diſſolute life. We were no ſooner come to an anchor, but we had two Japoneſe Guardſhips put on both ſides of us, which all night long went the round with great diligence. All the Chineſe Jonks that put to Sea this day, were each of them attended with a Guardſhip, till they got out of the Harbour into the open Sea. Not far from our Ship we ſaw a fleet of 40 pleaſure boats coming to an anchor, being the uſual pompous train of a great Man, who had been on a voyage. They were built much after the manner of the *Strubes* in *Ruſſia*, which are a ſort of boats uſed on the *Wolga* in going from *Moſco* to *Caſan*. This little fleet made a fine ſhew with its many lights at night, and in the morning, when it ſailed, with its ſails, half of which were white, and the other half black, which they hoiſted all at once.

Death of the Steward.

Japaneſe pleaſure boats.

On the twenty fourth of *September* in the morning we mov'd with a ſmall breeze half of our way, and afterwards twenty Japoneſe rowing boats faſten'd to a rope towed us the other half as far as 200 paces within the City and our habitation. This Harbour is enclos'd with high mountains, Iſlands, and rocks, and guarded by nature againſt the rage of the Sea, and the fury of ſtormy winds. On the tops of the

Caſt anchor near Deſima.

Harbour of Nagaſaki.

the neighbouring Mountains ſtand Guard-houſes with Guards in them, who with their ſpying Glaſſes are obſerving whatever happens at Sea, of which they give immediate Information to the Government at *Nagaſaki*, and by this method they had notice of our arrival already two days before, being the 22d in the morning. Along the ſhore, which is form'd by the foot of thoſe Mountains, which encompaſs the Harbour, there ſtand divers round Baſtions, on which I obſerv'd only Rails, or Paliſadoes, painted red, as it were for Ornament's ſake, but ſaw no Cannon. Beſides theſe, there are on both ſides of the City, not far from the ſhore, on two Eminences, as many imperial head Guards, which are hung about with cloth for Ornament, as well as to hinder people from ſeeing the number of Cannon and Men, that are in them. When we paſs'd by them, we ſaluted every Guard with twelve great Guns, and after being arriv'd at the place aſſign'd to us, we dropt anchor at about three hundred paces from the City, and as far from *Deſima*, which is the habitation of the Dutch on a ſeparate Iſland form'd purpoſely near the ſhore without the City. Then came to us, two *Buggioſes*, or Gentlemen of the Governors, ſent by them with their Commiſſion, with many ſubordinate Clerks, Interpreters and Soldiers, who called all thoſe that were newly arriv'd, and made them paſs in review before them one after the other, according to the Liſt given them, viewing every one from top to toe, and writing his name, age and buſineſs, with a pencil on paper. Beſides this, about ſix perſons more were examin'd, every one in particular, concerning our Voyage, viz. from whence we came, when we ſet out, how long we had been on the way, whether we did not land ſomewhere, &c. and the ſeveral anſwers were carefully written down. Many queſtions were ask'd upon the deceaſed Steward's account, and the anſwers alſo taken down, his Breaſt and the reſt of his Skin were narrowly viewed, whether there was any croſs, or other mark of the Popiſh Religion upon it. We obtain'd ſo much by our repeated Inſtances, that the Corpſe was fetch'd away the ſame day, but none of us could get leave to attend it, and to ſee where it was interr'd. This review being over, Soldiers and Clerks were put into every corner, and the whole Ship with all her cargo taken, as it were, in poſſeſſion by the Japoneſe. The boat and ſkiff was left to our Men, only for this day, in order to look to their anchors. But piſtols, cutlaſſes, and other arms were by them demanded, and taken into cuſtody, which were follow'd the next morning by the gun-powder packt in barrels. In ſhort, had I not been before hand acquainted with their uſual proceedings, I could not have help'd thinking we were got into a hoſtile Country, or had been taken for Spies. I muſt alſo remember here, that in our Voyage, as ſoon as we diſcover'd this Land, every one was oblig'd, purſuant to an order from above, and ancient cuſtom, to give his Prayer-book, and other Books of Divinity, as alſo all Euro-

Deſima.

Japaneſe come on board.

Their procedures.

pean Money he had about him, to the Captain, who, after having taken a memorandum of every one's name for it, pack'd all up in an old cask, and hid it from the Japoneſe till our return. This evening they ſent us from the Dutch Factory divers ſorts of Refreſhments, viz. Fowls, Eggs, Shell-fiſh, and other Fiſh, Radiſhes with their Leaves, Turneps, Onions, freſh Ginger, Pompkins, Water-melons, white Bread, and a barrel of Sacki, or Japoneſe Rice-beer.

On the 25th of *September*, early in the morning, came from *Deſima* on board our Ship both Reſidents, or Directors of the Dutch Trade, one M. *Sweras*, who was to be reliev'd by the other M. *Butenheim* his Succeſſor, but newly arriv'd from *Batavia*, with three Ships laden with Merchandize. All the Ships's Company having been call'd together, they read to us the orders both of the Dutch Eaſt-India Company, and of the Governors of *Nangaſaki*, chiefly to this purpoſe, that every one of us, ought to behave ſoberly and diſcreetly with reſpect to the Natives, and the Laws and Cuſtoms of the Country. A Paper containing theſe Orders, having been read publickly, was according to the Cuſtom of *Japan*, put up on board the Ship for every Body to read. In the afternoon I went on ſhore to *Deſima*, on which occaſion one is oblig'd to take out a Paſſport from the Japoneſe Ship-Guard to thoſe on ſhore, and on the return another from the Land-Guard to that on board. Finding that the uſe of the raw Garden Fruit, that was ſent us yeſterday, had occaſion'd to me great pain, I was oblig'd to haſten back to our Ship, from whence I went on the 26th of *September* with my things, to live in the Habitation aſſign'd to me at *Deſima*.

CHAP. IV.

Of the Empire of Japan *in general, as to its ſituation, and the largeneſs of its ſeveral Iſlands.*

Japaneſe Empire. Its names.

THIS Empire is by the Europeans call'd *Japan*. The Natives give it ſeveral names and characters. The moſt common, and moſt frequently us'd in their writings and converſation, is *Nipon*, which is ſometimes in a more elegant manner, and particular to this Nation, pronounc'd *Nifon*, and by the Inhabitants of *Nankin*, and the ſouthern parts of *China*, *Sijppon*. It ſignifies, *the foundation of the Sun*, being deriv'd from *Ni*, *Fire*, and in a more ſublime Senſe, the Sun, and *Pon*, the *ground, or foundation of a thing*.

There

There are ſtill ſome other names and epithets, which are ſeldom mention'd in converſation, but occur more frequently in their writings. Such are for inſtance. 1. *Tenka*, that is, the *Subceleſtial* Empire, as if it were the only one exiſting under Heaven. Hence the Emperor is call'd *Tenkaſama*, the *Subceleſtial Monarch*. In former times this Name was peculiar to the Empire of *Japan* alone, but ſince commerce hath made known to them ſeveral other Countries, they now condeſcend to honour them alſo with the ſame epithet, particularly ſuch, whoſe Inhabitants are admitted and tolerated among them. Thus they call the Empire of *China*, *To Sin Tenka*, the united Provinces of the Netherlands, known to them by the name of *Holland*, *Hollanda Tenka*. 2. *Fino Motto*, is much the ſame with *Nipon*, and ſignifies, properly ſpeaking, the *Root of the Sun*, *Fi* being the Sun, and *Motto*, a Root; *No*, is only a particle, by which theſe two words are combin'd together. 3. *Awadſiſſima*, is the original name of this Country, and is as much as to ſay, a *Terreſtrial Scum Iſland*, *Awa*, ſignifying Scum, *Dſi*, the Earth, and *Sſima* an Iſland. This Name is grounded upon the following fabulous tradition, recorded in their Hiſtories, of the origin and firſt creation of the ſeveral Iſlands, which compoſe this mighty Empire, which in former times, for want of communication with other Countries, was looked upon by the Natives, as the only inhabited part of the Globe. In the beginning of the Creation, the ſupreme of the ſeven firſt celeſtial Spirits, (of which more in the ſeventh Chapter of this Book) ſtirr'd the then *Chaos*, or confuſe Maſs of the Earth with a Staff, which as he took out, there dropt from it a muddy Scum, which running together form'd the Japoneſe Iſlands, one of which, of the fourth magnitude, ſtill retains this Name, being particularly call'd *Awadſiſſima*. 4. *d Sin Kokf*, or *Camino Kuni*, the Country, or Habitation of the Gods. For by *Sin*, and *Cami*, are denoted the Gods, which were particularly and originally worſhip'd in *Japan*; and both *Kokf* and *Kuni* ſignify a Country. 5. *Akitſima*, or according to the common pronounciation, *Akitſuſſima*, is another name given to this Country of old, and frequently to be met with in their Chronicles and Legends. 6. *Tontſio*, the true Morning. 7. *Sio*, *all*, viz. all the ſeveral Iſlands ſubject to the Emperor of *Japan*. 8. *Jamatto*, which name is alſo given to one of its Provinces. Several others, as *Aſijwara*, *Aſijwara Kokf*, *Qua*, or *Wa*, and ſome more, I forbear mentioning to avoid being too tedious on ſo trifling a Subject.

Its ſituation.

The Empire of *Japan* lieth between 31 and 42 degrees of Northern Latitude. The Jeſuits in a late Map of *China*, made and corrected by their Aſtronomical Obſervations, place it between 157°. and 175°. 30' of Longitude. It extends to N. E. and E. N. E. being irregularly broad, tho' in the main, pretty narrow in compariſon to its length, which from one end of the Province *Fiſen*, to the extremity of the Province *Oſiu*, is ſuppos'd to be two hundred German Miles

Miles in a ſtreight Line, all the further diſtant Coaſts and Iſlands, tho' ſubject to the Japoneſe Emperor, not reckon'd.

Is not unlike Great Britain. It may in different reſpects be compar'd to the Kingdoms of *Great Britain* and *Ireland*, being much after the ſame manner, tho' in a more eminent degree, divided and broke through by corners and forelands, arms of the Sea, great bays and inlets running deep into the Country, and forming ſeveral Iſlands, Peninſula's, Gulphs and Harbours. Beſides, as the King of *Great Britain* is Sovereign of three Kingdoms, *England*, *Scotland* and *Ireland*, ſo likewiſe the Japoneſe Emperor hath the ſupreme Juriſdiction of three ſeparate large Iſlands. The firſt and largeſt, is call'd *Nipon*, from the name of the whole Empire. It runs length ways from Eaſt to Weſt in the form of a Jaw-bone, whoſe crooked part is turn'd to the North. A narrow Channel or Streight, full of Rocks and Iſlands, ſome inhabited, ſome uninhabited, parts it from the ſecond, which is next to it in largeneſs, and which from its ſituation, lying to the South-weſt of *Nipon*, is call'd *Saikokf*, that is, the Weſtern Country. It is alſo call'd *Kiuſiu*, or the *Country of Nine*, being divided into nine large Provinces. It hath 148 German Miles in circumference, and according to the Japoneſe it hath 140 of their own Miles in length, and between 40 and 50 in breadth. The third Iſland lies between the firſt and ſecond. It is near of a ſquare figure, and being divided into four Provinces, the Japoneſe call it *Sikokf*, that is the *Country of four*, viz. Provinces. Theſe three large Iſlands are encompaſs'd with an almoſt unconceivable number of others, ſome of which are ſmall, rocky and barren, others large, rich and fruitful enough to be govern'd by petty Princes, as will appear more fully by the next Chapter, wherein I propoſe to lay down a more accurate geographical deſcription of this Empire.

Its diviſion. *Nipon.* *Saikokf.* *Sikokf.*

Is divided into 7 Tracts of Land. All theſe ſeveral Iſlands and Dominions compoſing the mighty Empire of *Japan*, have been by the eccleſiaſtical hereditary Monarch, *Sinſiun*, divided into *Gokiſitzido*, as they are call'd by the Japaneſe, or ſeven large Tracts of Land in the year of Chriſt 590. Many years after in the year of Chriſt 681. *Ten Mu*, divided the ſeven chief Tracts into 66 Provinces, appointing ſo many Lords of his Court to command and govern them, as Princes, or his Lieutenants. Two more Iſlands *Iki* and *Tſuſſima*, formerly belonging to the Kingdom of *Corea*, having been conquer'd in the laſt Century, and added to the Empire of *Japan*, there are now in all 68 Provinces. Both theſe diviſions of the Japaneſe Empire, tho' they ſubſiſt till now, yet through the miſery of time its 68 Provinces have been ſince their firſt conſtitution torn into 604 leſſer diſtricts. In the firſt and happieſt Ages of the Japaneſe Monarchy, every Prince enjoy'd the Government of the Province, which he was entruſted with by the Emperor, in peace and tranquility. The miſeries of enſuing times, the frequent quarrels and contentions, which aroſe among the chief branches of the Imperial Family about the

Sixty eight Provinces.

Six hundred and four diſtricts.

the ſucceſſion to the throne, by degrees involv'd the whole Empire into blood and confuſion. Its Princes eſpous'd different parties, and no ſooner were arms introduced among them, as the moſt powerful and ſureſt means to make up their diſſenſions, but every one endeavour'd thereby to maintain himſelf in the poſſeſſion of thoſe lands, whoſe government he was owing entirely to the Imperial bounty: Such as had not been provided for by the Emperor, took care to provide for themſelves. The Princes divided their Hereditary dominions among their Sons, who, though poſſeſs'd of but one portion of their Father's eſtate, would not be behind them in grandeur and magnificence. What wonder then if the number of princedoms and dominions went on perpetually increaſing. The Emperors of the now reigning Family, uſurpers themſelves of the throne, of which they are poſſeſs'd, think this great diviſion of the Provinces of the Empire no ways detrimental to their Government, but rather conducive, to make them the better acquainted with the true ſtate of their riches, and revenues; therefore far from reducing them to the former ſtandard, they ſtill tear and divide them more and more, as they pleaſe, or as their Intereſt requires, of which there are ſome late inſtances. The Province of *Tſikuſen* was not long ago divided into two Governments *Janagawa* and *Kurume* and the Prince of *Tſikungo* had orders from Court to ſurrender part of his dominions to the Prince of the two Iſlands above mention'd *Iki* and *Tſuſſima*, who till then had nothing in poſſeſſion upon the continent of *Japan*.

Its Borders.

The borders of this Empire are its rocky, mountainous Coaſts, and a tempeſtuous Sea, which by reaſon of its ſhallowneſs admits none, but ſmall veſſels, and even thoſe not without eminent danger, the depth of moſt of its Gulfs and Harbours being not yet known, and others, which the pilots of the Country are better acquainted withal, unfit for harbouring of Ships of any conſiderable bulk. Indeed it ſeems Nature purpoſely deſign'd theſe Iſlands to be a ſort of a little world, ſeparate and independent of the reſt, by making them of ſo difficult an acceſs, and by endowing them plentifully, with whatever is requiſite to make the lives of their Inhabitants both delightful and pleaſant, and to enable them to ſubſiſt without a commerce with foreign Nations.

Neighbouring Countries ſubject to the Emperor of Japan

Beſides the ſeveral Iſlands and Provinces already mention'd, there are ſome further diſtant Countries, which do not properly ſpeaking belong to the Empire of Japan, but either acknowledge the ſupremacy of the Emperor, or live under his protection. Of theſe I think it neceſſary to give ſome preliminary account, before I proceed to a more particular deſcription of the Japaneſe Empire it ſelf. They are 1. The Iſlands of *Riuku*, or *Liquejo*, the Inhabitants of which ſtile themſelves ſubjects, not of the Emperor of *Japan*, but of the Prince of *Satſuma*, by whom they were ſubdued and conquer'd. 2 *Tſioſin*, is the third

and loweſt part of the *Peninſula* of *Corea*, which is govern'd, in the name of his Imperial Majeſty, by the Prince of *Iki* and *Tſuſſima*. 3. The Iſland *Jeſo*, which is govern'd for the Emperor by the Prince of *Matſumai*, whoſe own dominions make part of the great Province *Oſju*.

Liquejo Iſlands. I. The *Liquejo* Iſlands, as they are ſet down in our *Maps*, or the Iſlands of *Riuku*, as they are call'd by the Inhabitants, muſt not be confounded with the *Inſulæ Leuconiæ* or the *Philippine* Iſlands. They lie to the Southweſt of the Province *Satzuma*, which is ſituate upon the continent of *Saikokf*, and the neighbouring Iſland *Tana* or *Tanagaſima*, and according to our Maps reach down almoſt to the 26°. of Northern latitude. If we believe the Japaneſe, they are ſo fruitful, as to yield the Riceharveſt twice a year. The Inhabitants, which are for the moſt part either huſbandmen or fiſhermen, are a good natured merry ſort of people, leading an agreeable contented life, diverting themſelves, after their work is done, with a glaſs of rice beer, and playing upon their muſical Inſtruments, which they for this purpoſe carry out with them into the fields. They appear by their language to be of Chineſe extraction. In the late great revolution in *China*, when the Tartars invaded and poſſeſs'd themſelves of that mighty Empire, the Natives retired in great numbers, and were diſpers'd all over the *Eaſt-Indies*. Not a few fled to theſe Iſlands, where they applied themſelves chiefly to trade, being well ſkill'd in navigation, and well acquainted with thoſe Seas. Accordingly they ſtill carry on a commerce with *Satzuma*, and go there once a year. Some Centuries ago theſe Iſlands were invaded and conquer'd by the Prince af *Satzuma*, whoſe ſucceſſors ſtill keep them in awe by their *Bugios*, or Lieutenants and ſtrong Garriſons, though otherwiſe by reaſon of their remoteneſs from *Satzuma* the Inhabitants are treated with much regard and kindneſs; for they are oblig'd to give their Sovereign only one fifth part of the produce of their Country, whilſt his own natural Subjects, the Satzumeſe are tax'd at two thirds. But beſides what they pay to the Prince of *Satſuma*, they raiſe a contribution among themſelves, to to be ſent by way of a preſent, once a year, to the Tartarian Monarch of *China*, in token of loyalty and ſubmiſſion. They have like the Tunquineſe and Japaneſe a *Dairi* of their own, or an Eccleſiaſtical Hereditary Monarch, to whom they pay great reſpect, ſuppoſing him to be lineally deſcended from the Gods of their Country. He reſides at *Jajama*, one of the chief of theſe Iſlands, ſituate not far from the Iſland *Oſima*, which is of the ſecond magnitude.

Corea. II. *Corey*, or *Coræa*, is a Peninſula, which ſtands out from *Tartary*, runing towards *Japan*, oppoſite to the coaſts of *China*. It hath been, as the Japaneſe relate, divided of old into three Provinces. That which is loweſt, and neareſt to *Japan*, is by the Japaneſe call'd *Tſioſijn*, the ſecond,

cond, which makes up the middle part of the whole Peninſula, *Corey*, and the third and uppermoſt, which confines upon Tartary, *Fakkuſai*. Sometimes the name of either of theſe Provinces is given to the whole Peninſula. The natives according to the account of the Japaneſe are of Chineſe extraction. They ſerved often and under different Maſters. Their neighbours the Tartars ſometimes enter'd into alliances with them, at other times they invaded and ſubdued them. *Mikaddo Tſiun Ai*, Emperor of *Japan*, proſecuted them with war, but he dying before he could put an end to this enterprize, *Dſin Gu* his Relict, a Princeſs of great parts and perſonal bravery, purſued it with the utmoſt vigour, wearing the arms of the deceas'd Emperor her Huſband, till at laſt ſhe made them tributary to *Japan* about the year of Chriſt 201. Sometime after they enter'd into freſh alliances with their neighbours the Tartars, and ſo continued unmoleſted by the Japaneſe, till *Taiko* poſſeſs'd himſelf of the Secular throne of *Japan*. This valiant Prince, reading the hiſtories of his Empire, found it recorded, that the Coreans had been ſubdued by one of his predeceſſors and made tributary to *Japan*: As in the mean time he was but lately come to the throne, he doubted not, but that he ſhould get time fully to ſettle and to ſecure himſelf in the poſſeſſion thereof, if he could ſend ſome of the moſt powerful Princes of the Empire abroad upon ſome ſuch military expedition, and by this means remove them from Court and Country. He therefore gladly ſeiz'd this opportunity, and reſolv'd to renew and ſupport his pretenſions to the Kingdom of *Corea*, and through this kingdom, as he gave out his main deſign was, to open to himſelf a way to the conqueſt of the great Empire of *China* it ſelf. Accordingly he ſent over ſome Ambaſſador's to *Corey*, to deſire the Natives to acknowledge the ſupremacy of the Japaneſe Emperor, and to give tokens of their loyalty and ſubmiſſion. But the *Coreans*, inſtead of an anſwer, killing the Emperor's Ambaſſador, by this hoſtile act gave him juſt reaſons to proſecute them with war. Accordingly a numerous army was ſent over, without further delay, under the command of ſuch of the Princes of the Empire, whoſe preſence he had the moſt reaſon to be apprehenſive of. This war laſted ſeven years, during which time his Generals with much a do broke at laſt through the ſtrong oppoſition made by the natives, and their allies the Tartars, and after a brave defence made the Country again tributary to Japan. *Taiko* dying about that time, and the army returning, *Ijejas* his ſucceſſor order'd, that they ſhould once in three years ſend an embaſſy to Court, to acknowledge his ſovereignty. Since that time they relapſed by degrees under the domination of the Tartars, and drove the Garriſons left by the Japaneſe, down to the very coaſts of the Province *Tſioſijn*, the only thing they have now remaining of all their conqueſts in *Corea*. As things now ſtand, the Emperor of *Japan* ſeems to be ſatisfied, for the ſecurity of his own dominions, to be maſter of the Coaſts, the

the care and Government whereof he committed to the Prince of the Iſlands *Iki* and *Tſuſima*, who keeps there a Garriſon only of fifty Men under the command of a Captain, or *Bugjo*, as they are here call'd. And the Inhabitants are order'd to ſend an embaſſy to Court, and to take the oath of allegiance and ſupremacy only once at the beginning of every new Emperor's Reign. The Coaſts of *Corea* are about forty eight Japaneſe Water Leagues, or ſixteen German Miles, diſtant from the Iſland of *Tſuſſima*, and this as much from the continent of *Japan*. Numbers of Rocks and ſmall Iſlands lie between them, which tho' they be for the moſt part uninhabited, yet the Japaneſe keep ſtrong Garriſons in ſome of the chief, to watch what Ships ſail by, and to oblige them to ſhew what commodities they have on board, as claiming the ſovereignty of thoſe Seas. The Commodities brought from *Tſioſijn* are the beſt Cod, and other Fiſh, pickled, Wallnuts, ſcarce medicinal Plants, Flowers and Roots, particularly the *Ninſeng*, ſo famous for its excellent Virtues, which grows in great plenty in the Provinces of *Corea* and *Fakuſai*, as alſo in *Siamſai*, a Province of the neighbouring *Tartary*; this Plant, tho' it be found elſewhere, yet that growing in the Provinces aboveſaid, is believ'd far to excel others in Goodneſs and Virtues. The Natives have alſo ſome few Manufactures. Among the reſt, a certain ſort of earthen Pots, made in *Japij* and *Niuke*, two Tartarian Provinces, were brought over from thence by the Coreans, which were much eſteem'd by the Japaneſe, and bought very dear. But of late it was order'd by the Emperor, that there ſhould be no more imported for the future. The Boats made uſe of by the *Tſioneeſe* are very bad indifferent Structures, which one ſcarce would venture further then *Tſuſſima*.

Iſland of Jeſo

III. *Jeſo*, or *Jeſogaſimà*, that is the *Iſland of Jeſo*, is the moſt Northern Iſland, the Japaneſe have in poſſeſſion out of their own Empire. It was invaded and conquer'd, as I was inform'd in *Japan*, by *Foritomo*, the firſt *Cubo*, or Secular Monarch, who left it to the Prince of *Matſumai*, (a neighbouring Iſland belonging to the great Province *Oſiu*) to be by him govern'd and taken care of. Some time after, the Inhabitants weary of a foreign Government, fell upon the Garriſon, the Prince of *Matſumai* left there, and kill'd them all to a Man. This act of hoſtility no ſooner reach'd that Prince's ears, but he ſent over a good Army with three hundred Horſe, to demand, and in caſe of refuſal, to take ample ſatisfaction, and to chaſtiſe the Rebels. But the Prince of *Jeſo*, to prevent further miſchievous conſequences, ſent over an Embaſſy to *Matſumai*, and to take off all ſuſpicion of his having had any intelligence or hand in the affair, he deliver'd up twenty of the Ring-leaders, which were executed, and their heads impaled, upon the coaſts of *Jeſo*. This act of ſubmiſſion entirely reconcil'd him to his Superiors, but the Natives being ever ſince look'd upon as a ſtubborn and tumultuous People, ſtrong Garriſons are conſtantly kept upon the Southern

Southern coaſts of this Iſland, to put it out of their power ever to attempt the like; and the Prince is oblig'd to ſend once a year, an Embaſſy to *Matſumai*, with preſents to the value of one *Mangokf*. This Iſland lies in 42° degrees of Northern Latitude, to the N. N. E. right oppoſite to the great Province *Ooſiu*, where its two promontories *Sugaar* and *Taajaſaki* running out very far into the Sea, form a large Gulph, which directly faces it. The paſſage over to this Iſland is ſaid to be of one day, and it is not to be made at all times, by reaſon of the currents, which run ſtrongly, ſometimes to the Eaſt and ſometimes to the Weſt, tho' otherwiſe it be but forty Japaneſe water Leagues, and in ſome places not above five or ſix German Miles diſtant from the Coaſts of *Japan*. It is ſaid to be as large as the Iſland *Kiuſiu*, but ſo thoroughly full of Woods and Foreſts, that it produces nothing, which might be of uſe to the Japaneſe, beſides ſome pelts and furs, which even the Inhabitants of the Southern parts of *Japan* have no occaſion for. Nor do the Jeſoans bring over any thing elſe but that, and the famous Fiſh *Karaſaki*, which is catch'd in great plenty about the Iſland, and which the Japaneſe reckon a great dainty, boiling and eating it like Cod. As to its figure, I could not gather any thing poſitive, neither from the accounts I had from the Japaneſe, nor from the Maps, I met with in the Country, they differing much from each other. Some repreſent it very near round, others make it of a very irregular figure, with large Promontories, Gulphs and Bays, the Sea running in ſeveral places ſo far up into the Country, that one might be eaſily induc'd to believe it compos'd of ſeveral different Iſlands. I am apt to believe, that the Country diſcover'd by *de Vries*, to the North of *Japan*, was part of this Iſland. I took notice that in ſome of the Japaneſe Maps, the South-weſt and larger part is call'd *Matſuki*, but it was generally ſpeaking ſo indifferently drawn, that I ſhould be at a loſs to determine, whether it be an Iſland by it ſelf, or join'd to the reſt. According to the account the Japaneſe give of the Inhabitants, they are a ſtrong, but ſavage, People, wearing long Hair and Beards, well ſkill'd in the management of Bows and Arrows, as alſo in fiſhing, the greateſt part living almoſt wholly on Fiſh. They deſcribe them further, as very dirty and naſty, but the truth of this accuſation is not ſo ſtrictly to be relied on, ſince they, the Japaneſe themſelves, are ſo extreamly nice and ſuperſtitious in frequently waſhing and cleaning their Bodies, as to have found the very ſame fault with the Dutch. The Language of *Jedſo* is ſaid to have ſomething of that, which is ſpoke in *Coræa*.

Behind this Iſland, to the North, lies the Continent of *Okujeſo*, as it is call'd by the Japaneſe, that is, *upper* or *high Jeſo*. That there is ſuch a Country is not in the leaſt queſtion'd among Geographers, but they have not as yet been able to determine, whether it confines on *Tartary*, or *America*, conſequently, where they are to place the *Continent of upper Jeſo.*

ſtreight of *Anian*, or the ſo long wiſh'd for paſſage out of the North Sea into the great Indian Ocean, ſuppos'd that there be ſuch a one, or whether it is cloſely join'd either to *Tartary*, or *America*, without any intermediate ſtreight, or paſſage at all. I made it my buſineſs, both in my travels through *Muſcovy* and *Perſia*, and during my ſtay in *Japan*, to enquire with all the diligence, I was capable of, into the true State of thoſe Northern Countries, tho' in the main to very little purpoſe, having hardly met with any thing worth the notice of the publick. At *Moſcow*, and at *Aſtrakan*, I ſpoke to ſeveral people, which either in their travels through *Siberia* and *Kataya* into *China*, or during their ſtay in *Siberia*, whither they had been baniſh'd by the *Czar*, and liv'd many years, pick'd up what few and uncertain informations they could, but could learn nothing farther, but that the great *Tartary* is by an Iſthmus, or Neck of Land, join'd to a neighbouring Continent, which they ſuppos'd to be *America*, and from thence concluded that in all probability there is no ſuch thing as a communication between the icy Sea and the Indian Ocean. In a Map of *Siberia*, which was made and cut upon wood, by one who was baniſh'd thither, and the names of the places mark'd in Sclavonian Characters, there were ſeveral conſiderable promontories, which from the eaſtern Coaſts ſtood out into the Sea, one of which, too great to be brought upon the table, was cut off at the edge. He that ſhew'd me this Map, told me at the ſame time, that according to the accounts which could be procur'd from the Tartars living in thoſe parts, this very promontory is nothing but an Iſthmus, which runs towards a neighbouring large Continent on which it confines, but that it is compos'd of high, rough, and almoſt inacceſſible mountains, and that in his opinion, if ever there hath been a paſſage there, for the firſt Inhabitants of the World to get over into *America*, and to people that Continent, ſuch another undertaking would be at preſent utterly impoſſible. This Map of *Siberia*, ſuch as it was, that is extream ill done, and without any ſcale of diſtances, or degrees of Longitude or Latitude, was yet the firſt, which could give the *Czar* of *Muſcovy*, ſome, tho' very imperfect, notions of the great extent of his Tartarian Dominions to the North. And 'tis from the ſame, my particular Friend, the ingenious Mr. *Winius*, who was by the *Czar* appointed Inſpector General over the Apothecaries and Druggiſts Shops in *Muſcovy*, made the firſt rude ſketch of his Map of *Ruſſia* and *Tartary*, which he afterwards conſiderably corrected and augmented by ſeveral accounts procur'd from different parts, and withal reduc'd to the neceſſary degrees of Longitude and Latitude. He was not a little aſſiſted in this undertaking by Mr. *Spitsbary*, Greek and Latin Interpreter at the Court at *Muſcovy*. This learned and induſtrious Man was, by the then reigning Monarch of *Ruſſia*, ſent his Ambaſſador to the Emperor of *China*, with ſecret Orders and Inſtructions to ſpare neither trouble nor expences, to get himſelf

The Author's Enquiries into the State of the Northern Countries.

himſelf acquainted with the true State, Situation and Extent of the *Czar*'s Dominions. Accordingly he went to *Pekin* through the Northern parts of *Ruſſia* and *Tartary*, and having diſpatch'd his buſineſs at the Court of *China*, return'd through the Southern provinces, and came back to *Moſcow* about the year 1680. During my ſtay at the Court of *Moſcow* it ſo happen'd, that he was to be our Interpreter, which brought me much acquainted with him, and fed me with no ſmall hopes of learning ſomewhat new and more particular, than was hitherto known, about the ſtate of thoſe Countries, but I found him too diſtruſtful and ſecret, and very unwilling to communicate, what obſervations he made upon his Journey. The late Illuſtrious *Nicolaus Witſen* L.L.D. and Burghermaſter at *Amſterdam*, a perſon to whom the publick is greatly indebted, met with much better ſucceſs in his own Enquiries, for in his laſt Embaſſy to the Court of *Muſcovy* he did, by his extraordinary good conduct, great learning and affability, inſinuate himſelf ſo far into the favour of the *Czar*, and the Grandees of his Court, that whatever accounts they had procured from all parts of *Ruſſia*, were without reſerve communicated to him, which enabled him to compoſe that excellent and accurate map of all the *Ruſſian* Empire, and the great *Tartary*, with its Mountains, Rivers, Lakes, Cities and Provinces, for the moſt part till then unknown, a work which by reaſon of its great uſefulneſs could not but highly oblige the curious. But however accurate this map of Doctor *Witſen's* was which afterwards prov'd very uſeful to Mr. *Isbrand Ides*, in his Journey by land to *China*, where he went Ambaſſador, yet the full extent of the Eaſtern Coaſts of *Siberia*, and the great *Tartary*, remains as yet undetermined, and we are ſtill in the dark, as to what relation they bear to the neighbouring Continent, which is probably that of *Oku Jeſo*.

Nicolas Witſen

The Japaneſe on their ſide are as little acquainted with the ſtate and extent of that Country, which lies behind the Iſland *Jeſo Gaſima*, and which is by them call'd *Oku Jeſo*. They ſay only that it is 300 Japaneſe miles long. But what authority they have to ſupport this aſſertion, I cannot tell. A Ship having ſome years ago been accidentally caſt upon the Coaſts of that Continent, they met among the rude and ſavage Inhabitants ſome perſons clad in fine Chineſe Silk, by which may be very probably conjectured ſome communication the Natives have with the neighbouring *Daats*, or *Tartary*, at leaſt that theſe Countries are not very remote from each other. A Jonk, which was ſent thither on purpoſe upon diſcovery, about the year 1684, returned after having been three months upon her voyage, and brought the very ſame account. An experienc'd Japaneſe Pilot, who was well acquainted with the Seas about *Japan*, as having been every where round this Empire, upon my enquiry could give me no other ſatisfactory anſwer, but that between *Japan* anh *Jeſogaſima* the Currents run alternatively, ſometimes Eaſt, ſometimes Weſt, and that behind *Jeſogaſima*, there

Accounts which the Japaneſe give of Oku Jeſo.

there is only one, which runs conſtantly, and directly, North, whence he concluded, that near *Daats*, ſo they call *Tartary*, there muſt be ſome communication with another Sea to the North. A few years ago another Imperial Jonk was ſent out in queſt of thoſe Countries. They ſail'd from the Eaſtern Coaſts of *Japan*, and after many troubles and incommodities endur'd between 40 and 50 degrees of Northern Latitude, they diſcover'd a very large Continent, ſuppos'd to be *America*, where having met with a good harbour, they ſtaid there during the Winter, and ſo return'd the next year, without any the leaſt account of that Country, or its Inhabitants, excepting only, that it run further to the North-weſt. Since that time it was reſolv'd at the Court of *Japan* to be at no further pain, or expence, about the diſcovery of thoſe Countries. I was little the better for conſulting the Japaneſe Maps of thoſe Seas, tho' I ſaw ſeveral of them in different places, as at *Jedo*, in the palace of *Tſuſſimano Cami*, Governor of *Nagaſaki*, in the Temple of *Symmios* near *Oſacca*, and in ſeveral other Temples. They all repreſent a large Continent, which ſtands out from the great *Tartary*, and extends it ſelf behind the Iſland *Jeſogaſima*, reaching about 15 degrees of Longitude further Eaſt, than the Eaſtern Coaſts of *Japan*. A large ſpace is left empty between it, and the neighbouring *America*. The Country itſelf is divided into the following Provinces, mark'd with their common writing Characters, *Kaberſari*, *Orankai*, *Sitſij*, *Feroſan* and *Amariſi*. Between the two laſt Provinces is mark'd a conſiderable River, which loſes it ſelf into the Sea, behind the Iſland *Jeſo* to the South-eaſt. But as all their Maps are very indifferently done, without any ſcale of diſtances or degrees, and as beſides the Names of the Provinces abovemention'd are only in their *Canna*, or common Writing, and not, as other more authentick Records, in their *Siſi*, or ſignificant Characters, I ſhall leave to the Reader's own Judgment to determine, how much there is to be depended upon them. And this is all I could learn in *Japan* about the State of thoſe Countries, which lie to the North of this Empire.

Gold and Silver Iſlands.

Before I leave off this general Geographical Deſcription of the Japaneſe Empire, I muſt not forget to mention two other Iſlands, which lie further off to the Eaſt, or E. N. E. of the Coaſts of *Oſin*, at leaſt at 150 Miles diſtance, but as the Japaneſe pretend, belong to their Empire. They have given them very high ſounded Names, the ſmaller, more Northern, and more remote from *Japan*, being call'd *Ginſima*, the *Silver Iſland*, the larger, and nearer *Kinſima*, the *Gold Iſland*. They keep their ſtate and ſituation very ſecret from all Foreigners, chiefly the Europeans, for as much as their rich Names have already tempted them to go in queſt thereof. The King of *Spain* having been inform'd that they lie Weſtwards of *America*, in that part of the World, which by the Pope's diviſion was aſſign'd to him, as all thoſe Lands, which ſhould be diſcover'd from the Eaſt, were to the King of *Portugal*, ſent

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out a very expert Pilot to look for them about the year 1620. But this voyage prov'd unſucceſsful. The Dutch attempted the ſame at different times with no better ſucceſs. They fitted out one ſhip for that purpoſe at *Batavia* in 1639, and two others in 1643, which had orders to go further, and to attempt the diſcovery of the Coaſts of *Tartary* and *America*. The voyage of theſe two ſhips, one of which was call'd *Bresken*, the other the *Caſtrecoom*, prov'd very unfortunate. For beſides that they ſuffer'd much by Storms, the Captain of the *Bresken* having hazarded himſelf on ſhore, with ſome of his ſhip's company, in a port of *Japan* lying under the 40 Degree of Northern Latitude, they were all ſeiz'd upon, put in Irons, carried Priſoners to *Jedo*, and ſo barbarouſly treated, as if their intention had been to betray or to invade the Empire.

Diſcovery of a New Iſland.

About the year 1675, the *Japaneſe* accidentally diſcover'd a very large Iſland, one of their Barks having been forc'd there in a Storm from the Iſland *Fatsiſio*, from which they computed it to be 300 Miles diſtant towards the Eaſt. They met with no Inhabitants, but found it to be a very pleaſant and fruitful Country, well ſupplied with freſh water, and furniſhed with plenty of plants and trees, particularly the *Arrack-Tree*, which however might give room to conjecture, that the Iſland lay rather to the South of *Japan*, than to the Eaſt, theſe trees growing only in hot Countries. They call'd it *Buneſima*, or the Iſland *Bune*, and becauſe they found no Inhabitants upon it, they mark'd it with the character of an uninhabited Iſland. On the ſhores they found an incredible quantity of Fiſh and Crabs, ſome of which were from four to ſix foot long.

Iſland Fatſiſio.

Fatſiſio, I juſt now had occaſion to mention, or *Fatſiſio Gaſima*, which is as much as to ſay, the *Eighty Fathom Iſland*, is the moſt remote Iſland the Japaneſe have in poſſeſſion Southward. It lies under the ſame Meridian with *Jedo*, and is reckon'd to be about 80 Japaneſe Water-leagues diſtant from the Continent of *Japan*, being the furthermoſt of a long row of ſmall Iſlands, almoſt contiguous to each other. It is the chief Iſland, where the great Men of the Emperor's Court, when out of favour, are uſually confined, purſuant to a very ancient cuſtom, and kept priſoners on a rocky Coaſt, from the extraordinary height of which the whole Iſland hath borrow'd its name. As long as they continue on this Iſland, they muſt work for their livelyhood. Their chief amuſement is weaving, and ſome of the ſilk ſtuffs wrought by them, as they are generally Men of ingenuity and good underſtanding, are ſo inimitably fine, that the Emperor hath forbid under ſevere penalties, to export, or to ſell them to foreigners. This Iſland, beſides it being waſh'd by a rough tempeſtuous Sea, is ſo well guarded by nature itſelf, that when there is ſome proviſion of the common neceſſaries of life, or ſome new Priſoners to be brought in, or the guard to be reliev'd, the whole Boat, with all the lading, muſt

be drawn up, and again let down by a crane, the coaſts being ſo ſteep and rocky, as to admit of no other acceſs.

CHAP. V.

The Diviſion and Sub-diviſion of the Empire of Japan *into its ſeveral Provinces; as alſo of its Revenue and Government.*

Diviſion of the Empire of Japan.

IN the general Geographical Deſcription of *Japan*, which I have laid down in the preceding Chapter, I took notice that this Empire hath been divided into ſeven great Tracts of Land, which were again ſub-divided into 68 conſiderable Provinces, and theſe into 604 ſmaller Diſtricts, or Counties, as one might call them. I proceed now more particularly to conſider the largeneſs, extent, fertility, produce, and revenues of each Province, as I found them in a Japaneſe deſcription of this Empire, publiſh'd in *Japan*, by the title of *Sitzi Joſſu*.

But before I proceed to a particular conſideration of the ſeven large Tracts of Land, which the Empire of *Japan* hath been divided into, and of their ſeveral Provinces, I ſhall take notice of the *Gokinai*, or *Gokinai goka Kokf*, that is the *five Provinces of the Imperial revenues*, ſo call'd, becauſe all the revenue, of theſe five provinces is particularly appropriated for the ſupport and maintenance of the Imperial Court. They amount to 148 *Man*, and 1200 *Kokf* of Rice. The Reader is deſir'd to obſerve in general, that all the revenues in this Country are reduc'd to theſe two meaſures in Rice. A *Man* contains 10000 *Kokf*, and a *Kokf* 3000 bales or bags of Rice. Theſe five Imperial Provinces are 1. *Jamaſijro*, otherwiſe *Sanſju*: It is a large and fruitful Country. Its length from South to North is a hundred Japaneſe Miles; and there are ſeveral good towns and other places of note within its compaſs. It is divided into 8 diſtricts, *Otokuni*, *Kadono*, *Okongi*, *Kij*, *Udſi*, *Kuſſe*, *Sakanaka*, and *Tſukugi*. 2. *Jamatto*, or *Wosju*, is likewiſe a very good Country, and much of the ſame length with the former going from South to North. It had formerly ſeveral places of note within its compaſs, which are at preſent reduced to a very ſmall number. It is divided into 15 diſtricts, *Soono Cami*, *Soonoſimo*, *Fegaſi*, *Firole*, *Katzu-Dſiau*, *Katſunge*, *Okuno Umi*, *Utz*, *Joſino*, *Uda*, *Siking Simo*, *Sikino Cami*, *Takaiidz*, *Tooidz* and *Jammanobe*. 3. *Kawatzij*, or *Kaſiu*, a tolerable good Country, about two days Journeys in length, and divided into 15 diſtricts. *Niſtori*, *Iſikawa*, *Fukaitz*, *Jaskabe*, *Ookake*, *Tukajatz*, *Kawatz*, *Sarara*, *Umbarada*, *Katanno*, *Wakaje*, *Sibukaja*, *Sick*, *Tanbokf*.

Crown Lands.

Jamaſijro.

Jamatto.

Kawatſy.

Tanbokf, and *Tannan*. 4. *Idſumi*, or *Sensju*, is a very large Country, but indifferently fruitful. Its length is an hundred Japaneſe miles from South to Weſt. It is border'd on one ſide by the Sea, on the other by a ridge of high Mountains. It is plentifully ſupplied with Fiſh by the neighbouring Sea: It produces alſo ſome buck-wheat, rice, peaſe and beans, though but few, and not of the beſt ſort. It hath but 3 ſmaller diſtricts, *Ootori*, *Idſume*, and *Fine*. 5. *Sitzu*, otherwiſe *Tſinokuni*, and *Sisju*. It hath two days Journey and a half in circumference. It is the furthermoſt Country Weſtwards on a large Gulph. The Southern parts of it are very warm, but the Northern colder, and abound more in what they call *Gokokf*, which are the five chief ſorts of peaſe eat in this Country. It affords alſo ſome fiſh, and ſalt, and is in the main a very good Country. It is divided into 13 diſtricts, *Sijfos*, or *Symmios*, *Kutatz*, *Fingaſſinai*, *Niſijnari*, *Jatſan*, *Simaſimo*, *Simakami*, *Teſijma*, *Kawanobe*, *Muko*, *Awara*, *Arima*, and *Noſſe*. *Idſumi.* *Sitzu.*

I proceed now to the VII. large tracts of Land, which the Japaneſe Empire hath been divided into by the Emperor *Siuſium*. *Seven great tracts of Land.*

I. The firſt is *Tookaido*, that is, the *South Eaſtern Tract*. I have obſerved above, that the ſaid ſeven large tracts have been by the Emperor *Tenmu* further divided into 68 Provinces, the five Provinces above mention'd included, to which ſome hundred years after two more were added. The *Tookaido* conſiſts of 15 of theſe 68 Provinces, which are 1. *Iga*, otherwiſe *Iſju*, which is limited on the South and Eaſt by the Sea. To the North it is ſeparated from the neighbouring Provinces by a ridge of high mountains. It is a hot Country, but indifferently fruitful, producing ſome Plants, Trees and Bambous. It is divided into four diſtricts, *Aije*, *Namanda*, *Iga* and *Nabari*. 2. *Iſie*, otherwiſe *Seſju*, is three day's Journeys long, going from South to North. It is almoſt wholly encompaſs'd by the Sea, but extreamly fruitful, with an agreeable variety of hills and plains. It is divided into 15 diſtricts, *Quana*, *Aſaki*, *Suſuka*, *Itſiſi*, *Aanki*, *Taato*, *Niſikiſſima*, *Goſaſuma*, *Inabe*, *Mije*, *Ano*, *Itaka*, *Watakei*, *Ino*, and *Taki*. 3. *Sſima* or, *Siſio*, is but a ſmall Province, which one may travel a-croſs in half a day's time. It is a very barren Country, but the neighbouring Sea ſupplies it plentifully with fiſh, oyſters, ſhells and the like. It hath but three diſtricts, *Tooſij*, *Ako*, and *Kameſima*. 4. *Owari*, otherwiſe *Biſiu*, is an inland Country, entirely ſeparate from the Sea, but one of the moſt fruitful Provinces of the whole Empire, and richly ſtock'd with Inhabitants. It is three day's Journeys long, going from South to North, and divided into nine diſtricts, *Amabe*, *Nakaſſima*, *Kaquuri*, *Nirva*, *Kaſſungale*, *Jamada*, *Aitſi*, *Tſitta*, and *Tooſijnoſſima*. 5. *Mikawa*, otherwiſe *Miſiu*, is a very barren and poor Country, with too many ſhallow Rivers and Ponds, which are very prejudicial to the growth of the *Gokokf*. It is one day's Journey and a half long, going from Eaſt to Weſt, and divided

TOOKAIDO. *Iga.* *Iſie* *Sſima.* *Owari.* *Mikawa.*

vided into eight diſtricts, *Awoumi*, *Kamo*, *Nukada*, *Batz*, *Fori*, *Jana*, *Tſi-*
Tootomi. *tarra*, and *Akumi*. 6. *Tootomi*, otherwiſe *Jenſju*, a very good and fruitful Country, and one of the pleaſanteſt Provinces for a curious variety of Hills, Rivers, fertile Plains, Towns and Villages. Its length is ſuppos'd to be two days Journey and a half, going from Eaſt to Weſt, and it is divided into 14 diſtricts, *Fammana*, *Futz*, *Fuuſa*, *Aratama*, *Nangakami*, *Nagaſſimo*, *Sutz*, *Jammana*, *Kikoo*, *Faifara*, *Tojota*, *Jamaka*,
Surungo. *Sanno*, and *Jwata*. 7. *Surunga*, or *Sinſju*, deſerves likewiſe to be commended for the variety of its Towns, Villages, Hills and fruitful Plains. It is of the ſame length with *Tootomi*, going from Eaſt to Weſt, and divided into ſeven diſtricts, *Tſta*, *Maſiaſu*, *Udo*, *Itabe*,
Kai *Rofarra*, *Fuſij* and *Suringa*. 8. *Kai*, otherwiſe *Kaiſiu*, and *Ksjoohu*. is a flat Country, and abounds in Rice, Fields and Paſturage, Plants and Trees. It breeds alſo ſome Cattle, chiefly Horſes. It is two days Journeys long from South to North, and divided into four di-
Idſu. ſtricts, *Jamanaſſiro*, *Jaatzſiro*, *Coma* and *Tſur*. 9. *Idſu*, or *Tooſju*, a long Peninſula, being almoſt ſurrounded by the Sea. It affords a large quantity of ſalt, and all ſorts of fiſh, and is reckon'd in the main a tolerable good Country. It is pretty mountainous, with ſome flat ground, and ſome few rice fields. It hath but 3 diſtricts upon the Continent of *Nipon*, *Takato*, *Naka*, and *Camo*, whereto are added two neighbour-
Sangami. ing Iſlands, *Ooſima*, and *Firakaſima*. 10. *Sangami* or *Sooſiu*, is three days Journeys long, a flat and barren Country, which affords hardly any thing for the ſuſtenance of human life, but Torteſſes, Fiſh and Crabs from the Sea, beſides a good quantity of timber out of its large woods. It is divided into 8 diſtricts *Aſikaranno Cami*, *Aſikaranno Simu*,
Muſaſi. *Ooſimi*, *Juringi*, *Ajikoo Takangi*, *Camakura*, *Mijura*, and *Jeſima*. 11 *Muſaſi*, or *Buſiu*, a very large Province having five days Journeys, and a half, in circumference. It is a flat Country, without woods and mountains, but very fruitful, abounding in *Rice*, *Gokokf*, Garden fruits, and Plants. It is divided into 21 diſtricts, which are *Kuraggi*, *Tſukuki*, *Tama*, *Tatſinbana*, *Kaikura*, *Iruma*, *Toſma*, *Fijki*, *Jokomi*, *Saitama*, *Kodama*, *Tſibu Sima*, *Fabara*, *Faſiſawa*, *Naka*, *Kami*, *Adats*, *Tſitſubu*, *Jebara*, *Toteſima*,
Awa. and *Ooſato*, 12. *Awa*, otherwiſe *Fooſiu*, a middling good Country with mountains, hills, rivers, and plains, affording both rice and corn; It is tolerably well inhabited and plentifully ſupplied by the neighbouring Sea with fiſh and oyſters, whoſe ſhells the inhabitants make uſe of to manure their ground. It is one day's Journey and a half long from South to North and divided into four diſtricts, *Fekuri*, *Awa*, *Aſaima*, and *Nakaba*. 13. *Kadſuſa*, otherwiſe *Kooſju* is 3 days Journeys long,
Kadſuſa. going from South to North, a tolerable good Country, though not without high rough mountains, great numbers of the Inhabitants get their livelyhood by weaving of *Cannib*, or *Hempſtuffs*, which they underſtand very well. It is divided into 11 diſtricts, *Sſuſſiu*, *Amaſa*, *Itſiwara*, *Umingami*, *Foiko*, *Mooki*, *Iſſimi*, *Farinib*, *Nagawa*, *Jammanobe*, and *Muſ-*

ſa.

Muſſa. 14. *Simooſa*, otherwiſe *Scosju*, is ſaid to be three day's jour- *Simooſa*.
neys long going from South to North, a mountainous Country, indifferently fruitful, but abounding in Fowls and Cattle. It is divided into 12 diſtricts, *Kaddoſika*, *Tſibba*, *Imba*, *Sooma*, *Sasjuma*, *Iuuki Tooda*, *Kooſa*, *Unagami*, *Katori*, *Fannibu*, and *Okanda*. 15. *Fitats*, or *Sjoo*, *Ivats*.
a very large Province; my Author makes it almoſt ſquare, and ſays that it is three day's Journeys long on each ſide. It is but a middling Country, as to its fruitfulneſs, but produces a great quantity of Silk-worms and Silk, of which there are ſeveral Manufactures eſtabliſh'd there, as there are alſo of ſome other Things, the inhabitants being a very induſtrious people. They likewiſe carry on a trade with Cattle. It hath 11 diſtricts, *Nijbari*, *Makaije*, *Tſukkumba*, *Kawaats*, *Sſida*, *Umbaraki*, *Namingata*, *Naka*, *Kuſſi*, *Taka*, and *Iengoko*. *Iengoko* ſignifies a diſtant Country, by which is probably meant ſome neighbouring Iſland. The revenues of theſe 15 Provinces of the firſt large Tract call'd *Tookaido*, amount in all to 494 *Mankokf*.

II. *Tooſando*, that is, the *Eaſtern mountainous Tract*, hath 8 large Pro- *TOOSANDO*.
vinces within its compaſs, which are 1. *Oomi*, an extraordinary good *Oomi*.
and fruitful Country, with variety of mountains, hills, rivers and fruitful fields, producing both rice and corn, and affording to the Labourer a thouſand-fold reward, (according to my Japaneſe Author's way of expreſſing the fruitfulneſs of this Country). It hath three day's Journeys and a half in circumference, and is divided into 13 diſtricts, *Singa*, *Karimotto*, *Ius*, *Cammoo*, *Kanſaki*, *Inungami*, *Sakatta*, *Jetz*, the upper and lower *Aſſai*, *Imito*, *Takaſſima*, *Kooka* and *Jooſitzumi*. 2. *Mino*, or *Dioſiu*, is not inferior to the former, neither in an *Mino*.
agreeable variety of hills and plains, nor in fertility, producing plenty of Rice, Corn, and Gokokf, and other neceſſaries of life. It is three day's Journeys long from South to North, and divided into 18 diſtricts, *Iſijntſu*, *Fuſa*, *Awadſi*, *Ikenda*, *Oono*, *Mottos*, *Muſsijroda*, *Katakata*, *Atſumi*, *Kakumi*, *Iamangata*, *Muggi*, *Guundsjo*, *Camo*, *Cako*, *Tokki*, *Jenna*, and *Taki*. 3. *Fida*, otherwiſe *Fisju*, falls far ſhort of the *Fida*.
two former, both in largeneſs, and fertility. Its utmoſt extent from South to North doth not exceed two days travelling. It abounds in woods and foreſts, and yields a great quantity of Fire-wood, and Timber for buildings. It hath but four diſtricts, *Ofarra*, *Masijnda*, *Ammano*, and *Araki*. 4. *Sinano*, otherwiſe *Sinsju*, a very cold Coun- *Sinano*.
try. Salt and fiſh are very ſcarce here, becauſe of its great remoteneſs from the Sea; and it is not well provided with Cattle, by reaſon of its few paſtures. It is otherwiſe tolerably fruitful, and produces a good quantity of Mulberry-trees, Silk, and Cannib, of which there are ſeveral good manufactures eſtabliſh'd there. It is ſaid to be five day's Journeys long from South to North, and is divided into 11 diſtricts, *Midſutz*, *Takaij*, *Fanniſſina*, *Tſiſagatta*, *Sacku*, *Ina*, *Sſuwa*, *Tſikumma*, *Atſumi*, *Sara* ond *Sijna*. 5. *Koodſuke*, otherwiſe *Dſiosju*, is *Koodſuke*.
four

four day's Journeys Long, going from East to West, a warm and tolerable good Country, producing plenty of Mulberry-trees, though the Silk, they yield, is not of the best sort, and the Stuffs brought from thence but coarse. It is divided into 14 districts, *Ussui*, *Aassa*, *Sikanne*, *Sfetta*, *Sai*, *Nitta*, *Kattaoka*, *Soora*, *Gumma*, *Kanoa*, *Tago*, *Midorino*, *Naba*, and *Jammada*. 6. *Simodfuke*, or *Jafsu*, is three day's Journeys and a half, long, going from East to West, a tolerable good Country, not very mountainous, but rather flat, with abundance of Pasture-ground and Rice-fields, which plentifully supply it with Grass, Rice, Corn, and the Gokokf. It hath 9 districts, *Afkara*, *Jamada*, *Aso*, *Tfuga*, *Taka*, *Sawingawa*, *Suwooja*, *Nafu*, and *Mubabe*. 7. *Mutfu*, or *Oosju*, is by much the largest Province in *Japan*, being full 16 day's Journeys long from South to North. It is an extraordinary good and fruitful Country, and wants nothing for the support of human life. This whole Province was formerly subject to one Prince, together with the neighbouring Province *Dewa*, of which more hereafter. It is divided into 54 (and according to others 55) districts, *Sijrakawa*, *Kurokawa*, *Juwafi*, *Mijaki*, *Aitz*, *Nama*, *Oda*, *Afaka*, *Adatz*, *Sibatta*, *Karida*, *Tooda*, *Natori*, *Sinnobu*, *Kikkunda*, *Sibanne*, *Affomifa*, *Namingata*, *Iwadewaga*, *Kawatz*, *Fitzungi*, *Takano*, *Wattari*, *Tamadfukuri*, *Oonato*, *Kami*, *Sfida*, *Kuriwara*, *Jefan*, *Jeki*, *Mifawa*, *Nagaooka*, *Tojone*, *Monowara*, *Oofika*, *Gunki*, *Kaddono*, *Fafikani*, *Tfungaru*, *Uda*, *Iku*, *Motojes*, *Ifbara*, *Taidfi*, *Sikamma*, *Inaga*, *Siwa*, *Iwafaki*, *Kimbara*, *Kadfinda*, *Datte*, *Socka*, *Fei*, and *Kifen*. 8. *Dewa*, otherwise *Usju*, is five day's Journeys long, a very good Country, abounding in good pasture-ground, plants, and trees. It is said to have the Spring 15 days earlier than other Provinces. It belong'd formerly to *Ofju*, but is now a separate Province, divided into 12 districts, *Akumi*, *Kawanobe*, *Murajama*, *Oitama*, *Ookatz*, *Firaka*, *Tangaira*, *Diwa*, *Akindatauri*, *Senboku*, *Mogumi*, and *Jamamotto*. All the revenues of these 8 Provinces amount to 563 Mangokf, according to the old Rentals, but at present they are considerably improv'd.

Simodfuke.

Mutju.

Dewa.

FOKU ROKUDO.

III. *Foku Rokkudo*, that is, the Northern Tract, hath 7 Provinces within its compass. 1. *Wackafa* otherwise *Situkusju*, is one day's Journey, and a half, long, going from South to North. It is limited to the North by the Sea, which plentifully supplies it with Fish, Crabs, Tortoises and the like. It hath some Iron-mines, and is divided into three districts, *Oonibu*, *Ooi*, and *Micatta*. 2. *Jetfiffen*, otherwise *Jeetfju*. Its length from South to North is of three days travelling. It is very mountainous towards the South, but more flat and fruitful to the North, with abundance of good Pasture-ground, where the Inhabitants breed plenty of Cattle. It produces also *Cumis*, Mulberry-trees, and Silk, and the *Gokokf* very plentifully. It is divided into 12 districts, *Tfuruga*, *Nibu*, *Imadats*, *Afijba*, *Oono*, *Sakai*, *Kuroda*, *Ikingami*, *Takakida*, *Jooffida*, *Sakagita*, and *Naandfjo*. 3. *Kaga*, otherwise *Kasju*,

Wackafa.

Jetfiffen.

Kaga.

Kaſſju, is two day's Journeys, and a half, long, going from Eaſt to Weſt, a tolerable good Country, yielding as much of the *Gokokf* as is neceſſary for the ſuſtenance of the Inhabitants. Some Silk manufactures are carried on here, and it affords the beſt vinegar, *Sacki*, and *Soja*, which are exported into other Provinces. It hath 4 diſtricts, *Jenne*, *Nomi*, *Iſikawa*, and *Kanga*, to which ſome add *Kaboku*. 4. *Noto*, otherwiſe *Seojju*, is a ſort of a Peninſula, almoſt wholly encompaſs'd by the Sea, and on this account plentifully ſupplied with fiſh and crabs. It hath ſeveral Iron-mines, but not much good ground, and the *Gokokf* ripen conſiderably later, than in other Provinces. It is two day's Journeys, and a half, long, going from Eaſt to Weſt, and is divided into four diſtricts *Bagui*, *Noto*, *Fukeeſund*, and *Sſus*. 5. *Jeetsju*, otherwiſe *Jaetsju*, hath three day's Journeys in circumference, a tolerable good Country pretty well ſupplied with *Gokokf*. A particular ſort of earthen pot is made here. It affords alſo ſome wood, which is made uſe of particularly for bridges. It is divided into four diſtricts, *Tonami*, *Imidſu*, *Mebu*, and *Nijkawa*. 6. *Jetſingo*, otherwiſe *Jeesju*, a large Province, having ſix day's Journeys in circumference. It is very mountainous to the South, otherwiſe tolerably fruitful, producing Silk, Cannib, and the Gokokf, though not of the beſt ſort. It is divided into ſeven diſtricts, *Kabiki*, *Kof*, *Miſſima*, *Iwoodſi*, *Cambara*, *Nutari*, and *Ivaſime*. 7. *Sado*, or *Sasju*, a pretty large Iſland of three day's Journeys and a half in circumference, ſituate to the North of *Japan*, juſt over-againſt the two Provinces *Jeetsju* and *Jetſingo*. It is a very fruitful Iſland, plentifully ſupplied with Corn, Rice, and Gokokf. It hath alſo ſome Woods and good Paſture-ground. The Sea affords Fiſh, and Crabs. It is divided into three diſtricts, *Umo*, *Soota*, and *Camo*. The yearly revenue of theſe ſeven Provinces amounts to 243 Mangokf.

Noto.

Sado.

IV. *Sanindo*, that is, the *Northern mountainous, or cold Tract*, conſiſts of eight Provinces. 1. *Tanba*, otherwiſe *Tansju*, is two day's Journeys long, a middling good Country, producing plenty of Rice, beſides ſeveral ſorts of Peaſe and Pulſe. It affords alſo ſome Fire-wood, and is divided into ſix diſtricts, *Kuwada*, *Funaji*, *Taki*, *Amada*, *Fingami*, and *Ikaruga*. 2. *Tango*, otherwiſe *Tanſju*, is one day's Journey and a half broad, going from South to North, likewiſe a middling good Country, where Silk and Cannib may be had at a very eaſy rate. It is plentifully ſupplied by the Sea with fiſh, crabs and the like. It is divided into five diſtricts, *Kaki*, *Joki*, *Tango*, *Katano*, and *Kumano*. 3. *Taſima*, otherwiſe *Tanſju*, is two day's Journeys long, going from Eaſt to Weſt, a middling good Country, much like the two former, and divided into eight diſtricts, *Aſami*, *Jabu*, *Idſu*, *Ketta*, *Kinnoſabi*, *Flangaka*, *Sitzumi*, and *Mikummi*. 4. *Imaba*, otherwiſe *Insju*, is much of the ſame length and degree of fruitfulneſs with *Taſima*, It is limited to the North by the Sea, and on the South by a ridge of Mountains. It hath ſeveral Manufactures of coarſe Silk Stuffs, and is divided

Tango.

Tſima.

Inaba.

divided into ſeven Provinces, *Togomi*, *Jagami*, *Tſidſu*, *Oomi*, *Takaguſo*, *Ketta*, and *Konno*. 5. *Fooki*, otherwiſe *Fakusju*, is two day's Journeys, and a half, long, going from South to North, a middling good Country, producing plenty of *Gokokf*, *Cannib*, and Silk, of which laſt there are ſeveral good Manufactures carried on here. It is divided into ſix diſtricts, *Kawamura*, *Kume*, *Jawata*, *Aneri*, *Oomi* and *Fino*. 6. *Idſumo*, otherwiſe *Unsju*, is two day's Journeys, and a half, broad, going from Eaſt to Weſt, almoſt wholly encompaſs'd by the Corean Sea, after the manner of a Peninſula. It is a very fruitful Country, producing variety of Trees, Graſs, and Plants. It hath alſo ſome Manufactures of coarſe ſilk ſtuffs. It is divided into ten diſtricts, *Iju*, *Nomi*, *Semane*, *Akiſika*, *Tattenni*, *Jadſumo*, *Kanto*, *Ijis*, *Ninda* and *Oofara*. 7. *Iwami*, otherwiſe *Sekisju*, is two day's Journeys long going from South to North, a middling good Country, producing plenty of *Cannib*, and affording ſome Salt. The Inhabitants give twice as much a year to their Prince, as they do in other Provinces. It is divided into five diſtricts, *Tſikama*, *Naka*, *Oots*, *Mino* and *Canoab*. 8. *Oki* otherwiſe *Insju*, an Iſland erected into a Province, and ſituate in the Corean Sea, oppoſite to the Coaſts of that Peninſula. It is a very barren Country, producing a few *Gokokf*. It hath two day's Journeys in circumference, and is divided into five diſtricts. All the yearly Revenues of theſe eight Provinces amount to 123 Mangokf.

Tookj. *Idſumo.* *Iwami.* *Oki.*

SANJODO. V. *Sanjodo*, that is, the *Southern mountainous, or warm, Tract*, is compos'd of eight Provinces, which are. 1. *Farima*, otherwiſe *Bansju*, hath three days Journey's and a half in circumference, a very fruitful Country, producing in plenty all manner of neceſſaries. It hath ſeveral manufactures of Silk-ſtuffs, Paper and Cloth. It is divided into fourteen diſtricts, *Akas*, *Kata*, *Kamo*, *Inami*, *Sikama*, *Iwo*, *Akato*, *Saijo*, *Sitz*, *Kanſaki*, *Taka*, *Mitzubo*, *Iſſai*, and *Itto*. 2. *Mimaſaka*, otherwiſe *Sakusju*, is three day's Journeys long, going from Eaſt to Weſt, a middling good Country, affording as much Fruits, Plants, Victuals, and Cloth as is neceſſary for the ſupport of its Inhabitants. It is obſerv'd, as ſomewhat remarkable, that this Province is leſs ſubject to Winds, than any other in the Empire. It is divided into ſeven diſtricts, *Aida*, *Katzunda*, *Tomaniſi*, *Tomaſigaſi*, *Khume*, *Ooba*, and *Muſuma*. 3. *Bidſen*, or *Bisju*, hath three day's Journeys in circumference, a middling good Country, producing plenty of Silk. Its Soil is pretty warm, and the produce of the fields and gardens are obſerv'd to ripen earlier, than in other Provinces. It is divided into 11 diſtricts *Koſuma*, *Waki*, *Iwanaſi*, *Ooku*, *Akoſaka*, *Kandatz*, *Mume*, *Ooas*, *Tſitaka*, *Tſingoſima*, and *Kamoſima*. 4. *Bitsju*, otherwiſe *Fiſin*, is one day's Journey, and a half, long, going from Eaſt to Weſt, a very good Country, plentifully ſupply'd with all the neceſſaries of life. The *Gokokf* and *Cannib* in particular are extreamly cheap here. It is divided into 9 diſtricts, *Utz*, *Kaboja*, *Kaija*, *Simomitz*, *Aſſangutz*, *Oda*,

Farima. *Mimaſaka.* *Bidſen.* *Bitsju.*

Oda, *Sitzuki*, *Teta* and *Fanga*, to which are added two Iſlands *Saburoſima*, and *Joriſima*. 5. *Bingo*, otherwiſe *Fisju*, is ſomewhat more than two day's Journeys long, going from South to North, a middling good Country, plentifully ſupplied with Rice and *Gokokf*, which are likewiſe obſerv'd to ripen here much earlier, than they do elſewhere. It is divided into 14 diſtricts, *Abe*, *Futſitz*, *Kamiiſi*, *Aſuka*, *Numaſimi*, *Bonitz*, *Aſiida*, *Kooni*, *Mikami*, *Camidami*, *Mitſuki*, *Jeſſo*, *Sirra*, and *Mijwara*. 6. *Aki*, otherwiſe *Gesju*, is two day's Journeys, and a half, long, going from South to North, a mountainous and barren Country. Upon the Coaſts they make Salt. Corn, Rice, and Gokokf will hardly grow here, but it abounds with woods and foreſts, which afford plenty of muſhrooms. It is divided into 8. diſtricts, *Numada*, *Takatta*, *Tojoda*, *Sada*, *Cammo*, *Sabaku*, *Aki*, *Takamija*, and *IkuKuſſima*, which laſt is the name of a place particularly famous in this Province. 7. *Suwo* or *Seosju*, is three day's Journeys long, going from Eaſt to Weſt, a middling good Country, abounding chiefly in pl ants and good paſture ground. The Coaſts afford as much fiſh, Crabs, ſhells and other ſubmarine ſubſtances as any other Province whatever. It is divided into ſix diſtricts *Ooſima*, *Kuka*, *Kumade*, *Tſino*, *Sawa*, and *Jooski*. 8. *Nagata*, otherwiſe *Tſiosju*, is two day's Journeys, and a half, long, from Eaſt to Weſt, a middling good Country limited to the South and Weſt by the Sea, to the North by a ridge of mountains. It produces Gokokf, Fiſh, Crabs, and other neceſſaries twice as much as there is requiſite for the maintenance of the Inhabitants. It is divided into ſix diſtricts, *Atſa*, *Tojora*, *Mine*, *Ootz*, *Amu*, and *Miſijma*. The whole yearly revenue of theſe eight provinces amounts to 270. *Mangokf*,

Bingo.

Aki.

Suwo.

Nagata.

All the ſeveral tracts of Land, Provinces and diſtricts, hitherto mention'd, belong to the great Iſland *Nipon*. I proceed now to the ſecond Iſland, which is next to *Nipon* in largeneſs, and which is by the Japaneſe call'd *Kiusju*, the Weſtern Country, and *Saikokf* the Country of nine. This offers to our view the

KIUSJU.

VI. great tract of Land call'd, *Saikaido*, that is, the *Weſtern Coaſt Tract*. It is compos'd of nine large Provinces. 1. *Tſikudſen*, otherwiſe *Tſikuſiu*, is from South to North four day's Journeys long, a middling good Country, producing both Corn and Rice. It hath ſeveral China-ware manufactures, and is divided into 24 diſtricts, *Sima*, *Kama*, *Jaſſijka*, *Noſima*, *Mikaſa*, *Monagatta*, *Onka*, *Muſiroda*, *Fonami*, *Sara*, *Naka*, *Caſſija*, *Siaka*, *Muſima*, *Ito*, *Muſijro*, *Vutz*, *Kurande*, *Nokoſima*, *Sinotz*, *Kaſakura*, *Kamitzka ſakura*, *Kokuf*, and *Taſſai*. 2. *Tſikungo*, otherwiſe *Tſikusju*, is from South to North five day's Journeys long, a tolerable good Country producing corn, rice and peaſe in great plenty; The Coaſts afford fiſh, crabs and ſhells. A great deal of ſweetmeat is made here and exported into other Provinces. It is divided into 10 diſtricts, *Mijwara*, *Mij*, *Ikwa*, *Mi*, *Mike*, *Kandſima*, *Simodſima*, *Jammacando*, *Jammaſeta*, and *Takewo*. 3. *Budſen*, or *Foosju*, is four day's Journeys long

SAIKAIDO.

Tſikudſen.

Tſikungo.

Budſen.

from South to North, a tolerable good Country, particularly famous for producing extraordinary good medicinal plants. Great numbers of Silk manufactures are carried on in this Province, ſome of which the Prince takes in part of payment for his Revenue. It is divided into 8 diſtricts, *Tangawa*, *Sakku*, *Mijako*, *Nakatz*, *Tſuiki*, *Kamitzki*, *Simotzki*, and *Uſa*'. 4. *Bungo*, otherwiſe *Foosju*, is three day's Journeys long, middling fruitful. It affords ſilk from its Mulberry-trees, cloth, hemp, Gokokf, and ſome ſcarce medicinal plants. It is divided into 8. diſtricts, *Fita*, *Kees*, *Nawori*, *Oono*, *Amabe*, *Ookata*, *Faijami* and *Kamiſaki*. 5. *Fidſen*, otherwiſe *Fisju*, is from South to North full five day's Journeys long, a good, and middling fruitful, Country, beſides the produce of corn and rice, plentifully ſtored with fiſh and fowls. It hath alſo ſome Cloth manufactures, and is divided into 11. diſtricts, *Kickij*, *Jabu*, *Mine*, *Ooki*, *Kanſoki*, *Saaga*, *Maatſura*, *Kiſſima*, *Fuſitz*, *Kadſuraki* and *Takaku*. 6. *Figo* otherwiſe *Fisju*, hath about five day's Journeys in circumference, a middling fruitful Country, affording plenty of firewood, and wood for building, as alſo corn, peaſe, fiſh, crabs, and other neceſſaries, as much as will ſupply the want of the Inhabitants. It is divided into fourteen diſtricts, *Tamana*, *Jamaga*, *Jamamatto*, *Kikutz*, *Aſo*, *Takuma*, *Kuma*, *Aida*, *Maſiki*, *Udo*, *Jaadſiro*, *Koos*, *Amakuſa*, and *Aſſkita*. 7. *Fiugo*, otherwiſe *Nisju*, is about three day's Journeys long, a poor Country, mountainous, and producing hardly what corn, rice, and fruits are neceſſary for the ſuſtenance of its Inhabitants; ſome few Mulberry trees grow there. It is divided into five diſtricts, *Uski*, *Koiju*, *Naka*, *Mijaſaka*, and *Morokata*. 8. *Ooſumi*, otherwiſe *Gusju*, is from Eaſt to Weſt two day's Journeys long, a ſmall, but fruitful province, plentifully ſupplied with all the neceſſaries of life, particularly ſuch as the Sea affords. There is a great quantity of Paper made here, and ſome few ſilk ſtuffs. It is divided into eight diſtricts, *Ooſumi*, *Fiſingari*, *Kuwabara*, *Soo*, *Sijra Kimodſuki*, *Komadſij*, and *Kumagge*, to which is added the neighbouring Iſland *Tanegaſima*. 9. *Satzuma*, or *Satsju*, is much of the ſame length with the former, middling fruitful, producing chiefly Mulberrytrees and hemp. It hath a few cloth manufactures, but the cloth is very good. It can furniſh other Provinces with Hemp. It is divided into fourteen diſtricts, *Idſumi*, *Takaki*, *Satzuma*, *Feki*, *Iſa*, *Ala*, *Kawanobe*, *Jene*, *Juumaki*, *Fire*, *Fani*, *Janma*, *Okinokoſima*, and *Koſſkiſima*. The yearly revenue of theſe nine Provinces amounts to 344 *Mangokf*.

Bungo.

Fidſen.

Figo.

Fiugo.

Ooſumi.

Satzuma.

SIKOKF. An Iſland of the third magnitude, which lies between the two former, and is by the Japaneſe call'd *Sikokf*, that is, the *Country of four, viz.* Provinces, together with the neigbouring Iſland *Awadſi*,, ſituate to the N. E. of *Sikokf*, and the great Province *Kijnokuni*, which ſtands out from the Continent of *Nipon*, make up the ſeventh large Tract of Land, which is by the Japaneſe call'd

VII.

VII. *Nankaido*, that is, the *Tract of the Southern Coaſts*. It is compos'd of the ſix following Provinces. 1. *Kijnokuni*, otherwiſe *Kisju*, is four day's Journeys, and a half, long, going from South to North, a flat and barren Country, waſh'd by the Sea, on three ſides and producing neither corn and rice, nor peaſe and pulſe. It is divided into ſeven diſtricts, *Ito*, *Naka*, *Naguſa*, *Amabe*, *Arida*, *Fitaka*, and *Muro*. 2. *Awadſi*, an Iſland of about a day's Journey in length, in the main very barren, affording however cloth, fiſh, and ſalt, as much as there is neceſſary for the maintenance of the Inhabitants. It hath but two diſtricts, *Tſina* and *Mijwara*, to which are added two of the chief neighbouring Iſlands *Muſſima* and *Jeſima*. 3. *Awa*, otherwiſe *Asju*, is two day's Journeys long, a middling good Country, ſomewhat mountainous, and plentifully ſtor'd with cattle, fowl, fiſh, crabs and ſhells. It is divided into nine diſtricts, *Mioſi*, *Ojen*, *Naſingaſi*, *Naniſi*, *Katſura*, *Naka*, *Itano*, *Awa*, and *Mima*. 4. *Sanuki*, otherwiſe *Sanſju*, is three day's Journeys long, going from Eaſt to Weſt, a middling good and fruitful Country, with variety of rivers, mountains and fields, producing rice, corn, peaſe and pulſe. The Sea affords plenty of fiſh and crabs. This Province is famous for having given birth to ſeveral great and eminent Men. It is divided into eleven diſtricts, *Omotſi*, *Samingawa*, *Miki*, *Mino*, *Jamada*, *Kanda*, *Ano*, *Utari*, *Naka*, *Tado*, and *Kako*. 5. *Ijo*, otherwiſe *Josju*, is two day's Journeys long, a middling good Country, mountainous in ſome parts, flat in others, ſome of the fields being ſandy, others producing rice, hemp, mulberry-trees, graſs and plants. Some ſalt is made upon the Coaſts. It is divided into fourteen diſtricts, *Nij Suchi*, *Kuwamira*, *Ootz*, *Kaſafaja*, *Nooma*, *Tſike*, *Otſumi*, *Kume*, *Fuke*, *Jio*, *Kita*, *Uwa*, and *Uma*. 6. *Toſa*, otherwiſe *Tosju*, is two day's Journeys long going from Eaſt to Weſt, a middling good Country, ſupplied with plenty of peaſe and pulſe, wood, fruits, and ſeveral other neceſſaries of Life. It is divided into ſeven Provinces, *Toſa*, *Agawa*, *Tala*, *Oka*, *Fata*, *Nanaoka*, *Kataſima* and *Kami*. The yearly Revenue of theſe ſix Provinces amounts to 140 Mangokf.

NANKAIDO.
Kijnokuni.
Awadſi.
Awa.
Sanuki
Ijo
Toſa.

There remain ſtill two other Iſlands not hitherto mention'd, which were conquer'd, and annex'd to the Empire of *Japan*, in the late War with the Inhabitants of *Corea*. They are call'd *IkiTſuſſima*, both their names being put together, and have now a Prince of their own, having been formerly ſubject to the Prince, or petty King, of *Satzuma*. The firſt of theſe two Iſlands is *Iki*, otherwiſe *Isju*; it is a day's Journey long, and hath two diſtricts, *Iki*, and *Isijda*. The ſecond Iſland is *Tſuſſima*, otherwiſe *Taisju*; this is ſomewhat larger than the former, and likewiſe divided into two diſtricts, *Akata*, and *Simoakata*, that is, upper and lower *Akata*. The fruitfulneſs of theſe Iſlands is ſaid not to be very conſiderable; but they ſay, that ſome foreign Curioſities are to be ſeen there, and

Iki.
Tſuſſima.

and the number of Idols worſhip'd by the Inhabitants is much talk'd of. The yearly revenue of theſe two Iſlands amounts to 3 Man, and 5000 Kokf.

Revenue of the Empire of Japan.

The whole Revenue of all the Iſlands and Provinces belonging to the great Empire of *Japan*, makes up in all a yearly Sum of 2328 *Man*, and 6200 *Kokf*, according to the account above given. My Japaneſe Author however puts it only at 2257 *Mangokf*.

Government of Japan.

Tho' it be not a proper place here to enter into particulars concerning the Government of the Japaneſe Empire, its provinces, and diſtricts, yet for the better underſtanding of my Hiſtory it ſeems neceſſary, that before I proceed any further, ſomewhat ſhould be ſaid on this Head. The whole Empire, in general, is govern'd by the Emperor, with an abſolute and monarchical Power, and ſo is every Province in particular, by the Prince, who under the Emperor enjoys the government thereof. The preſent *Kubo*, or ſecular Monarch, is *Tſinajos*, fourth Succeſſor, and Great Grandſon of *Jejaſſama*, firſt Emperor of the now reigning Family, who uſurp'd the Throne upon the lawful Heir, and reign'd about the beginning of the 16th Century. *Tſinajos* hath the character of a ſevere, but juſt and prudent Monarch. He inherited from his anceſtors along with the Crown, an abſolute and unlimited Power over all his Subjects, from the meaneſt extraction up to the higheſt rank. Even the greateſt Princes, and Lords of the Empire, are ſo far his vaſſals, that he can diſgrace, exile and deprive them of their lives and dominions, as he pleaſes, or as he thinks, the peace and welfare of the Empire requires, or their crimes deſerve.

The Emperor Tſinajos, now reigning.

Daimio, Princes of the Empire.

Particular Provinces are govern'd by hereditary Princes, call'd *Daimio*, which ſignifies *High-named*, that is, Princes and Lords of the higheſt rank. Some of theſe have found means by force of Arms to enlarge their dominions. Thus the Prince of *Satzuma* made himſelf maſter of the two neighbouring Provinces, *Oosumi* and *Fiugo*, and the Prince of *Canga* of the neighbouring Province *Noto*, on which account theſe two Princes are ſaid to be the moſt powerful in the Empire.

Siomio, Lords.

The Lords of ſmaller diſtricts are call'd, *Siomio*, *well named*, Lords of an inferior rank. Their dominions whether they be Iſlands, as *Goto*, *Firando*, *Amakuſa*, *Matſaki*, and ſeveral others, or ſituate upon the continent of the three chief Iſlands, compoſing the Empire of *Japan*, are mention'd in the liſt of the 66 great Provinces, each under that Province whereto they belong, or in which they lie. All the *Siomio* are ſo far ſubject to the Emperor, that they are allow'd but ſix Months ſtay in their hereditary dominions. The other half year they muſt ſpend in the Imperial Capital *Jedo*, where their wives and families are kept all the year round, as Hoſtages of their Fidelity.

Among

Some of theſe ſmaller diſtricts are Imperial demeſns, or Crown Lands, either, becauſe they have been appropriated of old for the ſupport of the Crown, or becauſe in ſucceſs of time, as occaſion offer'd, they were taken from their hereditary poſſeſſors by way of puniſhment, and annexed thereunto, it having been always one of the chief political maxims follow'd by the Emperors of *Japan*, to maintain themſelves in peaceable poſſeſſion of the Throne, by ſplitting large dominions into ſeveral ſmall ones, and by endeavouring, by all poſſible means, to weaken the power and authority of the Princes of the Empire. The largeſt of theſe Crown Lands are govern'd by what they call, *Bugios*, acting in the nature of Lieutenants, the ſmaller ones by *Daiquans*, as they are call'd, or Stewards. All the revenues muſt be brought into the Emperor's Exchequer. *Crown Lands how govern'd.*

CHAP. VI.

The Author's opinion of the true Origin and Deſcent of the Japaneſe.

IT hath been the conſtant opinion of moſt European Geographers, that the Japaneſe are originally of Chineſe Extraction, deſcended from the Inhabitants of that mighty Empire. This opinion is grounded upon the following two Stories, which were brought out of the Eaſt by European travellers. The firſt is: It once happen'd in *China*, that ſeveral Families conſpired againſt the Emperor. Upon diſcovery of the Plot, it was order'd, that all theſe, who had any hand in it, ſhould be put to death without mercy. But the number of accomplices being ſo extenſive, that at laſt the Executioners themſelves grew weary of ſhedding ſo much blood, the affair was again laid before the Emperor, who thereupon reſolv'd, that their ſentence of death ſhould be converted into tranſportation and baniſhment into the neighbouring, then rude and uninhabited, Iſlands of *Japan*, which they peopled, and thereby became the Progenitors of that numerous and powerful Nation, they are now inhabited by. The ſecond Story hath been reported as follows. One of the Emperors of *China* unwilling to part with his Empire, and all that grandeur and power he was poſſeſs'd of, within the ſhort term human life is limited to, endeavour'd to find out, if poſſible, ſome univerſal Medicine, which could make him immortal; on this account he ſent expert and able Men into all parts of the World. Among the reſt, one of his chief Phyſicians perſuaded him, that the proper Ingredients for ſuch a Medicine were, to his knowledge to be met with in the neigh- *Differing Opinions about the deſcent of the Japaneſe exam'd.* *Conſpiracy in China.* *Search after an univerſal Medicine.*

neighbouring Iſlands of *Japan*, but that they were of ſo tender and ſingular a Structure, that they would wither, and loſe their Virtues, if touch'd by any other, but chaſt and pure, hands. And the better to execute this deſign, he propos'd that 300 young Men, and ſo many young Women, all of a ſtrong and healthful conſtitution, ſhou'd be carried over thither, which accordingly he did himſelf, though far from having any real intention to ſatisfy his Sovereign, but rather out of a deſire to eſcape his Tyranny, to ſettle in happier climes, and to people theſe then uninhabited Iſlands. As to the firſt of theſe two Stories, *Linſchoot* is the author of it; but he not acquainting his Reader, what authority he had for it, or how he came by it, and there being not the leaſt mention made, neither in Chineſe, nor Japaneſe Hiſtories, of any ſuch Conſpiracy, it deſerves no credit, but ought to be entirely rejected, as forged and fabulous. But as to the ſecond, the coming over of a Chineſe Phyſician with ſo many young Men, and young Women, the ſame is not at all denied by the Japaneſe; nay, far from it, they ſtill ſhew a place upon *Khumano* (So they call the Southern Coaſts of the Provinces) *Kijnokuni*, and ſome neighbouring Provinces, where he landed, and afterwards ſettled with his gallant Collony, and the remains of a temple, which was there erected to his memory, for having brought over to them from *China* good manners, and uſeful arts and ſciences. As to the occaſion of his coming over, it is recorded in Japaneſe Hiſtories, that there was great ſearch made after an univerſal Medicine, during the reign of the Emperor *Si*, or *Sikwo*, or as the vulgar pronounce it, *Sino Sikwo*. This Emperor was one of the three Chineſe Nero's, *Sinosko*, *Ketzuwo*, and *Thuwo*, whoſe memory will be for ever abhor'd. He not only govern'd his Empire with unparallel'd Tyranny, but liv'd with the greateſt pride, and moſt profuſe magnificence imaginable, of which there are ſeveral remarkable inſtances mentioned in the Hiſtory of his Life. He caus'd once a large Spot of Ground to be dug up for a Lake, and having order'd it to be fill'd with Chineſe Beer, he ſail'd over it in ſtately Barges. He cauſed a ſtately Palace, nam'd *Kojaku*, to be built for his reſidence, the floors whereof were pav'd with Gold and Silver, and the whole Building of ſuch an extent, that the Emperor *Kooll*, who uſurp'd the throne upon his Grandſon, whom he put to death, with all the Imperial Family, having ſet it on fire, it burnt in the aſhes for the ſpace of three Months, which memorable event gave birth to a Proverb, whereby the Japaneſe expreſs the ſudden changes, and ſhort duration, human grandeur and happineſs are liable to. 'Twas this Emperor, who out of a ſtrong deſire for ever to enjoy the Empire, order'd that great ſearch ſhould be made after a Medicine, which could render him immortal. If it be therefore under his Reign, the aboveſaid Phyſician went over into *Japan* with his Colony, it muſt be granted to the Japaneſe, that they came by much too late to be the

Linſchoot refuted.

A Chineſe Phyſician comes over with a Colony to Japan.

Sikwo, Emperor of China.

His Tyranny and profuſeneſs.

Progenitors

Progenitors of their Nation, which was then already govern'd by *Koken*, their eighth Monarch; for the arrival of the Chineſe was in the 7th year of the reign of *Koken*, 453 years after *Synmu*, firſt Emperor of *Japan*, and 209 before the birth of our Saviour, the very ſame year in which *Sinoſikwo* died in the 50th year of his age. Since therefore theſe two Stories are by no means a ſufficient proof, that the Japaneſe Nation is deſcended from the Chineſe, it will not be amiſs to enquire, whether it be not poſſible to aſſign it another more probable origin.

Conjectures about the origin of different Nations taken from their languages.

It is unqueſtionably true, that languages, and their proprieties, are as ſure and certain marks, as perhaps it is poſſible to produce, whereby to diſcern, and trace out, not only the true origin of a Nation, but likewiſe to find out, how in ſucceſs of time it increaſed, by being, as it were, incorporated with other Nations. Of this moſt European Nations afford us evident proofs. Thus, for Inſtance, we may eaſily find by the language alone, that the Polanders, Bohemians and Muſcovites are of Slavonian extraction; that the Italians, French and Spaniards deſcend from the Romans; that the Germans, low Dutch, Danes and Swedes, are the offspring of the ancient Goths. Nay, we may go ſtill further, and aſſert, that the languages alone of ſeveral nations, and proper conſiderations thereupon, will qualify and enable us to form probable conjectures, what revolutions happen'd among them, whether, and what neighbouring nations they were conquer'd by, as alſo, whether, and how from time to time they increas'd by freſh ſupplies and colonies from foreign parts: For it may be laid down as a conſtant rule, that in proportion to the number of ſtrangers, who come to ſettle and live in a Country, words of the tongue ſpoke by them will be brought into the language of that Country, and by degrees, as it were, naturaliz'd, and become ſo familiar to the Natives, as if they had been of their own growth. The number of German, French, and Daniſh words, in the Engliſh language, doth it not evidently prove, that *England* was ſucceſſively conquer'd by the Danes, lower Saxons and French. Not even the Latin Tongue was able to preſerve its purity, but Greek words were freely, and in great number, adopted into it, after the Romans became Maſter of that Country, then the ſeat of learning and politeneſs. The language now ſpoke in Tranſilvania hath a conſiderable mixture both of the Latin and neighbouring Hungarian. The language of the Inhabitants of *Semigallia*, (a ſmall Country near *Ruſſia*) is compos'd of the Lettiſh, Slavonian and Latin. The ſame obſervation holds true in other parts of the World, as well as in Europe. *John de Barros* in his *Decades*, and *Flaccourt* in his *Hiſtory of Madagaſcar* aſſure us, that the language ſpoke by the Inhabitants of that large African Iſland, is full of Javan and Malagan words, as remaining proofs of the trade and commerce, which theſe two Nations, about 2000 years ago the richeſt and moſt powerful of *Aſia*, had carried

carried on with *Madagaſcar*, where they ſettled in great numbers. The language ſpoke in the Peninſula *Crimea*, or *Taurica Cherſoneſus*, in *Aſia*, ſtill retains many German words, brought thither, as is ſuppos'd, by a colony of Goths, who went to ſettle there about 850 years after the Deluge. The late Mr. *Buſbeq*, who had been Imperial Ambaſſador at the Ottoman Port, collected and publiſh'd a great number of theſe words in his fourth letter; and in my own travels through that Country I took notice of many more. If we were better acquainted with the languages of the Javans, Ceyloneſe, Malabarians, Siamites, and other Indian Nations, they would doubtleſs enable us, to trace out their origin, mixture with their neighbours and the revolutions that happen'd among them. But to apply, what hath been ſaid, nearer to our purpoſe, I may venture to affirm, that if the Japaneſe language was to be throughly, and moſt rigorouſly examin'd into, we would find it entirely pure, and free from all mixture with the languages of their neighbours, at leaſt to ſuch a degree, as would give room to conjecture an original deſcent from them. By their neighbours I mean chiefly the Chineſe, who inhabit the Eaſtern maritime provinces of that Empire, and carry on a commerce to *Japan*. They ſpeak three different languages, according to the three chief Provinces they belong to, which are *Nanking*, *Tſiaktsju*, and *Foktsju*. Now a native of *Japan* doth not underſtand one word of either of theſe languages, excepting the names of a few things, which were brought by the Chineſe into *Japan* along with the things themſelves, and which conclude no more for an original deſcent of the Japaneſe from *China*, than ſome few Portugueſe words, as *Pan*, *palma*, *bolan*, *Cappa*, *fraſco*, *bidou*, *tante*, and a few more, ſtill left there, would be allow'd a ſufficient proof, of the Japaneſe being originally deſcended from the Portugueſe. Nor was the number of Chineſe, who came from time to time to ſettle in *Japan*, ever conſiderable enough to occaſion any remarkable alteration in the Mother-tongue of the Japaneſe, tho' they could, and actually did communicate and introduce among them the arts and ſciences, which had long before flouriſhed in *China*, nay even the knowledge of the learned and ſignificant Character language of that Country, which is likewiſe receiv'd in *Corea*, *Tunquin*, and other neighbouring Kingdoms, much after the ſame manner as the Latin is in moſt European Countries. But beſides, there are two other eſſential proprieties of a language, I mean the conſtruction and pronunciation, in the Japaneſe language ſo entirely different from that of the Chineſe, that there is no room left to think that theſe two Nations gave birth to each other. And firſt as to the conſtruction and way of writing, the Chineſe ſet their characters one below another in a row, without any intermediate particles to connect them: The Japaneſe indeed do the ſame, but the genius of their language requires beſides, that the words and characters ſhould be ſometimes tranſpos'd, ſometimes joined together by other

Arguments againſt the deſcent of the Japaneſe from the Chineſe, drawn from the diff.rence of their Languages.

other words and particles, particularly invented for this purpoſe, and which are ſo abſolutely neceſſary, that even in reprinting the books of the Chineſe, they muſt be added, to enable their people to read and to underſtand them. And as to the pronunciation, that alſo is vaſtly different in both languages, whether we conſider it in general, or with regard to particular letters, and this difference is ſo remarkable, that it ſeems the very inſtruments of voice are differently form'd in the Japaneſe, than they are in the Chineſe. The pronunciation of the Japaneſe language, in general, is pure, articulate and diſtinct, there being ſeldom more than two or three letters (according to our Alphabet) combin'd together in one ſyllable; that of the Chineſe on the contrary, is nothing but a confuſed noiſe of many conſonants pronounc'd with a ſort of a ſinging accent, very diſagreeable to the Ear. The ſame difference appears with regard to particular letters. Thus the Chineſe pronounce our letter H. very diſtinctly, but the Japaneſe can give it no other ſound, but that of an F. Again the Japaneſe pronounce the letters R and D, very diſtinctly, of which the Chineſe, particularly thoſe of *Nanking*, always make an L, even ſuch as are otherwiſe well ſkill'd in the European languages. I could give ſeveral other inſtances of this kind, and further ſhew, that, what hath been obſerv'd of the difference between the Chineſe and Japaneſe languages, holds equally true with regard to the languages ſpoken in *Corea* and *Jedſo*, compared with that of the Natives of Japan, but it is needleſs to give the Reader, and myſelf, ſo much trouble, the rather ſince no body ever pretended to draw the original deſcent of the Japaneſe from either of theſe two Nations.

Another argument againſt the deſcent of the Japaneſe from the Chineſe, I could draw from the difference of the Religion of both Nations. If the Japaneſe were a Colony of the Chineſe, they would have doubtleſs brought over from thence, into the uninhabited Iſlands of *Japan*, the Religion and Worſhip of their anceſtors, and propagated the ſame upon their poſterity. But this appears quite otherwiſe. The old, and probably, original Religion of the Japaneſe, which is by them call'd *Sintos*, and the Gods and Idols, worſhip'd by its adherents, *Sin*, and *Camie*, is peculiar only to this Empire, nor hath it ever been admitted of, nor their Gods acknowledged and worſhip'd, nor the religious way of life of the Japaneſe followed by the Chineſe, or indeed any other heathen Nation. It was beſides the only one eſtabliſh'd in *Japan* during a ſucceſſion of many ages. For the foreign pagan doctrine of *Siaka*, which the Japaneſe now call *Bupo*, or *Budſdo*, and the Gods, which it commands to worſhip, *Buds* and *Fotoge*, tho' ever ſince its early beginnings it met with uncommon ſucceſs, and ſpeedily ſpread over the beſt part of *Aſia*, yet it was not introduc'd into *Japan* till ſixty ſix years after our Saviour's nativity under the reign of the Emperor *Synnin*, when it was brought over from *Corea*. And although afterwards

From the Difference of their Religion.

wards, through the connivance of the Japaneſe monarchs, it was ſucceſsfully propagated by ſeveral miſſionaries, who came over from *China*, and the neighbouring Kingdoms, and ſpeedily ſpread all over the Empire, yet it never could prevail ſo far, as to baniſh the reſpect and veneration for the old religion of their anceſtors out of the minds of a conſtant and ſtedfaſt Nation. On the contrary, the more the *Bupo* doctrine got ground, the more pains were taken for the preſervation of the *Sintos* worſhip, by embelliſhing the ſame with new Gods, Temples, feſtivals and fables.

From the difference of their ancient Characters.

What hath been infer'd from the difference of religion againſt the original deſcent of the Japaneſe from *China*, could be further ſupported by the wide difference there is between the Characters anciently uſed by both Nations, I mean the groſs and rude *Common Characters*, as they call them, of the Japaneſe, and the ſimple and plain Images of the Chineſe. But this being an argument of leſs moment, I will not inſiſt upon it, and only mention in a few words two other remarkable differences.

From their differing Cuſtoms and Way of Life.

And firſt I could plainly ſhew, that the Japaneſe greatly differ from the Chineſe, in their civil cuſtoms and way of life, as to eating, drinking ſleeping, dreſſing, ſhaving of the head, ſaluting, ſitting, and many more. Secondly the very inclinations of the mind are remarkably different in both Nations. The Chineſe are peaceable, modeſt, great lovers of a ſedate, ſpeculative and philoſophical way of life, but withal very much given to fraud and uſury. The Japaneſe on the contrary are war-like, inclin'd to rebellions and a diſſolute life, miſtruſtful, ambitious, and always bent on high deſigns.

From the Inclinations of their Mind.

By what hath been hitherto obſerv'd, it appears plainly, that the Japaneſe are an original Nation, at leaſt that they are not deſcended of the Chineſe. The difficulty now remaining to be clear'd up, is, how, and from what parts of the world, to trace out their true original deſcent. In order to this we muſt go up higher, and perhaps it is not inconſiſtent with reaſon, and the nature of things, to aſſert, that they are deſcended of the firſt Inhabitants of Babylon, and that the Japaneſe language is one of thoſe, which Sacred Writs mention, that the all-wiſe Providence hath thought fit, by way of puniſhment and confuſion, to infuſe into the minds of the vain builders of the Babylonian Tower. This at leaſt ſeems to me the moſt probable conjecture, whatever way they went into *Japan*, or whatever time they ſpent upon this their firſt peregrination. Nay conſidering the purity of the Japaneſe language, I may purſue my conjectures, and further affirm, that they cannot have ſpent much time on their firſt Journey to *Japan*, for as much as we cannot ſuppoſe, that they made any conſiderable ſtay in any one Country, or with any one people then exiſting, without granting at the ſame time, that in all probability they would have adopted ſome words of the language of that nation into their own, of which yet it would be found upon examination

Japaneſe are Deſcendents of the Babylonians.

examination to be entirely free, contrary to what we find in all European and moſt Eaſtern languages, known to us, which ſeem to have been from their very beginning ſo throughly mix'd and confounded, that there is ſcarce any, but what hath ſome words of another though never ſo remote. If then our Japaneſe Colony did reach that part of the World, which Divine providence aſſign'd for their future abode, as ſoon as the Chineſe, Tunquineſe, and other neighbouring Nations did theirs, it muſt be ſuppos'd that they fortunately fell in with ſuch a road, as could with ſafety and ſpeed bring them to the Eaſtern extremities of *Aſia*, from whence there is but a ſhort paſſage over to *Japan*. In order therefore to trace out what road it is probable they took, we muſt conſider the firſt Babylonians in the condition, they were in, after that dreadful confuſion of Languages, wholly diſappointed from going on with their vain deſign, and brought to the fatal neceſſity to part with each other, and to be diſpers'd all-over the world. And in order to this let us ſuppoſe. 1. That among the different parties there aroſe in all likelyhood a ſtrong emulation to chuſe for their future abode ſuch Countries, as were not only fruitful and delightful, but thought to be leſs expoſed to the invaſion of other parties, either becauſe of their commodious ſituation towards the Sea, or between large Rivers, and high mountains, or by reaſon of their great diſtance. And in this regard it is highly probable, that ſuch Countries, as were very remote, but ſituate under a temperate Climate, became not the laſt inhabited. This ſeems to be the caſe of the Empire of *Japan*, whoſe remoteneſs, as well as its fruitfulneſs, and pleaſant ſituation, between 30 and 40 degrees of Northern latitude, could fully anſwer all the expectations of a firſt Colony. But ſecondly let us ſuppoſe that the chief care of theſe firſt colonies, in their ſearch for a Country fit for their habitation, muſt needs have been to follow ſuch roads, and tracts of land, where in the mean time, they could be provided with the neceſſaries of life. This intention could ſcarce be anſwer'd more effectually, than by travelling, either along the Sea-Coaſts, or, and with more probability, along great rivers and lakes, where they could be ſupplied with fiſh for their own nouriſhment, with ſweet water to quench their thirſt, and where they were like to meet with good paſture ground for their Cattle, till at laſt they alighted at a Country, where they thought they could ſettle with ſafety ond convenience.

Conjectures about the firſt peopling of ſome Countries.

If therefore the dreadful confuſion of Tongues at *Babylon*, brought its Inhabitants, as indeed it muſt have done, to an indiſpenſable neceſſity to part one with another, and to be diſpers'd all-over the world, ſuch parties as ſpoke the ſame language, keeping together, and ſettling in what country they beſt lik'd, we may take it for granted, that not a few went towards the neighbouring Black and Caſpian Seas, and that by this means the country of *Hircania*, which is ſituate between the *Caucaſus* and Caſpian Shores, as the beſt and moſt delightful

ful ſpot of *Perſia*, became firſt inhabited, as did ſoon after the neighbouring fruitful Countries, ſituate between the Black and Caſpian Seas. Such as intended, or thought it expedient, to purſue their journey further, met here with two different ways, one up the Rivers *Tanais*, and *Wolga* to the North, the other along the Eaſtern Shores of the Caſpian Sea into *Aſia*. It is foreign to my preſent purpoſe to ſhew what became of the former. And as to thoſe that went along the Eaſtern Caſpian Coaſts, they muſt have at laſt reach'd to the mouth of the great river *Oxus*, or *Dſiehuun*, where it diſcharges it ſelf into the Caſpian Sea, and if we ſuppoſe that they follow'd that river up to its ſource, it was then no very difficult matter for them to penetrate into the very midſt of *India*, where they muſt have ſoon met with the ſource of the rivers *Iudus* and *Ganges*, and going down the different branches of it, got into *Jndoſtan*, *Bengala*, *Pegu*, *Siam* and other neighbouring Kingdoms, much eaſier and ſafer, than if they had been oblig'd to travel over the barren, and ſtill uninhabited, *Maharounian* mountains, or to croſs the large deſarts of *Siftuun* and *Saableſtuun*. Even to this day, travellers going from *Iſpahan* to *Candahar* chuſe rather to go through *Meſhed*, a Journey of 375 miles, than to take the ſhorteſt road, which is but 250 miles, a-croſs theſe wild and dangerous deſarts. But to return to the Caſpian Sea, before I carry off our Japaneſe Colony from thence on their Journey to *Japan*, I muſt beg leave to make a ſhort digreſſion in favour of a famous and valiant Nation of the *Turks*, or *Turcomans* and *Usbeks*, as they are now call'd, which ſettled upon its Eaſtern and North Eaſtern Coaſts. *Turk* ſignifies a Shepherd, and *Turkeſtaan*, a Shepherd's Country. *Jusbeek* is as much as to ſay, *Hundred Lords*, which ſeems to imply, that the Country of *Usbeck* was once govern'd by ſo many Princes. Both Nations have the ſame language, the ſame religion, the ſame manners and cuſtoms, and muſt therefore be look'd upon as originally one, on which we may deſervedly beſtow the glorious epithets of being a mother of many Nations, a nurſe of illuſtrious Heroes, and a ſtem of mighty Monarchs. They ſpread from the North Eaſtern coaſts of the Caſpian Sea, between 40 and 50 degrees of Northern latitude, as far as the borders of *Kitaija*. Their way of life anſwered to their name, for during many Centuries they liv'd together in hoords, and ſmall common-wealths, wandering from place to place with their cattle, wherein their chief riches conſiſted. Of theſe *Turks*, or *Turcomans* are deſcended the *Dageſtaan* and *Nagajan* Tartars, the Tartarian Inhabitants of the Kingdom of *Caſan*, the *Boſcarian* Tartars, the Inhabitants of the Province of *Mogeſtan* in *Perſia*, and ſome other Tartars, which dwell in that Kingdom under Tents. The *Kiſilbacs*, or Noblemen, and great Families, in *Perſia* value themſelves mightily upon their being of *Turcoman* extraction. There are likewiſe deſcended of them the *Crim* Tartars, which live between the *Dniper* and *Danube*, upon the coaſts of

Some Obſervations of the Turks and Usbeks.

of the Black Sea, as alſo thoſe Tartars, whom the great *Conqueror Sinchiſcham* (a Prince, who well deſerved a *Plutarch*, or *Quintus Curtius*, to write the Hiſtory of his Life, Conqueſts and heroic Actions) ſent out upon an expedition into *Poland*, and who, not meeting with all the expected ſucceſs, choſe rather to ſtay, and to people the then as yet uninhabited *Pontus*, than to return without honour and victory. I muſt ſilently paſs over many other branches of the ſame race, which fell by degrees under the dominion of ſome neighbouring, chiefly Northern, Nations, with whom they were in ſucceſs of time ſo thoroughly mix'd and incorporated, that even the very foot-ſteps of their original deſcent would have been loſt, were it not for ſome few remains of their former Language. I will only add, that the famous *Tamerlan* was an *Usbekian Scythe*, and that the Ottoman Emperor, the great Mogul, and the King of *Sopra* are all of Turcoman extraction. Thus much of the *Turks* and *Usbecks*. In order now to come nearer to our purpoſe, I will avoid ſpeaking of thoſe Companies, which went along the River *Inike*, or from the ſource of the River *Obij* down the ſame towards the Tartarian Ocean, and became the firſt Progenitors of the Tartarian Nations living in thoſe parts. Nor will I pretend at preſent to determine, what way the Chineſe Colony took in their Journey to *China*. It is only ſix months travelling from the coaſts of the Caſpian Sea to the boarders of *China*. *Jagen Andaſen* in his voyage to *China* in 1647, did not ſtay longer. Two Tartarian Merchants, whom I convers'd with at *Aſtracan*, and who had been ſeveral times in *China*, gave me the following account of their Journey thither. They went from *Aſtracan* over the Caſpian Sea, (which they took to be 200 miles long, and 150 broad) to *Seratſijk* in 15 days, from thence by Land to *Urgentz*, the Reſidence of an *Usbeskian* Prince in 5 days, from thence to *Bochau* in 15 days, travelling through a wild large deſart: From *Bochau* there are two different ways, whereof Travellers may chuſe which they pleaſe. The one going over *Caſger* was then infeſted with Rovers, ſo they took to the other, which a-croſs a well inhabited Country brought them to *Taaſkend* in 14 days, thence to *Oxiend* in 7 days, thence to *Kaasker* the Capital of *Turkiſtaan*, and the chief Town between *Buchara* and *Katai*, in (*this number was omitted in the original*) days, thence to *Tſutſijk* the firſt frontier Town of *Kattai* in 30 days, thence to *Hamtſijk* in 5 days, thence to the great wall of *Kattai*, *Chatai*, or *China*, in 60 days, travelling through a well-inhabited Country, and laſtly from the great wall to *Cambalu*, or *Peking*; the Capital of *China*, and Reſidence of the Chineſe Emperor, in 10 days, compleating the whole Journey within ſix months time. A *Calmuckian* Merchant of the retinue of a *Calmuckian* Prince's Ambaſſador to the king of *Perſia*, whom I knew at *Iſpahan*, where he offer'd me to ſale the root *Taichuun*, that is *great yellow root*, or *Rhubarb*, which he had brought himſelf out of *China*, gave me the journal of

Diſtance of China from the Caſpian Sea.

his voyage from *Mienkiſilaag* to the great wall of *China* thus. He went from *Mienkiſilaag* to *Dſiem* in 20 days, from thence to *Gilgaas*, where they croſs a large river, in 15 days, from thence to *Torkai* in a few days, thence to *Milantsij* in 10 days, thence to *Toktan* in 10 days, thence to *Tſienrehſu* in 5 days, thence to *Iſijel* in 10 days, thence to *Kalah* in 4 days, thence to *Balane* in 6 days, thence to *Karbokatai* in 10 days, thence to the great wall of *China* in 9 days, travelling through a deſart and uninhabited Country, where he met only a few Tartarian Shepherds dwelling under black Tents. *Mienkiſilaag* ſignifies, in the country language, hundred winter-quarters, or reſting places. It is an Iſland ſituate on the Eaſtern Coaſts of the *Caſpian Sea*, near 45 degrees of Northern Latitude, and the reſidence of *Ajukeh*, the Prince of the *Calmuckian* Tartars living in thoſe parts, who expell'd the *Turks*, or *Turcomans*, out of their Country, and forc'd them to depart even from the *Caſpian Shores*. After all I think it no ways probable, that the firſt Chineſe went into *China* through ſuch deſart and barren Countries, where travellers are oftentimes neceſſitated to carry the neceſſary proviſions of water and victuals along with them. I am more inclin'd to believe, that their Journey was more to the South, and perhaps along the North-ſide of the *Imaaſian* Mountains, where the Country is very fruitful, with rich paſtures, and plenty of ſweet water, and fiſh, and other neceſſaries of life, and where they were like to meet either the ſource, or elſe ſome of the branches of the large river *Croceus*, which could conveniently and ſafely bring them into the very heart of *China*.

What Way the Japaneſe went on their firſt Journey to Japan.

But now at laſt it is high time to make a ſtep backwards, and to fetch the firſt Japaneſe Colony from the *Caſpian Shores*, where we left them above, on their Journey to *Japan*. If we ſuppoſe, that for ſome time they travell'd along the Eaſt, and North Eaſtern Coaſts of the *Caſpian Sea* till they came to the Iſland *Mienkiſilaag*, and that thence they follow'd up ſome of the Rivers, which there diſcharge themſelves into the ſaid Sea, we will find, that by this means they got into a large and fruitful Country, extending itſelf far Eaſtwards, and very proper, by reaſon of its happy ſituation and great fertility, for the leiſurely and eaſily purſuing of their Journey. Conſidering this it will not appear improbable further to ſuppoſe, that having once met with ſo good and pleaſant a Country, where there was no want of proviſion for them and their cattle, they reſolv'd to keep to it, avoiding to enter the hot, deſart and barren Provinces, now inhabited by the *Turkeſteaans*, on one, or on the other ſide to go down the rivers *Iſtiſi*, *Jeneſi*, *Silinga* and others, which ariſe thereabouts, and would have brought them to the leſs agreeable and cold Northern Countries. Thus moving on inſenſibly Eaſtward, they perhaps diſcover'd in time the Lake of *Arguun*, whence ariſes a large river of that name, and continuing their Journey along the ſaid river, for very near an

hundred

hundred German Miles, they muſt have neceſſarily met there another much more conſiderable river, call'd *Amuur*, which runs E. S. E. and could, in a Journey of about 200 German Miles, bring them to the Eaſtern coaſts of *Aſia* into the then uninhabited Peninſula *Corea*, where the ſaid River loſes itſelf to the Eaſtern Ocean. Perhaps alſo if our Travellers went down the river *Jeniſi* for about 150 German Miles, to 55 degrees of Northern Latitude, they might have there diſcover'd a much more commodious and pleaſant way to the River *Amuur*, which hath been of late very advantageouſly follow'd by the Muſcovites in their Journeys to *China*. But as to the whole plan of this Journey, I muſt refer the Reader to the accurate and excellent map of *Ruſſia*, and the great *Tartary*, which the late illuſtrious *Nicholaus Witzen*, L. L. D. Burgher-maſter at *Amſterdam*, and ſometimes the States Ambaſſador to the Ruſſian Court, publiſh'd in 1687, and thereby ſo highly oblig'd the curious, that he juſtly deſerves the honours due to diſcoverers of unknown worlds. This Map was afterwards corrected in ſome places, and abridg'd by Mr. *Iſbrand Ydes*, who prefix'd it to the account he imparted to the world of his Journey through *Tartary* into *China*.

Their Paſſage from Corea to Japan.

Having once brought our Japaneſe Colony as far as the Peninſula *Corea*, it will be no difficult matter, conſidering the nearneſs of *Nagatto*, the furthermoſt province, lying Weſtwards on the continent of the great Iſland *Nipon*, to bring them over thither, and this the rather becauſe of the ſeveral Iſlands, which lie between *Corea* and *Nagatto* in an almoſt continued row, particularly the two larger ones, *Iki*, and *Tſuſſima*: For it is but reaſonable to ſuppoſe, that a Colony, which had had courage enough to venture ſo far upon their firſt Peregrination, and which had been often neceſſitated not only to have recourſe to lakes and rivers, but frequently to croſs the ſame, had natural curioſity enough left, in ſtill and fair weather, to go out in Canes or Boats, ſuch as then probably they made uſe of, upon diſcovery of the ſtate and extent of the Corean Sea, and the neighbouring Iſlands; and that having by this means diſcover'd the continent of *Nipon*, they reſolv'd to go over thither, which they might eaſily do, even in ordinary Fiſher-boats, and to chuſe that Country for their future abode. Now if any body knows how to bring them hither thro' the Eaſtern Tartary and the Country of *Jeſo*, (which way perhaps the American Colonies went) ſafer and ſpeedier, I am very willing to ſubmit. Mean while I do not think it probable, that our Japaneſe Colony made any conſiderable ſtay upon theſe Weſtern Coaſts of *Nipon*. Their innate curioſity and travelling humour, and perhaps alſo the fear of being follow'd and diſturb'd by other parties, muſt needs have prompted them to travel up the Country, till they came to its Southern extremities, and particularly into the province *Iſje*, which by reaſon of its fruitfulneſs, good air, and remoteneſs from the Weſtern Coaſts, fully anſwer'd all the expectations of a ſecure

Settle in the Province Iſje.

ſecure and pleaſant abode. I am the more inclined to believe, that they firſt ſettled in this Province, ſince their poſterity ſtill look upon it, as the place where their anceſtors dwell'd, and as ſuch honour it with frequent pilgrimages and other acts of devotion. Thus far my conjectures, for as ſuch only I deliver them, concerning the true original deſcent of the Japaneſe Nation.

The Increaſe of the Japaneſe Nation is owing chiefly to themſelves.

Before I put an end to this Chapter, it will not be amiſs to ſay ſomething of the increaſe of this firſt Japaneſe Colony, after they had once taken the reſolution to ſtay, and to people the Country, where doubtleſs for ſeveral ages, before any conſiderable improvements were made in agriculture, and other arts and ſciences, they led a ſimple and indigent life, living on their Cattle, on what the earth produced of plants, roots and fruits, and the Sea afforded of fiſh and crabs. It was unqueſtionably and chiefly owing to themſelves, that in ſucceſs of time they became ſo numerous and powerful a Nation, and the preſent Inhabitants of *Japan* muſt be look'd upon in general, as deſcendants of thoſe, who, after the confuſion of languages at *Babel*, came over and ſettled in theſe Iſlands. But on the other hand it cannot be denied, but that from time to time new Colonies were ſent over thither, chiefly from *China* and *Corea*, and perhaps alſo from ſome other neighbouring Countries. The Japaneſe themſelves make frequent mention in their Hiſtories of learned Chineſe, who brought over into *Japan* their books, and the knowledge of uſeful arts and ſciences, though not till the latter Ages, when the Japaneſe Monarchy was already become a powerful Empire. And indeed ſince ſo few foreign words have been brought into the Japaneſe language, that it is hardly viſible, that there hath been any alteration at all made in it, and ſince the religion and old cuſtoms ſubſiſt till now, it appears plainly, that whatever foreign Colonies did from time to time voluntarily, or by chance, come over into *Japan*, their number muſt have been very inconſiderable with regard to the bulk of the Japaneſe Nation.

But alſo to Colonies.

To Shipwrecks.

Conſidering further, that the Iſlands of *Japan* are encompaſs'd with a dangerous and ſtormy Sea, it is highly probable, that from time to time Ships coming from foreign Countries ſtranded upon the Japaneſe coaſts, and that, if any of the Ships company were fortunate enough to ſave their lives, they choſe rather to ſtay in Japan, and to ſettle among the Natives, than to truſt themſelves again to the mercy of the Sea, and to run the hazard of a perillous return into their own Country. Though navigation by this time be highly improved, yet the like accidents ſtill happen very frequently, and there is hardly a year, but ſome Ships are forc'd upon the Coaſts of Japan, coming ſometimes from Countries either ſo remote, or ſo entirely unknown, that ſcarce any conjectures can be made about them, neither by the Shape, nor the language and cuſtoms of the Ships company. Several remarkable inſtances of ſuch accidents are recorded in Japaneſe Hiſtories.

Inſtances of this.

The

The Japaneſe having ſome Centuries ago accidentally diſcover'd the Iſland *Genkaiſima*, ſituate to the North of *Japan*, found it inhabited, as their Hiſtories relate, by *Oni*, that is, *Black Devils*, which they proſecuted with War, and having purg'd the Iſland from this Vermin, as they call it, they peopled it with a Colony of their own. It is highly probable, that theſe Blacks had been forc'd upon the coaſts of this then uninhabited Iſland in a ſtorm. It is further obſerv'd in the Hiſtory of this war, that they wore long hairs ſpread over their ſhoulders, and that they had a ſtrange ſort of houſhold goods, as among the reſt high European Hats. As to the Japaneſe calling them Devils, we need not in the leaſt wonder at it, conſidering either their black colour, or the natural pride of the Japaneſe Nation, which ſo far deſpiſes all other Countries, as to call them *Umakokf*, that is, the Countries of Devils. Otherwiſe, what Countrymen theſe Blacks had been, is not very difficult to conjecture, by their wearing long hairs, by their furniture, and ſome other circumſtances; and I don't believe to impoſe upon any body, if I aſſert that they have been Malagans. It is well known, that the Malagans to this day are extreamly fond of their own hair, and delighted with wearing them of a conſiderable length, beyond any other of the black nations of *Aſia*. Beſides, they had in former times by much the greateſt trade in the *Indies*, and frequented with their merchant-ſhips not only all the coaſts of *Aſia*, but ventur'd over even to the coaſts of *Africa*, particularly to the great Iſland of *Madagaſcar*. The title, which the King of the Malagans aſſumed to himſelf, of *Lord of the Winds and Seas to the Eaſt and to the Weſt*, is an evident proof of this, but much more the Malagan language, which ſpread moſt all over the Eaſt, much after the ſame manner, as formerly the Latin, and of late the French, did all over Europe. The high Hats, which were found among the Houſhold-goods of theſe Blacks, muſt have been brought out of Europe, they having never been fabricated any where elſe. It was an ancient cuſtom of moſt Eaſtern Princes (which ſubſiſts till now in the Kingdoms of *Cambodia*, *Siam*, *Pegu*, and ſome others) to preſent their prime miniſters of ſtate, and chief favourites with ſuch hats, as tokens of their particular favour, and they alone had the privilege of wearing them, as ſingular badges of honour. They were formerly brought out of Europe by Land to *Ormus*, and from thence exported all over the Eaſt by the Malagans, Armenians, and other trading nations; but after the Portugueſe had diſcover'd a new way to the *Indies*, round the *Cape of Good-hope*, they exported them from Europe (where they are now out of faſhion) directly by Sea. Now whether there was not among theſe black Inhabitants of *Genkaiſima*, ſome great Man, who receiv'd theſe hats from his Prince, or whether they fell by ſome other accident into their hands, is not material to enquire. There is alſo mention made in Japaneſe Hiſtories of black Inhabitants, who were found in

Genkaiſima, an Iſland formerly inhabited by Blacks.

Probably Malagans.

ſome of the Iſlands lying to the South of *Japan*, and who in all probability muſt have been, either Malagan Merchants, or elſe Inhabitants of ſome of the *Molucca* Iſlands, who having been forced thither in a ſtorm, and finding them uninhabited, reſolv'd to ſtay and to people them. Not long before my arrival, and during my ſtay in *Japan*, ſeveral Ships ſtranded upon the Coaſts coming from remote and unknown Countries. In this caſe all the Ships Company, as well thoſe, that remain alive, as the bodies of ſuch as are drown'd, when thrown on ſhore, and all the Ship's tackle, and the boat, if any, muſt be brought up to *Nagaſaki*, as the place appointed for a general inquiry into maritime affairs. The Governours of this place examine into all the moſt minute circumſtances of the unhappy accident, with that care and jealous circumſpection, which is peculiar only to this Nation, and in order to diſcover, if poſſible, what Country the Ship came from and what Language thoſe, that ſaved their lives, ſpeak, this Examination is ſometimes made in preſence of the Dutch Reſident, who did me the favour, upon theſe occaſions, to carry me along with him. It is a duty incumbent on every Prince of the Empire, to take care, in caſe any Ships ſtrand upon the Coaſts of his Province, that they be ſent up, as aforeſaid, to *Nagaſaki*, which is commonly, out of reſpect for the Emperor, done with great expence. Not long ago a Jonk coming from *Manilhas*, on board which were ſome *Topaſſians*, a ſort of black Chriſtans, was wreck'd upon the Coaſts of *Satzuma*. Moſt of the Ship's Company were drown'd, ſome died on ſhore, and only three were brought up alive to *Nagaſaki*, the laſt of whom died there in priſon, after having taken ſome phyſick, order'd him by a Japaneſe Phyſitian. Of another Ship, which ſtranded upon the ſame Coaſts, only three black Sailors were ſaved, which could not pronounce one diſtinct word, beſides that of *Tobacco*; after having lain for ſometime in priſon, they were deliver'd to us, to be tranſported on board our Ships. Another Ship was brought to *Nagaſaki*, which had been forc'd upon the Northern Coaſts of *Japan*, without any body on board. The odd uncommon ſtructure of this veſſel, and the remains of three Chineſe Characters upon the ſtern, made the Japaneſe conjecture, that it came from the extremities of *Jeſo*. Not long ago another Ship periſh'd upon the Coaſts of the Iſland *Rinku*, and only two of the company were ſav'd, which were brought firſt to *Satzuma*, and from thence to *Nagaſaki*, with a convoy of eight barges, which muſt have put the Prince of *Satzuma* at the expence of ſome thouſand Rixdollars. They were well ſhap'd comely perſons, and had their heads ſhav'd much after the manner of the Polanders, no beards, and three holes in each Ear. They ſhew'd by their decent and civil behaviour, and free, but modeſt, appearance, a tolerable education, and a good clear underſtanding, by endeavouring to give the Japaneſe ſome notions of the number, ſituation and largeneſs of the Iſlands, from whence they came, which they did by putting,

More Inſtances of Shipwrecks on the Japaneſe Coaſts.

putting ſtones of different ſizes upon a Table, calling each by its name; among the reſt, that Iſland, where they liv'd themſelves, was by them call'd *Patan*. We had reaſon to apprehend, that the good underſtanding and quick apprehenſion they ſhew'd, when under examination, would be the occaſion of their impriſonment for life at *Nangaſaki*. If we believe the Japaneſe, there is another unknown nation, and very different from theirs, as to their cuſtoms, ſhape and language, which inhabits the Iſland *Kubiteſima*, one of the moſt Northern Iſlands belonging to *Japan*. They deſcribe them as Pygmies, and from thence call the whole Iſland the *Pygmey-Iſland*. What extraction they be of, and how they came to inhabit this Iſland, I will leave to themſelves to determine. I will only add on this head, that the firſt European Ship, which came into *Japan*, was a Portugueze Merchant-ſhip, forc'd thither accidentally in a ſtorm. *Pygmey Iſland.*

Upon the whole, the wide difference which is ſtill obſerv'd between the Japaneſe Inhabitants of ſeveral Provinces, as to their ſhape, ſeems to argue ſtrongly, that from time to time, different and new branches were grafted into the original Tree of this Nation. For although the Japaneſe in the main, particularly the common People of *Nipon*, be of a very ugly appearance, ſhort ſiz'd, ſtrong, thick-legg'd, tawny, with flattiſh noſes, and thick eye-lids, (tho' the eyes ſtand not ſo deep in the forehead, as in the Chineſe,) yet the deſcendants of the eldeſt and nobleſt families, of the Princes and Lords of the Empire, have ſomewhat more majeſtick in their ſhape and countenance, being more like the Europeans. The Inhabitants of the Provinces *Satzuma*, *Ooſijmi*, and *Finga*, are of a middle-ſize, ſtrong, couragious, and manly, otherwiſe civil and polite. The ſame is obſerv'd of the Inhabitants of ſome of the Northern Provinces in the great Iſland *Nipon*, excepting thoſe of the great Province *Osju*, who are ſaid to be beyond others cruel and unmerciful. The Inhabitants of ſome Provinces of *Saikokf*, particularly of *Fiſen*, are ſhort, ſlender, but well ſhap'd, of a good handſome appearance, and extreamly polite. The Inhabitants of the great Iſland *Nipon*, particularly of its Eaſtern Provinces, are known from others by their big heads, flat noſes, and muſculous fleſhy complexion. *The Japaneſe differ in Shape and Complexion.*

Now to cloſe this Chapter, and to ſum up in a few words, what hath been therein largely dwelt on, it appears; that in the firſt Ages of the World, not long after the Deluge, when the confuſion of languages at *Babel* oblig'd the Babylonians to drop their deſign of building a Tower of uncommon height, and occaſion'd their being diſpers'd all over the World, when the Greeks, Goths and Slavonians departed for *Europe*, others for *Aſia* and *Africa*, others for *America*, that then the Japaneſe alſo ſet out on their Journey: That in all probability after many years travelling, and many incommodities endur'd, they alighted at this remote part of the World; that, being well pleas'd with its ſituation and fruitfulneſs, they reſolv'd to chuſe it for the place of their

abode

abode; that in all likelihood they ſpent many Centuries in a polyarchical way of Life, ſuch as is led to this day by the Tartars, living in hoords, and wandering with their Cattle and Families up and down the Country; that being inſenſibly, and by degrees, grown to be a numerous and powerful Nation, they thought it expedient for the good of the Country, and for their own ſafety, to deliver up the Government into the hands of one Prince, and chuſe for their firſt Monarch the valiant *Dſin Mu Ten Oo*; that conſequently they are an original Nation, no ways indebted to the Chineſe for their deſcent and exiſtence, and that, tho' they receiv'd from them ſeveral uſeful Arts and Sciences, as the Latins did from the Greeks, yet they were never made ſubject, and conquer'd, neither by them, nor by any other neighbouring Nation.

CHAP. VII.

Of the Origine of the Japaneſe, *according to their own fabulous Opinion.*

The Japaneſe trace their Origine from their Deities.

THE Japaneſe fancy themſelves highly affronted by the endeavours of ſome, who buſy themſelves to draw the original deſcent of their Nation from the Chineſe, or others of their Neighbours. They pretend, that they aroſe within the compaſs of their own Empire, tho' not out of the Earth, like Mice and Worms, as the proud Athenians, for that ſame reaſon, were upbraided with, by that Cynic *Diogenes*. They claim a birth much higher and nobler, and eſteem themſelves no leſs than Offſprings of their very Deities, whom otherwiſe they don't look upon as eternal, but ſuppoſe, that in the firſt motion of the Chaos, out of which all things were form'd, their Gods alſo were brought forth by its inviſible Power. They have two differing Genealogies of their Deities. The firſt is a ſucceſſion of Celeſtial Spirits, of Beings abſolutely free from all manner of mixture with corporeal Subſtances, who rul'd the Japaneſe World during an undetermin'd and incomprehenſible Series of Centuries. The ſecond is a race of Terreſtrial Spirits, or Godmen, who were not poſſeſs'd of that pure Being peculiar only to their Predeceſſors. They govern'd the Japaneſe Empire by a lineal ſucceſſion, each a long, but limited, number of years, till at laſt they begot that third race of Men, which *Japan* is now inhabited by, and who have nothing left of the purity and perfections of their divine Progenitors. It will not be amiſs, as a further proof of what I advance, here to inſert the names of theſe two ſucceſſions of Deities, taken out of their own Writings. The names of the firſt ſucceſſion are purely metaphorical, and the only thing mention'd of it in their Hiſtorical Books, for there is no account given, neither of their

Of which there are two Succeſſions.

The firſt Succeſſion of their Deities.

Lives

Lives and Actions, nor of their Government. They ſucceeded each other in the following Order.

Ten d Sin Sitzi Dai, that is, the *Succeſſion* of the ſeven great Spiritual Gods.

1. *Kuni toko Dat ſij no Mikotto.*
2. *Kuni Satſu Tſij no Mikotto.*
3. *Tojo Kun Nan no Mikotto.*

Theſe three Gods had no Wives; but the four following of the ſame Succeſſion were married, and begot each his Succeſſor by his Wife, tho' in a manner far beyond the reach of human underſtanding. Theſe were,

4. *Utſij Nino Mikotto*, and his Wife *Sufitſi Nino Mikotto.*
5. *Oo Tono Tſino Mikotto*, —— —— *Oo Toma ſe no Mikotto.*
6. *Oo mo Tarno Mikotto.* —— —— *Oo ſi Wote no Mikotto.*
7. *Iſanagi no Mikotto*, —— —— *Iſanami no Mikotto.*

Theſe ſeven Gods are by them repreſented as Beings purely Spiritual, and the Hiſtories of their Lives and Governments as Dreams. The real exiſtence of ſuch a time, when ſuch ſpiritual Beings governed the Japaneſe World, is what they religiouſly believe, tho' at the ſame time they own, that it is far above their underſtanding to conceive how it happen'd, and entirely out of their power to determine how long their Government laſted.

Second Succeſſion of Godmen.

The laſt of the firſt ſucceſſion *Iſanagi Mikotto*, and his Wife *Iſanami Mikotto*, are held in peculiar veneration by the Japaneſe, as being the progenitors of the ſecond ſucceſſion of God-men, of whom iſſued the third race of the now exiſting Inhabitants of *Nipon*. (*Mikotto* is an Epithet peculiar only to the firſt ſucceſſion of Spiritual Gods, and ſignifies the incomprehenſible bliſs and happineſs of theſe firſt Monarchs of *Japan*: Sometimes however they will beſtow it on ſuch of the inferior Gods, for whom they have a peculiar veneration.) Thoſe of the Japaneſe, who turn'd Chriſtians, call'd them their *Adam* and *Eve*. They are ſaid to have liv'd in the province *Iſje*, though it is not known in what particular part of that Province they were born, liv'd or died. They obſerve only, that this preadamitical *Adam*, (if I may have leave thus to call him) was the firſt, who, taught by the Example of the Bird *Sekire*, or according to the vulgar, *Iſitataki*, lay with his Wife in a carnal manner and begot by her ſons and daughters of a nature excellent indeed, and far ſuperior to ours, but greatly below that of the divine Beings, of which they ſprung. *Iſanami*'s firſt-born Son, and the firſt of the ſecond ſucceſſion of God-men, is ſuppoſed by the very law of primogeniture, to have been entitled to a ſuperiority

How begot.

over his Brothers and Siſters, upon which, and a lineal deſcent from him, is grounded the right, the *Dairi's* or Eccleſiaſtical Hereditary Emperor's eldeſt Sons claim to the Crown of *Japan*, upon their Father's demiſe. This ſecond Succeſſion is call'd,

They are five in Number. *Dſi Sin Go Dai*; that is, the *Succeſſion of five Terreſtrial Gods, or God-men*, who are

Tenſio Dai Dſin. 1. *Tenſio Dai Dſin*, in the language of the learned, and *Ama Teru Oon Gami* in that of the vulgar. The characters, whereby this name is expreſs'd, ſignify, *a great Spirit ſtreaming out celeſtial Rays.* He is the firſt-born Son of *Iſanagi*, and the only one that left Children behind him. For 'twas his poſterity, Creatures not of a mean extraction, but of an excellent and almoſt divine nature, who inhabited the Country for many millions of years, till they begot the third race of its preſent ſhort living Inhabitants. All the Japaneſe, without exception, look upon themſelves as immediate deſcendants of *Tenſio Dai Dſin*, becauſe they ſay, that all his younger Brothers left the world without iſſue. But particularly the Eccleſtaſtical hereditary Emperor grounds his right to the Empire, (which is of late gone over into Secular hands, he himſelf having preſerved nothing but his title, and a ſhadow of his former power and grandeur) upon a lineal deſcent from *Tenſio Dai-Dſin*'s firſt-born Son, and ſo down. *Tenſio Dai Dſin* committed not only during his reign many noble and heroick actions, but even after he left this world, as is recorded in Japaneſe Hiſtories, he ſufficiently prov'd by many miracles, and manifeſted himſelf to be the moſt powerful of all the Gods of the Country, the very life, ſoul, light, and ſupreme Monarch of nature. For this reaſon he is devoutly worſhip'd by all the faithful adherents of the old Japaneſe Religion, as it was of old eſtabliſh'd in *Japan*. And the adherents of all other Sects, even their greateſt Philoſophers, and Atheiſts, ſhew a particular regard and veneration for his name and memory, as that of their firſt Parent. Devout pilgrimages are made yearly, by the Japaneſe of all ranks and qualities, to the Province where he lived, and where there is a Temple erected to his memory. Nor is there any province, or town, throughout the Empire, but what has at leaſt one Temple, where *Tenſio Dai Dſin* is worſhipp'd, and in hopes of obtaining by his power and aſſiſtance great temporal bleſſings, worſhip'd with much more aſſiduity and devotion, than any other of their Gods. There is otherwiſe no mention made in Japaneſe Hiſtories of his Wife, nor of the Wives of his ſucceſſors, and their names are entirely loſt to Poſterity. After ſome hundred thouſands of years *Tenſio Dai Dſin* was ſucceeded by his eldeſt Son

Ooſiwo. 2. *Ooſiwo ni no Mikotto*, or with his full title, *Maſſai Ja ſu Katz Katz fai ja ſi Amani Ooſi woni no Mikotto.* His ſucceſſor was

3. *Niniki*

3. *Ninikino Mikotto*, or with his full title, *Amatſu ſiko ſiko Fono ni [illegible]no Mikotto*. He was ſucceeded by *Niniki.*

4. *De mi no Mikotto*, or with his full title, *Fikofoo foo De mi no Mikotto*. He was ſucceeded by *Demi.*

5. *Awaſe Dſu no Mikotto*, or with his full title, *Tuki Magiſa Take Ugei Jakuſſa fuki awadſi Dſuno Mikotto*. With him ends this Second, or Silver-age as one might call it, of the Japaneſe world. Something more ſhall be ſaid on this head in the firſt Chapter of the ſecond Book. The names of the five terreſtrial Gods of this ſecond ſucceſſion are expreſs'd in *Tab.* xvi. *Awaſedſu.*

Generation of theſe two ſucceſſions of Deities.

Theſe are the two Succeſſions of divine and half divine Beings, from whence the Japaneſe draw the original deſcent of their nation. The account they give how theſe Gods were created, and how they begot each other, is no leſs chimerical and fabulous. The firſt of the ſeven great Celeſtial Spirits, they ſay, was the very firſt thing that aroſe out of the *Chaos*, being its pureſt and inviſible part and power. His Son and Heir went out of him in a manner beyond the reach of human underſtanding, or as ſome pretend to explain it, and to make it intelligible, by the motion and active power of the Heavens, and ſub-celeſtial Elements. Thus were begot the ſeven great Celeſtial Spirits of the firſt ſucceſſion. 'Twas the laſt of them, who, knowing his Wife in a carnal manner, begot the ſecond ſucceſſion of God-men, of Beings half divine, and half human. Theſe, though they fell far ſhort of the perfection of their progenitors, yet by virtue of thoſe divine qualities, they had ſtill left them, they preſerv'd their lives, and continued the ſucceſſion of their Government upon their Poſterity, which they begot in a more comprehenſible manner, for an immemorial time, far exceeding the term human life is now limited to. At laſt all expired in the Perſon of *Awaſe Dſuno*, the laſt of this ſecond race, who himſelf became the firſt parent of the third, the now living Inhabitants of *Japan*. To thoſe of this third Race, who deſcend lineally from the firſt-born Son of *Awaſe Dſuno Mikotto*, from his firſt-born, and ſo down, or their Iſſue wanting to their next Heirs, is by the Japaneſe attributed a ſupernatural, almoſt divine, Power, and an unlimited authority over their Fellow-creatures. This is in ſome meaſure expreſs'd by the great titles and high ſounded epithets, they give to this whole Family, but particularly to its Head, and Prince. Such are *Oodai*, the great generation: *Mikaddo*, Emperor, (*Mikotto* being peculiar only to the firſt and ſecond ſucceſſion of Gods and God-men:) *Tenoo* heavenly Prince, *Tenſin*, Son of Heaven, *Tee*, Prince, and *Dairi*, by which laſt name is frequently denoted the whole Court of the Eccleſiaſtical hereditary Emperor. (*See Tab.* xvi.)

The third Race of Men how begot.

Thus

Some Remarks on this fabulous Tradition of the Japaneſe.

Thus far the common tradition of the Japaneſe about the original deſcent of their nation, which is eſteem'd as ſacred among them, as the authority of holy Scriptures is among Chriſtians. It were needleſs to refute it, it being of itſelf of ſo weak a nature, that it will not bear the enquiry of even the moſt common underſtanding. Some people perhaps will think it not unlikely, that under theſe two ſucceſſions of Gods and Godmen is allegorically couch'd an obſcure account of the Gold and Silver Age of Greek Writers, or of the firſt ages of the world before and after the Deluge. But then how will they reconcile that infinite time, during which the Japaneſe pretend, that theſe two ſucceſſions of Spiritual Beings govern'd the world, to that ſhort number of years, which paſs'd ſince the Creation, according to the divine account deliver'd to us in holy writs. The Japaneſe, it ſeems, would not be behind hand with the Egyptians, Chaldeans, Bramines, and others of their neighbours in the Eaſt; who all, purſuant to that pride and vanity, which is natural to Eaſtern Nations, dated their origin as high as they could, and eſteem'd it glorious to ſhew a long ſeries of Monarchs, that ruled over them. But what they ſeem to have more particularly aim'd at, is to out-do their neighbours the Chineſe; for they make *Tenſio Dai Dſin*, the firſt Progenitor of the Japaneſe Nation, in their hiſtorical writings, many thouſand years anterior to the firſt and fictitious, as they call him, founder of the Chineſe Nation, *Sinkwoſi*, or according to the Chineſe prononciation *Tien Hoamtſij*. And leſt even this ſhould not be ſufficient to clear them of all ſuſpicion of being any ways deſcended from the Chineſe, they prefix the Succeſſion of the firſt great celeſtial Spirits, which they derive from the very beginning of the Creation. They are however at a loſs, what to anſwer, when ask'd, how it came about, that *Awaſe Dſuno*, the laſt of their terreſtrial Gods, a Being endow'd with ſo many excellent and ſupernatural qualities, as they aſcribe to him, begot ſo poor and miſerable a race, as that of the preſent Inhabitants of *Japan*. They have as little to ſay concerning the ſtate of their Country, and the hiſtory of their Anceſtors before the time of *Sinmu* their firſt Monarch. For this reaſon ſeveral of their own Writers have ventur'd to call Japan *Ataraſikokf*, and *Sinkokf*, that is, *New Country*, as if it had been newly found out and peopled under the reign of their firſt Emperor. Thus much is true, that the genuine Japaneſe Hiſtory begins but with the reign of this firſt Monarch, who liv'd about 660 Years before Chriſt. And herein the Chineſe are gone far beyond them, for they begun to write the Hiſtory of their Country at leaſt 2000 years before, and they can ſhew what I believe no other nation can boaſt of, a ſucceſſion of Monarchs, with an account of their lives, government, and remarkable actions down to this time, for now upwards of 4000 Years. It muſt be own'd however,

however, that the Japanese Nation must needs have existed, and liv'd in the Country, a considerable time before their first *Odai*, *Mikaddo*, or Emperor, since when he was rais'd to the throne, they were then already grown very numerous, and since not long after, as is recorded in their Histories, great Wars arose among them, and many thousands perish'd by plague and famine, unless one would bring them over at once from another Country, or out of the Earth like Mushrooms, which is either impertinent or improbable. I am more inclined to believe, that from the time of their ancestors coming into the Country, they led for many ages a wandring life, erring from place to place, with their families and cattle, which the very disposition of the Country, divided by mountains, seas and rivers, seems to have requir'd, till the happy *Ninus Dsin Mu Ten Oo*, civiliz'd and brought them into better order, and became himself, whether by force or choice, their first Monarch. Since that time they have been accurate, and faithful, in writing the History of their Country, and the lives and reigns of their Monarchs. To conclude, as *Dadsijno Mikotto* is by them believed to have been the greatest of the first succession of Celestial Spirits, and *Ten sio Dai Dsin*, that of the second of God-men, so they look upon *Sin Mu Ten Oo*, as the greatest of the third race of the now living Inhabitants, in whose family the hereditary right to the crown with a more than human authority was continued down to *Kinsan Kiwotei*, the present 114th *Mikaddo*, that is 2360 years, computing to the year of Christ, 1700. I say, the hereditary right to the Crown, for the government of the Empire itself is of late gone over into Secular hands, as will be shewn more particularly in another place.

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CHAP. VIII.

Of the Climate of Japan, *and its Produce as to Minerals.*

Climate of Japan. Its Air. JAPAN boaſts of a happy and healthful Climate. The Air is very inconſtant and ſubject to frequent changes, in the Winter loaded with Snow, and liable to ſharp Froſts, in the Summer on the contrary, particularly during the Dog-days, intolerably hot. It rains frequently throughout the whole Year, but with the greateſt profuſion in the Months of *June* and *July*, which are for this reaſon call'd *Satſuki*, that is, *Water-months*. However the rainy Seaſon in *Japan* is far from coming up to that regularity, which is obſerv'd in other and hotter parts of the Eaſt-Indies. Thunders and Lightning happen very frequently.

Rains.

Sea. The Sea, which encompaſſes the Iſlands of *Japan*, is very rough and ſtormy, which with the many rocks, clifs and ſhoals, above and under water, make its navigation very dangerous. It hath two remarkable and dangerous Whirlpools. The one is call'd *Faiſaki*, and lies near *Simabara* below *Amakuſa*. It is dangerous, chiefly when the Tide turns; for in high water it becomes even with the ſurface of the Sea, but as ſoon as the Tide begins to go out, it alſo after ſome violent turnings falls in of a ſudden, as I was inform'd, to the depth of fifteen fathom, ſwallowing up with great force, what ſhips, boats, and other things happen at that fatal juncture to come within its reach, which are daſh'd to pieces againſt the rocks at the bottom. The ſhatter'd pieces ſometimes remain under water, ſometimes they are thrown out again at ſome German Miles diſtance. The other Whirlpool lies near the Coaſts of the Province *Kijnokuni*. It is call'd *Narrotto*, and from the neighbourhood of the Province *Awa*, *Awano Narrotto*, which ſignifies, *the ruſhing of Awa*, becauſe it ruſhes with a great boiſtering noiſe about a ſmall rocky Iſland, which is by the violence of the motion kept in perpetual trembling. This, tho' of a formidable aſpect, is yet eſteem'd leſs dangerous than the other, becauſe its noiſe being heard at a conſiderable diſtance, it may be eaſily avoided. Japaneſe Authors, eſpecially Poets, frequently allude in their Writings to the wonderful nature and motion of this *Narrotto*, as do alſo the Prieſts in the Pulpit.

Whirlpools.

Waterſpouts. Water-ſpouts alſo are frequently obſerv'd to riſe in the Japaneſe Seas, and to turn towards the Coaſts. The Japaneſe fancy, that they are a kind of Water Dragons with a long watry Tail, flying up into the

the Air with a ſwift and violent motion, for which reaſon they are by them call'd *Tatſmaki*, that is, *ſpouting Dragons*.

Soil. The Soil of *Japan*, in itſelf, is for the major part mountainous, rocky and barren, but through the indefatigable care and induſtry of the Natives, it hath been made fruitful enough to ſupply them with all manner of neceſſaries, beſides what the neighbouring Sea affords of fiſh, crabs and ſhells. Even the moſt rocky and uncultivated places yield their plants, fruits and roots, for the ſuſtenance of the Inhabitants, which their indigent Anceſtors by experience learnt to dreſs and to prepare, ſo as not only to make them fit for food, but likewiſe pleaſing and agreeable to the taſte. Conſidering this and the frugal way of living of the Japaneſe in general, we need not wonder, that this vaſt and populous Empire is ſo abundantly provided with all the neceſſaries of human Life, that as a particular World, which Nature ſeems purpoſely to have ſeparated from the reſt of the Globe, by encompaſſing it with a rocky and tempeſtuous Sea, it eaſily can ſubſiſt of it ſelf without any aſſiſtance from foreign Countries, as long as Arts and Agriculture are follow'd and improv'd by the Natives.

Rivers and Sweetwaters. The Country beſides is plentifully ſupplied with freſh water, there being very many Fountains, Lakes and Rivers up and down the Empire. Some of the Rivers in particular are ſo large and rapid, by reaſon either of the ſteep high Mountains and Rocks, where they ariſe, or becauſe of the profuſe ſhowers of Rain, which fall frequently, that they are not to be paſs'd over without danger, the rather ſince ſome are ſo impetuous as to bear no bridges. Some of the moſt famous Rivers are, 1. *Ujingava*, that is, *the River Ujin*. It is about a quarter of a German Mile (or an Engliſh Mile and a half) broad, and there being no bridge laid over it, it muſt be forded through. The force and rapidity, with which this River falls down from the Mountains, is ſuch, that even when the water is low, and ſcarce kneedeep five ſtrong Men, well acquainted with the bed of it, muſt be employ'd to ford a Horſe through, which with the many large Stones lying at the bottom, makes the paſſage equally difficult and dangerous. The people, whoſe buſineſs it is to ford paſſengers through this and other ſuch like Rivers, leſt they ſhould not take due care, are by the laws of the Country made anſwerable for their lives. This is the reaſon, why there are but few unlucky accidents happen. 2. The River *Oomi*, is famous for its ſurpriſing beginning; for it is recorded in Japaneſe Hiſtories, that it ſprung up of a ſudden in one night in the year before Chriſt 285. It borrow'd its name from the Province where it ariſes. 3. The River *Aſkagava* is remarkable, for that the depth of its bed alters perpetually, on which account it it is frequently alluded to by Japaneſe Authors, chiefly Poets.

Ujingava River.

Oomi River.

Aſkagava River.

Japan

Earthquakes. *Japan* is very much subject to Earthquakes, which happen so frequently, that the Natives dread them no more, than we Europeans do an ordinary storm of thunder and lightning. They are of opinion, that the cause of Earthquakes is a huge large whale's creeping under ground, and that they signify nothing. Sometimes however the shakes are so violent, and last so long, that whole Cities are thereby destroy'd, and many thousand of the Inhabitants buried under the ruins. Such a dreadful accident happen'd, as Father *Lewis de Froes* relateth (*in opere de Rebus Japonicis collecto a Joh. Hayo*) in the year 1586, he himself being then in *Japan*. (*a*) The like accidents happen'd frequently since that time. In 1704, I had a letter from *Batavia*, from a friend of mine, then lately arrived from *Japan*, wherein among other things he gave me an account of such a violent shock, which happen'd there in 1703, whereby, and by a great fire, which broke out at the same time, almost the whole City of *Jedo*, and the Imperial Palace itself, were destroy'd and laid in ashes, and upwards of 200,000 Inhabitants buried under the ruins. It is remarkable, that some particular places in *Japan* are observ'd to be free from all manner of succussions. The Japanese reason variously upon this Phænomenon. Some attribute it to the holiness and sanctity of the place, and to the powerful protection of its Genius, or tutelar God. Others are of opinion, that these places are not shook, because they immediately repose upon the unmov'd Center of the Earth. The fact itself is not call'd in question, and there are noted for having this singular Privilege, the Islands of *Gotho*, the small Island *Sikubusima*, on which stands a most stately Temple of *Bonzes*, being one of the first that was built in the Country, the large mountain *Kojasan* near *Miaco*, famous for the number of its Convents, Monasteries and Monks, besides some few others.

Places free from Earthquakes.

The

(*a*) *The effects of this Earthquake were so stupendous and dreadful, that I could not forbear, with the Reader's leave, to insert at length, the account, which F.* Lewis de Froes *gives of it in a letter dated at* Simonoseki *in the Province* Nagatta October 15. 1586. *His words are.* 'In the 'year of Christ 1586 Japan *was shook by such dreadful Earthquakes, that the like was never known* 'before. *From the Province* Sacaja *as far as* Miaco *the Earth trembled for forty days successively.* 'In the Town of Sacaja *sixty Houses were thrown down. At* Nagafama, *a small Town of about a* 'thousand houses *in the Kingdom* Oomi, *the Earth gaped and swallowed up one half of that place, the* 'other half *was destroy'd by a Fire. Another place in the Province* Facata, *much frequented by Merchants,* 'and likewise called Nagafama *by the Natives, after it had been violently shook for some days, was at* 'last *swallowed up by the Sea, the waters rising so high, that they overflow'd the Coasts, wash'd away* 'the houses, *and what ever they met with, drown'd the Inhabitants, and left no foot step of that once* 'rich and populous Town, *but the place on which the Castle stood, and even that under water. A strong* 'Castle *in the Kingdom of* Mino, *built at the top of a high hill, after several violent shocks sunk down* 'and disappeared *of a sudden, the earth gaping, that not the least footstep remained, a lake quickly filling* 'the place, *where the foundations of the Castle had been. Another accident of this kind happened in the* 'Province Ikeja. *Many more gaps and openings were observed up and down the Empire, some of which* 'were so wide and deep, *that Guns being fired into them, the balls could not be heard to reach the other* 'end, *and such a stench and smoke issued out of them, that people would not venture to travel that way.* 'Quabacundono (*who was afterwards called* Taicosama) *resided at* Sacomot, *in the Castle Adeci,* 'when these Earthquakes begun, *but they growing too thick and violent he retired hastily to* Osacca, 'His palaces were *strongly shook, but not thrown down.*

The greateſt Riches of the Japaneſe ſoil, and thoſe, wherein this Empire exceeds moſt known Countries, conſiſt in all ſorts of Minerals and Metals, particularly in gold, ſilver and copper. The many hot Wells in ſeveral parts of the Empire, and the ſeveral ſmoking and burning Mountains, ſhew what a ſtock of Sulphur, which is the mother and main ingredient of Mineral and Metallical Bodies, is hid in the bowels of the Earth, beſides the vaſt quantities of this ſubſtance dug up in ſeveral places. Not far from *Firando*, where we had our factories and warehouſes, before we remov'd to *Nagaſaki*, lies a ſmall rocky Iſland, (one of thoſe, which by reaſon of their great number are call'd by the Japaneſe *Kiukiu Sima*, that is, the *Ninety-nine Iſlands*,) which, though never ſo ſmall, and encompaſs'd by the Sea, hath been burning and trembling for many Centuries. Another ſmall Iſland oppoſite to *Satzuma*, which is by the Japaneſe call'd *Fuogo*, which name they borrow'd from the *Portugueſe*, and retain'd ever ſince, and which is mark'd in our Maps by the name of *Vulcanus*, hath an ignivomous mountain, which hath been likewiſe burning, at different intervals, for many ages. At the top of a mountain in the Province *Figo* is to be ſeen a large cavern, formerly the mouth of a *Vulcano*, but the Flame ceas'd of late, probably for want of combuſtible matter. In the ſame Province there is another place call'd *Aſo*, famous for a Temple call'd *Aſa no Gongen*, or the *Temple of the jealous God of Aſo*, not far from which there is an almoſt perpetual flame iſſuing out of the top of a mountain, and more viſible in the night, than it is in the day-time. Another burning Mountain lies in the Province *Tſikuſen*, not far from a Place call'd *Kujanoſſe*. It was formerly a Coal-mine, which thro' the careleſſneſs of the Miners accidentally took fire, and continued burning ever ſince. Sometimes a black ſtench and ſmoke is obſerv'd to iſſue out of the top of the famous mountain *Feſi*, in the Province *Suruga*, which in height is ſurpaſs'd by the only Pic of *Teneriff*, but in ſhape and beauty hath I think, not its equal: The top of it is cover'd with everlaſting Snow, which, being, as it frequently is, blown up into flocks by the violence of the wind, and diſpers'd about, repreſents, as it were, a ſmoking hat. The Japaneſe Hiſtories mention, that formerly the top of it burnt, but that upon a new opening which was made by the violence of the fire at the ſide of the mountain, the flame ceas'd ſoon after. *Unſen* is a deform'd, large, but not very high mountain near *Simabara*. At all times the top of it is bare, whitiſh from the colour of the ſulphur, and withal reſembling a *Caput Mortuum*, or burnt out *Maſſa*. It ſmokes little, however, I could diſcern the ſmoke ariſing from it at three miles diſtance. Its ſoil is burning hot in ſeveral places, and beſides ſo looſe and ſpongious, that a few ſpots of ground excepted, on which ſtand ſome trees, one cannot walk over it without continual fear, for the cracking, hollow noiſe perceived under foot. Its ſulphu-

Riches of Japan, wherein they conſiſt.

Burning Mountains.

rous ſmell is ſo ſtrong, that for many miles round there is not a Bird to be ſeen; when it rains, the water bubbles up, and the whole mountain ſeems then, as it were boiling. Many cold Springs and hot Baths ariſe on and about it. Among others there is a famous hot Bath, which they believe to be an infallible cure for the Venereal Diſeaſe, if the Patient for ſeveral days together goes in but a few moments a day and waſhes himſelf in it. He muſt begin the cure with another hot bath, not quite ſo ſtrong, call'd *Obamma*, ſituate a few leagues off, and all the while he uſes the Waters, he muſt keep to a hot warming Diet, and as ſoon as he comes out of the Bath, go to bed, and covering himſelf very well, endeavour to ſweat. Not far from this hot Bath is a Monaſtery of the Sect of *Tendai*. The Monks of this place have given peculiar names to each of the hot Springs ariſing in the neighbourhood, borrow'd from their quality, from the nature of the froth a-top, or the ſediment at bottom, and from the noiſe they make as they come out of the ground, and they have aſſign'd them as Purgatories for ſeveral ſorts of Tradeſmen and Handicrafts-men, whoſe profeſſions ſeem to bear ſome relation to any of the qualities above-mention'd. Thus for Inſtance, they lodge the deceitful Beer and Sackibrewers at the bottom of a deep muddy Spring, the Cooks and Paſtry-cook's in another, which is remarkable for its white froth, wranglers and quarrelſom People in another, which ruſhes out of the ground with a frightful murmuring noiſe, and ſo on. After this manner impoſing upon the blind and ſuperſtitious Vulgar, they ſqueeze large Sums of Money out of them, making them believe that by their Prayers and Interceſſion they may be deliver'd from theſe places of torment after death. In that dreadful perſecution, which was rais'd in *Japan* againſt the Chriſtian Religion, and which hath not its equal in Hiſtory, amongſt innumerable other Torments inflicted on the new Converts to make them abandon their newly embrac'd Faith, and return to the Paganiſm of their Fathers, they were brought hither and tortur'd with the hot Waters of this place. Of other hot Baths in *Japan*, that call'd *Obamma*, is one of the moſt eminent, and moſt efficacious. It lies to the Weſt of the mountain *Uſen*, about 3 Miles off, and is ſaid to have extraordinary Vertues in curing ſeveral external and internal diſtempers, as among others, by bathing and ſweating, the Pox, which however is obſerv'd frequently to return, probably becauſe they are not ſkilful enough to manage this diſtemper, or by reaſon of their not underſtanding the right uſe of baths in general. The Province *Figo* hath ſeveral hot ſprings, about which grow, as I was inform'd, Camphire trees of an uncommon ſize, hollow and full of water. The chief and moſt eminent for its virtues is a hot bath not far from the abovemention'd temple *Aſano Gongen*. There are alſo ſeveral hot Springs in the Province *Fiſen*, one for inſtance in the village *Takijo*, another in the village *Uriſino*. Both would prove very beneficial in curing ſeveral diſtem-

pers,

pers, if the Natives did but know how to uſe them. I obſerv'd it in all Aſiatick Countries which I paſs'd through in my travels, that the Natives uſe the hot baths ſeldom more than three, or at furtheſt eight days, by which, probably enough, they will find ſome benefit and relief, which they are too apt to miſtake for an actual cure, and in caſe of a relapſe to lay all the fault on the waters.

Sulphur.

The greateſt quantity of Sulphur is brought from the Province *Satzuma*. It is dug up in a ſmall neighbouring Iſland, which from the great plenty it affords of this ſubſtance, is call'd *Iwogaſima*, or the *Sulphur Iſland*. It is not above a hundred years ſince they firſt ventur'd thither. It was thought before that time to be wholly inacceſſible, and by reaſon of the thick ſmoke, which was obſerved continually to ariſe from it, and of the ſeveral ſpectres, and other frightful uncommon apparitions, people fancied to ſee there chiefly in the night, it was believ'd to be a dwelling place of Devils, till at laſt a reſolute and couragious man offer'd himſelf, and obtain'd leave accordingly, to go and to examine the ſtate and ſituation of it. He choſe fifty reſolute fellows for this expedition, who upon going on ſhore found neither Hell nor Devils, but a large flat ſpot of ground at the top, which was ſo throughly cover'd with Sulphur, that wherever they walk'd, a thick ſmoke iſſued from under their feet. Ever ſince that time this Iſland brings in to the Prince of *Satzuma* about 20 cheſts of ſilver *per annum*, ariſing only from the Sulphur dug up there, beſides what he gets by the trees and timber growing along the ſhore. The Country of *Simabara*, particularly about the hot baths abovemention'd, affords alſo a fine pure native Sulphur, which however the Inhabitants dare not venture to dig up, for fear of offending the tutelar genius of the place, they having found upon trial that he was not willing to ſpare it. I paſs over in ſilence ſeveral other places, for want of a thorough information.

Gold

Gold, the richeſt of all Metals, is dug up in ſeveral Provinces of the Japaneſe Empire. The greateſt quantity of it is melted out of its own oar. Some they waſh out of Gold ſand. Some ſmall quantity alſo is contain'd in the Copper. The Emperor claims the ſupreme Jurisdiction of all the gold mines, and indeed all other mines in the Empire, none of which may be open'd, and work'd, without his expreſs leave and conſent. Of the produce of all the Mines, which are work'd, he claims two thirds, and one third is left to the Lord of the Province, in which the Mine lies, the latter however, as they reude upon the ſpot, know how to improve their third parts ſo as to ſhare pretty equally with the Emperor. The richeſt Gold Oar and which yields the fineſt Gold, is dug up in *Sado*, one of the Northern Provinces in the great Iſland *Nipon*. Some of the veins there were formerly ſo rich, that one *Catti* of the Oar yielded one, and ſometimes two thails of Gold. But of late as I was inform'd the veins there, and in moſt other Mines, not only run ſcarcer, but yield not near

near the quantity of Gold they did formerly, which we were told, was the occaſion, amongſt other reaſons of the late ſtrict orders relating to the trade and commerce with us, and the Chineſe. There is alſo a very rich Gold ſand in the ſame Province, which the Prince cauſes to be waſh'd for his own benefit, without ſo much as giving notice of it, much leſs part of the profit, to the Court at *Jedo*. After the Gold Mines of *Sado*, thoſe of *Surunga* were always eſteem'd the richeſt, for beſides that this Province yielded at all times a great quantity of Gold-Oar, there is ſome Gold contain'd even in the Copper dug up there. Among the Gold-mines of the Province *Satzuma*, there was one ſo rich, that a *Catti* of the Oar was found upon trial to yield from four to ſix thails of Gold, for which reaſon the Emperor hath given ſtrict orders, not to work it, for fear ſo great a treaſure ſhould be exhauſted too ſoon. A mountain on the Gulf *Ookus*, in the diſtrict of *Omura*, which had lean'd on one ſide for a conſiderable time, happen'd ſome years ago to fall over into the Sea, and there was found at the bottom of the place where it ſtood, ſo rich a Gold ſand, that, as I was credibly inform'd, it yielded one half of pure gold. It lay ſomewhat deep, and was to be fetch'd up by Divers. But this rich harveſt laſted not long, for a few years after, in a great ſtorm and extraordinary high tide, the Sea overflow'd all that ſpot of ground, and cover'd at once theſe ineſtimable riches with mud and clay to the depth of ſome fathom. The poor people in the neighbourhood ſtill buſy themſelves waſhing the ſand about this mountain, which contains ſome Gold, but in ſo inconſiderable a quantity, that they can hardly get a livelyhood by it. There is another Goldmine in the Province *Tſikungo*, not far from a village call'd *Toſſino*, but ſo full of water, that they can not go on with working it. However the ſituation of the mine is ſuch, that by cutting the rock, and making an opening beneath the mouth of the Mine, the water might be eaſily drawn off. This was attempted accordingly, but as they went to work, there aroſe of a ſudden ſuch a violent Storm of thunder and lightning, that the workmen were obliged to deſiſt and to fly for ſh elter, which made the ſuperſtitious vulgar believe, that the Tutelar God and Protector of the place, unwilling to have the bowels of the earth committed to his truſt thus riffled, rais'd this Storm purpoſely to make them ſenſible how much he was diſpleas'd at this undertaking. Nor was there any further attempt made ſince for fear of provoking his anger and wrath ſtill more. Such another accident, and which had the ſame effect, happen'd at the opening of a Gold-mine in the Iſland *Amakuſa*, for it was ſo ſuddenly fill'd with water, which broke out of the mountain, and deſtroy'd all the works, that the Miners had ſcarce time to eſcape and to ſave their lives.

Some

There are ſome Silver Mines in the Province *Bingo*. Others, and theſe much richer, at a place call'd *Kattami*, in one of the Northern Provinces: Others in other places, which I forbear mentioning, for want of ſufficient information. The two Iſlands *Ginſima* and *Kinſima*, that is, Gold and Silver Iſlands, which lie to the Eaſt of *Japan*, and which I had occaſion to ſpeak of in the fourth Chapter of this Book, deſerve a place here, if it be true, what the Japaneſe boaſt, and what their very Names and Characters ſeem to imply, of their Wealth and Riches. *Silver.*

Copper, is the moſt common of all Metals dug up in *Japan*, and the produce of Copper-mines enriches ſeveral Provinces of this Empire. It is at preſent dug up chiefly in the Provinces of *Suruga*, *Atſingo* and *Kijnokuni*. That of *Kijnokuni* is the fineſt, moſt malleable and fitteſt for work of any in the World. That of *Atſingo* is courſe, and ſeventy Catti's of it muſt be mix'd with thirty Catti's of the *Kijneſe* to make it malleable and fit for uſe. That of *Suruga* is not only exceedingly fine and without faults, but charg'd with a conſiderable quantity of Gold, which the Japaneſe at preſent ſeparate and refine, much better than they did formerly, which occaſions great complaints among the Refiners and Brahmines upon the Coaſts of *Cormandel*. There are alſo ſome Copper-mines in the Province of *Satzuma*, which the Emperor very lately gave leave to work. All the Copper is brought to *Saccai*, one of the five Imperial Towns, where it is refin'd and caſt into ſmall Cylinders, about a ſpan and a half long, and a finger thick. As many of theſe Cylinders, as amount to one pickel, or 125 l. weight, are pack'd up into ſquare wooden boxes, and ſold to the Dutch from twelve to thirteen Maas the pickel. It is one of the chiefeſt Commodities the Dutch buy in *Japan*, and they carry on a great Trade with it. There is beſides a ſort of courſer Copper, which is caſt into large flat roundiſh lumps, or cakes, and is bought a great deal cheaper than the other, as it is alſo much inferior in goodneſs and beauty. Braſs is very ſcarce in *Japan*, and much dearer than Copper, the Calamine-ſtone being imported from *Tunquin* in flat cakes, and ſold at a very good price. *Copper.*

The Province of *Bungo* affords a a ſmall quantity of *Tin*, which is ſo exceedingly fine and white, that it almoſt comes up to Silver. There is but little uſe made of this Metal in the Country. *Tin.*

Iron is dug up only upon the confines of the three Provinces *Mimaſaka*, *Bitsju* and *Biſen*. But it is found there in very large quantities. It is refin'd upon the ſpot, and caſt into Staffs or Cylinders, two ſpans long. Japaneſe Merchants buy it at the place, and export it all over the Empire. It is much of a price with Copper, Iron tools being full as dear, or rather dearer than thoſe of Copper and Braſs. Such Houſhold-goods, Hooks, Cramp-irons in Buildings and Ships, and other Inſtruments, as are in other Countries made of Iron, are made in *Iron.*

Japan of Copper or Braſs. They do not dreſs their Victuals in brais pans, but have a particular ſort of kettles or pans which are made of a compoſition of Iron, and are pretty thin. The old ones of this ſort are very much eſteem'd, and bought at a great rate, they having ſomewhat particular in their ſhape and make, which at preſent they have loſt the art to imitate.

They have no want of *Coals* in *Japan*, they being dug up in great quantity in the Province *Tſikuſen* about *Kujaniſſe*, and in moſt Northern Provinces.

Salt is made of Sea-water in ſeveral maritime Provinces. They make it thus. They cloſe in a ſpot of Ground, and fill it with fine looſe Sand, then they pour the Sea-water upon it, and let it dry. This they repeat ſeveral times, till they think the Sand is ſufficiently ſaturated with Salt. Then they take it out and put it into a large Trough, with holes at the bottom, and putting freſh Sea-water upon it, let it filtrate through the Sand. The Lye is boil'd to a good conſiſtence, and the Salt thus obtain'd is calcin'd in earthen Pots, till it becomes white, and fit for uſe and ſale.

Agats. *Jaſpers.* *Agats*, of ſeveral ſorts, ſome extraordinary fine, of a bluiſh colour not unlike Saphires, as alſo ſome Cornelians and Jaſpers, are brought from the mountain *Tſugaar*, upon the Northern extremities of the great Province *Osju*, oppoſite to the Country of *Jedo*.

Pearls. *Pearls*, by the Japaneſe call'd *Kaimotamma*, which is as much as to ſay, *Shell Jewels*, or *Jewels* taken out of *Shells*, are found almoſt every where about *Satokſi* in Oyſters and ſeveral other Sea-ſhells. Every body is at liberty to fiſh them. Formerly the Natives had little or no value for them, till they were appriz'd of it by the Chineſe, who would pay good prices for them, the Chineſe Women being very proud of wearing Necklaces, and other Ornaments of Pearls. The largeſt and fineſt Pearls are found in a ſmall ſort of Oyſter, call'd *Akoja*, which is not unlike the Perſian Pearl-ſhell, much of the ſame ſhape, both valves ſhutting cloſe, about a hand broad, exceeding thin and brittle, black, ſmooth and ſhining on the out ſide, within pretty rough and unequal, of a whitiſh colour and glittering like Mother of Pearl. Theſe Pearl-ſhells are found only in the Seas about *Satzuma*, and in the Gulf of *Omura*. Some of the Pearls weigh from four to five *Condonins*, and theſe are ſold for a hundred *Colans* a piece. The Inhabitants of the *Riuku* Iſlands buy moſt of thoſe, which are found about *Satzuma*, they trading to that Province. Thoſe on the contary which are found in the Gulf of *Omura*, are ſold chiefly to the Chineſe and Tunquineſe, and it is computed that they buy for about 3000 Thails a year. This great profit occaſion'd the ſtrict orders, which were made not long ago by the Princes both of *Satzuma* and *Omura*, importing, that for the future there ſhould be no more of theſe Oyſters ſold in the Market with other Oyſters, as had been done formerly.

I

I procur'd ſome in private from *Omura*, not without great difficulty. I was told a very extraordinary thing of this ſort of Pearls, and ſtrongly aſſur'd of the truth of the fact, which is, that they have ſomewhat of a prolifick quality, by virtue of which, when ſome of the largeſt are put into a box full of a peculiar Japaneſe cheek varniſh, made of another ſhell call'd *Takaragai* (which I ſhall deſcribe in another place) one or two young Pearls will grow on the ſides, and when come to maturity, which they do in about three years time, drop off. Theſe Pearls, by reaſon of their ſcarcity, are kept in private Families, and the poſſeſſors ſeldom part with them, unleſs upon urgent neceſſity. All this however I deliver only upon hearſay, having my ſelf ſeen none of this ſort of Pearl. There is another Shell, which ſometimes yields Pearls, found plentifully upon all the Japaneſe Coaſts, and call'd by the Natives *Awabi*. It is an Univalve, in ſhape almoſt oval, pretty deep, open on one ſide, where it ſticks to the Rocks and to the bottom of the Sea, with a row of holes, which grow bigger, the nearer they come to the circumference of the Shell, rough and limy on its outward ſurface, frequently with Corals, Sea-plants and other Shells ſticking to it, on the inſide of an exquiſite Mother of Pearl's glimmering, ſometimes rais'd into whitiſh pearly excreſcencies, which are likewiſe obſerv'd in the common Perſian Pearl-ſhell. A great lump of fleſh fills the cavity of this Shell, for which ſole reaſon they are look'd for by Fiſhermen, being a very good commodity for the market. They have an Inſtrument made on purpoſe to pull them off from the ſides of the Rocks, to which they ſtick cloſe. Another Shell, the name of which I could not learn, yields a very large Pearl, which ſometimes weighs from five to ſix Condonins, but they are of a dirty yellow colour, ill ſhap'd, and worth but little. A pretty good ſort of Pearl, is ſometimes obſerv'd to grow in the very Fleſh of a Shell, which is call'd by the Natives *Tairaggi*, and is found in the Gulf of *Arima*, between *Janagava* and *Iſafaje*. It is a flat ſort of a Shell, oblong, almoſt triangular, a little crooked on each ſide, about a ſpan and a half long, and a ſpan broad, where broadeſt, thin, tranſparent, ſmooth, and poliſh'd like Horn, but very brittle.

Naphta, of a reddiſh colour, by the Japaneſe call'd *Tſutſono Abra*, which ſignifies *red Earth*, is found in a River of the Province *Jetſingo*. It is taken up in ſuch places, where the water hath little or no run, and the Natives burn it in Lamps, inſtead of Oyl. *Naphta.*

Some Ambergreeſe is found upon the Coaſts of *Satzuma*, and of the *Rinkin Iſlands*. A much greater quantity comes from the Coaſts of *Kumano*, as they call them, whereby muſt be underſtood the Southern Coaſts of *Kijnokuni*, *Iſje*, and ſome neighbouring Provinces. It is found chiefly in the Inteſtins of a Whale, which is caught frequently upon the Japaneſe Coaſts, and is by the Natives call'd *Fiakſiro*, that is, the *hundred fathom Fiſh*, becauſe of the length of its Inteſtins, which is ſuppos'd *Ambergreeſe*

ſuppos'd to equal that number of Fathoms. It is found, as I obſerv'd, in the Inteſtins of this Whale, particularly in the lower Guts, mix'd with chalky limy excrements, almoſt as hard as Stone, and 'tis from the hardneſs of theſe excrements, they conjecture upon diſſecting, whether or no they are like to meet with Ambergreeſe. The Natives have given a very deſpicable name to this precious commodity, a name however becoming the meanneſs of its origine, for they call it *Kuſiurano fu*, that is, *the excrement of Whales*. The Ambergreeſe, as it is torn off by the waves from the bottom of the Sea, and thrown upon the Coaſts, before it is ſwallow'd by the Whales is a deform'd, flat, ſlimy Subſtance, not unlike a Cow-turd, and withal of a very diſagreeable ungrateful ſmell. People that find it thus floating on the ſurface of the Water, or lying upon the Coaſts, take ſeveral ſmall pieces, ſqueeze and preſs them cloſe together, into the form of a round ball, which as it grows dry, becomes alſo more ſolid and weighty. Others mix and knead it with Meal, or Flower of Rice-husks, by which means they not only encreaſe the quantity, but heighten and better the colour. However, the Ambergreeſe thus adulterated is eaſily known, for if you take any quantity and burn it, there will remain a Coal, proportionable to the quantity of the Stuff mix'd with it. It is obſerv'd beſides that the worms get quickly into this ſpurious ſort of Ambergreeſe. Others adulterate it, by mixing it with a certain powder'd Roſin of a very agreeable ſcent, but this cheat alſo is eaſily diſcover'd, for upon burning a piece of it, the mixture of Roſin will evidently appear by the very colour, ſmell and quality of the ſmoke. The Chineſe have another way of trying whether it be genuine, they ſcrape ſome of it very fine upon hot boiling Tea-water, if genuine, it will diſſolve and diffuſe equally, which the adulterated ſort doth not. The Natives uſe it no otherwiſe but as an ingredient of other well ſcented ſpecies, in order, as they ſay, to fix their volatile ſmell. In the main they value it but little, and 'tis owing entirely to the Dutch and Chineſe, who would buy it up at any rate, that they have now learnt to prize it. And yet every body is at liberty to take it up, where he finds it, and to ſell it as his own property. During my ſtay in *Japan*, there was a piece to be ſold of 140 Catti's weight, and of a greyiſh colour. It was too large for any ſingle perſon to purchaſe, for which reaſon they ſold it by retail, from ſixty to ſeventy *Thails* a *Catti*. I bought my ſelf for about thirty *Thails* of that which was blackeſt. (*A more particular Account of the Ambergreeſe is inſerted in the Appendix*)

Submarine Subſtances.

All ſorts of Submarine Plants, Shrubs, Corals, Stones, Muſhrooms, Sea-fans, Corallines, Fuci, Algæ, and the like, as alſo Shells of all kinds, are found plentifully in the Japaneſe Seas, no ways inferior in beauty to thoſe found about *Amboina* and the Spice Iſlands. But the Natives value them ſo little, that they won't be at the trouble of looking for them

them, and if by chance they happen to fiſh them up amongſt other things, their way is to carry them to the next Temple, or Chapel of *Jebus*, who is the Neptune of the Country, thinking that it is not an unpleaſing offering to this God, whom they look upon, and worſhip, as the Protector of Sea-faring People.

Minerals not found in Japan.

It remains to ſay ſomething of the Mincrals and Mineral ſubſtances, which have not as yet been found in *Japan*, and are imported from beyond Sea. *Antimony* and *Salarmoniac* are abſolutely wanted, nor are their qualities and uſes in the leaſt known to the natives. *Quickſilver* and *Borax* are imported by the Chineſe. I met however with two ſorts of *Borax*, growing naturally in *Japan*, but they are ſo throughly mix'd with heterogeneous ſubſtances, that the Inhabitants don't think it worth their while to pick them up. *Sublimate Mercury* is very much aſk'd for by ſome private People, who will give an extravagant price for it. They uſe it as the chief Ingredient of a Mercurial water, which is in great vogue among them for the cure of ulcers, cancers, and other cutaneous diſeaſes. Native *Cinnabar* is by them given inwardly, in ſeveral diſtempers. The artificial Cinnabar they make uſe of for a colour. Both are imported from China. The buying and ſelling of this Commodity is in the hands of private Merchants, who monopolize it by virtue of Letters Patents from the Emperor. The native Cinnabar in general, is of a beautiful red colour, but ſome of it is ſo exquiſitely fine, that it is ſold for more than its weight in Silver.

Antimony.

Salarmoniac.

Quick-ſilver.

Borax.

Sublimate.

Cinnabar.

CHAP. IX.

Of the Fertility of the Country, as to Plants.

Fruitfulneſs of Japan.

IT is not in the leaſt ſurprizing, conſidering either the peculiar happineſs of the Japaneſe Climate, or the induſtry of its laborious Inhabitants, that the Country affords ſo large a ſtock, and ſuch an infinite variety of plants and fruits, both wild and cultivated, as it may deſervedly boaſt of. Moſt of theſe their Forefathers, indigent and frugal as they were, uſed for their food and ſuſtenance. In ſucceeding ages, as wealth and riches encreas'd, the taſte alſo became more refined, and their tables more ſumptuous and magnificent. In this preſent Chapter, I will take notice only of ſuch Plants as are of a more extenſive uſe, and as to the reſt refer the more curious Reader to my *Amœnitates Exoticæ*, wherein I have given a Catalogue, and begun a more accurate and botanical Deſcription of them.

Mulberry-Trees. Among the Trees the *Mulberry-tree* deſervedly claims the firſt Place. For although its fruits, both black and white, be altogether inſipid, and not fit for eating, yet this defect is ſufficiently made good by the extenſive uſefulneſs of its leaves, which are the common Food of Silk-worms. It grows in moſt parts of *Japan*, but in great plenty in the Northern Provinces, where many Cities and Villages ſubſiſt almoſt wholly upon the Silk Manufactures, tho' the Silk wove there be not of the fineſt. The beſt and moſt curious Stuffs are made by the baniſh'd Grandees in the Iſland *Fatſiſio*, weaving being their chief amuſement, but they make them of fine foreign Silk. The *Kadſi*, or *Paper-tree*, is of the Mulberry Kind. Tho' it grows wild in the Country, yet they tranſplant and cultivate it in ſeveral places, by reaſon of its great uſefulneſs. It is obſerved to grow with ſurprizing quickneſs, and to ſpread its branches very far. It affords a great quantity of bark, out of which they make Paper, as alſo ropes, matches, ſtuffs, cloth, and ſeveral other Things. This Tree alſo, and the way of making Paper out of its Bark, which is very laborious and tedious, I have more fully deſcrib'd in my *Amœnitates Exoticæ*. (*The Account which the Author here mentions hath been inſerted in the Appendix.*)

Varniſh-tree. The *Uruſi* or *Varniſh-Tree*, is another of the nobleſt and moſt uſeful Trees of this Country. It affords a milky Juice, which the Japaneſe make uſe of to varniſh, and as we call it, to japan all their Houſhold-goods, diſhes, and plates of Wood, and this from the Emperor down to the meaneſt Peaſant. For even at Court, and at the Imperial Table, ſervices of lacker'd ware are preferr'd to thoſe of gold and Silver. Another kind of Varniſh-tree, with narrow leaves, is call'd *Faaſi*: It grows wild on hills and mountains. It affords a ſmall quantity of Milk, and that too of a very bad ſort, and therefore the Natives think it hardly worth their while to gather it. The true *Uruſi* is of a kind peculiar to this Country. It grows in the Provinces *Figo* and *Tſikoku*. But that which grows in *Jamatto* is reckon'd the fitteſt for uſe, and to yield a better ſort of Varniſh, than it doth any where elſe out of this Province. The Indian Varniſh-tree, which I take to be the true *Anacardinus*, is a Tree quite different from the *Uruſi* of the Japaneſe. At *Siam* it is call'd *Rack-tree*. It grows and bears fruits in moſt Eaſtern Countries, but is obſerv'd to afford none of its milky juice to the Weſt of the River *Ganges*, whether becauſe of the barrenneſs of the Soil, or thro' the careleſsneſs and ignorance of the Natives, who do not know how to manage its culture. The greateſt quantity of the Milk of this Indian Varniſh-tree is brought from the Kingdoms of *Siam* and *Cambodia*, and ſold very cheap all over the Eaſt-Indies. It is imported even into *Japan*, where the Natives uſe it to lacker things of little value, and alſo as an ingredient of their ſcarcer and better ſort of Varniſh. (*The Japaneſe Varniſh-tree is deſcrib'd and figur'd in the Amœnitates*, pag. 792.)

Lauri,

Lauri, or *Bay-trees* of ſeveral kinds grow in *Japan*. That which bears red berries is a *Cannelifera ſpuria*, or rather, by reaſon of its viſcoſity, a *Caſſia lignea*. It reſembles exactly the Cinnamon-tree, both in its ſhape, and in the figure and ſubſtance of its leaves. But the bark falls far ſhort of that agreeable ſweetneſs, which is peculiar only to the bark of the true Cinnamon, and it hath more of the aromatick ſharpneſs of a *Coſtus*. This Imperfection I take to be owing entirely to the quality of the Soil, wherein it grows. For I obſerv'd alſo, that the bark of the *Malabarian*, *Sumatran*, and *Javan* Cinnamon-trees, (which latter is wholly neglected) hath not near that eminent degree of ſharpneſs and agreeableneſs to the taſte, which the true Ceyloneſe Cinnamon is ſo much and ſo deſervedly eſteem'd for; that beſides it is apt either to loſe its aromatick quality in a ſhort time, or that its ſharp pungent Particles are ſo wrapt up in a viſcous ſubſtance, as to make it altogether unworthy of bearing the very Name of Cinnamon, a ſubſtance, which is ſuppos'd to yield a fine, pleaſant, fragrant Oyl, which no *Caſſia lignea* ever will. (*v. Amœnit. Exot. p.* 772.) *Bay-trees.* *Spurious Cinnamon-Tree.*

The *Kus*, or *Camphire-tree*, is alſo of the Laurel-kind. It bears black and purple Berries. The Camphire is prepar'd by the Country-people in the Province *Satzuma*, and the Iſlands *Gotho*, by a ſimple decoction of the roots and wood cut into ſmall pieces. It is extremely cheap, and 80 to 100 Catti's of the Japaneſe boil'd Camphire may be had for one ſingle Catti of the true Bornean Camphire, which is ſaid to be a Natural ſubſtance gather'd on the ſtumps of old Camphire-trees in the Iſland of *Borneo*, upon inciſions made between the Bark and Wood. (*The Japaneſe Camphire-tree is deſcrib'd and figur'd p.* 770. *& ſeq. of the Amœnitates.*) *Camphire-tree.*

Tſianoki, that is the *Tea-ſhrub*, is one of the moſt uſeful Plants growing in *Japan*, and yet it is allow'd no other room but round the borders of Rice and Corn-fields, and in other barren Places, unfit for the culture of other things. The common drink of the Japaneſe is brew'd of the larger leaves of this Shrub; but the young and tender leaves dried, powder'd and mix'd in a Cup of hot water into a ſort of Soup, are drank in houſes of people of quality before and after their meals: And it is the cuſtom of the Country to preſent friends that come to viſit them, with one or more diſhes of Tea, both when they come and go. (*A compleat Deſcription of this Shrub, of its culture, growth, &c. hath been inſerted in the Appendix.*) *Tea.*

Sanſio, is a middle-ſiz'd Tree with prickles. They make uſe of its bark and huſks inſtead of pepper or ginger, and they eat the leaves by reaſon of their pleaſant aromatick taſte, as they do alſo the *Riches*, which grow in the Country. (*v. Amœn. Ex. p.* 892, *where this Tree is deſcrib'd and figur'd.*) *Sanſio.*

There

Fig-trees. There are three different ſorts of Fig-trees growing in *Japan*. One is call'd *Kaki*, if otherwiſe it may be call'd a Fig-tree, it differing from it in ſeveral particulars. It grows very plentifully in all parts of the Empire. It is a very ugly deform'd ſort of a Tree to look at, much like a ſhort old Apple-tree. It hath long oval leaves, without notches. The fruit reſembles a reddiſh Apple both in ſhape and colour, and its fleſhy part hath the taſte of a delicate Fig. The ſeed is of a hard, and almoſt ſtony Subſtance, and not unlike Gourd-ſeeds. It is no leſs commendable for its great fruitfulneſs, than it is for its extenſive uſe, for the fruits of it dried afford a pleaſant and agreeable food for rich and poor. The Chineſe preſerve them with Sugar. The ſecond ſort of Figs is not unlike that which grows with us in Europe, only it grows on a Tree, with broad, oblong, rough leaves without notches. Our European Fig-tree makes up the third ſort. It was brought into the Country, and planted there by the Portugueſe. It bears a very large fruit, bigger than ours, and I think better taſted. But it is very ſcarce. I need not mention here any thing of the *Sycomorus*, or *Wild-fig-tree*, becauſe its fruits are not eat in the Country, tho' it grows there very plentifully. *(The two firſt ſorts of the Fig-tree are deſcrib'd and figur'd, p. 803, & ſeq. of the Amæn. Exoticæ.)*

Wild Fig-tree.

Cheſnut trees. *Cheſnut-trees* grow in great plenty in *Japan*, particularly in the Province *Tſikuſen*, and they bear Cheſnuts much larger and better than ours. *Apple-trees*, ſuch as we have them in Europe, they know nothing of. Nor have they more than one ſort of Pears, of that kind, which we call *Winter-pears*. They grow in great plenty, and come to an extraordinary bigneſs, the leaſt weighing ſeldom leſs than a pound: But they are not fit to be eat raw.

Pears.

Wallnut-trees. *Wallnut-trees* grow chiefly in the Northern Provinces. In the ſame Provinces grows a certain tall kind of *Taxus*, call'd by the Japaneſe *Kaja*, with oblong nuts, inclos'd in a fleſhy pulp, and not unlike, in bigneſs and ſhape, to the *Arrack-nut*. Theſe Nuts are not very agreeable to the taſte, when freſh, tho' taken out of their pulp, for they have ſomething aſtringent in them: They taſte better when dried. They have a gentle purging quality, which is owing to their ſweet Oyl, and are for their many medicinal vertues ſerv'd at table along with the deſert. The Oyls expreſs'd out of theſe Nuts is very ſweet and agreeable, and taſtes not unlike the Oyl of ſweet Almonds. It is much commended for its medicinal vertues, and alſo made uſe of to dreſs victuals. The ſmoke of the kernels of theſe Nuts is the chief ingredient of the beſt and deareſt Japaneſe Ink. *(This kind of Taxus is deſcrib'd and figur'd, p. 814. of the Amœnit.)*

Kaja.

Piſtaches. Another ſort of Nuts, call'd *Ginau*, as big as large *Piſtaches* grow very plentifully almoſt every where in *Japan*, on a fine tall tree, the leaves of which are not unlike the large leaves of an *Adiantbum*. The Japaneſe call it *Itſionoki*. The Nuts afford plenty of Oyl, which

is

is alſo much commended for ſeveral uſes. As to a more accurate deſcription of this Tree, I refer the Reader to the *Amœnitates Exoticæ*. p. 812. There are two ſorts of *Oaks* grow in the Country, both different from ours. The Acorns of the larger ſort are boil'd and eat by the common People. The fruit of the *Naatſme*, or Paliurus of Proſp. Alpinus, as it grows in the Country, is extraordinary good, and I think much larger than I ſaw it any where elſe. *Pome Citron-trees* are to be ſeen only in the Gardens of the curious. Oranges and Lemons grow very plentifully, and of different ſorts. That ſort of Lemons, which is reckon'd the beſt, is call'd *Mican*. It reſembles a Peach, both in ſhape and bigneſs, and hath an excellent aromatick flavour, but taſtes ſomewhat ſower. Another ſort they call *Kinkan*. It is much ſcarcer, in ſhape and bigneſs not unlike a Nutmeg, and exceedingly ſower. It grows on a ſhrub, rather than a Tree, and is much uſed in dreſſing their victuals, and in what they call *Atſiaer*. (*v. Am. Exot. p.* 801.)

Oaks. *Naatſme.* *Pome Citron-trees.* *Oranges.* *Lemons.*

They plant but few *Vines*, becauſe they obſerve, that the Grapes won't eaſily ripen. *Brambleberries* and *Rasberries*, are not very agreeable to the taſte. *Strawberries* are entirely inſipid and not eat. With *Peaches*, *Apricocks* and *Plums* they are plentifully ſupplied. Of *Plums* particularly they have two ſorts, both different from ours, one white, the other purple, both granulated like Mulberries, and ingredients of what they call *Atſiaer*. *Cherry-trees*, and the like, are kept only for the ſake of the flowers, as are alſo by ſome the *Apricock* and *Plum-trees*, which they improve much by culture, ſo that the flowers become as big as roſes, and in the Spring, when they are in full bloſſom, afford a moſt delightful ſight about their temples, in their gardens and walks, the trees being thick cover'd with the Flowers, as with Snow.

Vines. *Bramble berries.* *Rasberries.* *Strawberries.* *Plums.* *Cherry-trees.*

Firs and *Cypreſs-trees* are the moſt common Trees in their woods and foreſts. There are ſeveral different ſorts of both. Houſes and Ships are built of the wood, of which are made alſo all ſorts of Houſhold-goods, as cabinets, trunks, boxes, tubs and the like. The branches, and what falls down, ſerve for fewel and fire-wood. The common people burn alſo the nuts and leaves, which fall down from the trees, and gathering the ſame daily they keep the ground and roads neat and clean. For ornament's ſake, they are planted in rows along the roads, and over the ridges of hills and mountains, which makes travelling very pleaſant. The natives, as they improve every inch of ground, take care to plant them in ſandy and barren places, which are good for nothing elſe. No Firs nor Cypreſs-trees may be cut down, without leave from the Magiſtrate of the place; and leſt the felling of them ſhould in time too much prejudice their growth, they muſt always plant young ones inſtead of thoſe they cut down.

Firs. *Cypreſs-trees.*

Bambous are very common, and of great uſe here, as every where in the Indies. Several ſorts of Houſhold-goods, baſkets, matches, and other things

Bambous.

things are made of them, as are alſo gutters and ſpouts, and the walls of houſes. A particular ſort of *Bambous* grows in the Province *Oomi*, which the Dutch export by the name of *Rottang*, and ſell for walking-canes. I ſhall explain elſewhere, how they are fitted for ſale. Both Firs and Bambous are in great eſteem among the Japaneſe, for their conſtant verdure; and the ſuperſtitious believe, that they have no ſmall influence over the happy occurrences of human life. The Temple walks, and other holy places, are adorn'd with them, chiefly upon their feſtivals and other ſolemn days: And they make frequent alluſions to them in their emblematical and poetical writings, particularly in congratulatory Poems; for they are of opinion, that they will ſubſiſt a long while, that common Bambous will ſtand ſeveral hundred years, and that the common Fir, which they call *Matzuoki*, will come to the age of a thouſand, that then it will bend down its branches towards the ground, as not being able to ſupport itſelf any longer. And leſt the truth of this aſſertion ſhould be call'd in queſtion, they ſhew up and down the Country ſome Firs and Bambous of an uncommon ſize indeed, and pretended long ſtanding. I have ſeen ſome extraordinary large ones my ſelf.

Finoki, and *Suggi* are two ſorts of Cypreſs-trees, yielding a beautiful light whitiſh wood, but nevertheleſs of a good ſubſtance, and remarkable for this ſingular quality, that it ſucks in no water, and might well paſs for Cedar-wood. It hath been ſometimes forbid by the Emperor to fell theſe trees for any uſe whatſoever. But little regard is had to orders of this kind, particularly in thoſe provinces which are remote from Court, unleſs there be a very ſevere puniſhment put upon tranſgreſſion thereof. *Kſamaki*, that is a ſtinking *Maki-tree*, *Sſinoki* a ſort of Oak, and *Juſnoki*, that is *Iron-tree*, ſo call'd from the uncommon hardneſs of its wood, are all very common trees. Moſt Houſes are built of the wood of them. *Fatzuoki*, a tree growing about the City of *Jeſeri*, and the root of the Camphire-tree, afford the beſt and ſcarceſt wood for cabinets, cheſts of drawers, and ſuch ſort of work, by reaſon of the curious running of its grain.

Japan I think may vie with moſt, if not all, known Countries, for a great variety of beautiful plants and flowers, wherewith kind nature hath moſt liberally and curiouſly adorn'd its fields, hills, woods and foreſts. Some of theſe they tranſplanted into gardens, and improv'd by aſſiduity and culture to the utmoſt, and indeed to a ſurprizing degree of perfection. It is foreign to my preſent purpoſe to enumerate and to deſcribe all thoſe I met withal during my ſtay in the Country. I reſerve this for another work, and will here confine myſelf barely to mention ſome of the chief. *Tſubacki* is a pretty large ſhrub bearing flowers not unlike roſes. It grows in woods and hedges. It hath many beautiful varieties, of which in the Japaneſe language, copious as it is, there are 900 names, if it be true what the natives report. *Satſuki* is another

another ſhrub with Lilly-flowers. Of this the natives ſay, there are upwards of an hundred varieties to be met with in Gardens. The two kinds, which grow wild, one with purple, the other with incarnate flowers, are a great ornament to hills and fields in the proper ſeaſon, affording a ſight pleaſing beyond expreſſion. *Sakanandſio* is another ſhrub with Lilly-flowers, but much larger than the former. It is alſo much ſcarcer, and there are three varieties of it. *Sakanandſio Shrub.*

Momidſi is a kind of *Mapple*. It is ſo call'd from the purple colour of its leaves. There are two varieties of it, which differ one from another only in this particular, that the leaves of one turn purple in the ſpring, and of the other in Autumn. Both afford to the eye a very curious ſight. The *Faſi-tree* is alſo ſaid to change the colour of its leaves into a fine purple in Autumn. *Mapple.* *Faſi-Tree.*

There are numberleſs varieties of *Feverfews* (Matricariæ) and Lillies growing in this Country. The firſt (the flowers of which art and culture hath improv'd to the bigneſs of Roſes) are the chief ornament of Houſes and Gardens, the others of deſart and uncultivated places. Nor hath nature been leſs kind with regard to the *Narciſſus*'s, flowers *de Lys*, *Clove-Gilli-flowers*, and the like. But one thing I cannot help obſerving, which is, that theſe ſeveral flowers fall as ſhort of others of their kind, growing in other Countries, in ſtrength and agreeableneſs of ſmell, as they exceed them in the exquiſite beauty of their colours. The ſame holds true with regard to moſt fruits growing in *Japan*, which are far from coming up to the pleaſant aromatic taſte of thoſe, which grow in *China* and other Eaſtern Countries. *Feverfews.* *Lillies*

They cultivate as much Hemp and Cotton, as they can ſpare ground in their fields. *Sijro* or the wild Hemp-nettle grows plentifully in moſt uncultivated places. This plant makes good in ſome meaſure, what want there is of Hemp and Cotton, for ſeveral ſorts of ſtuffs, fine and courſe, are fabricated of it. *Hemp.* *Cotton.* *Wild Hemp.*

The ſeeds of the following Plants afford their Oyl for ſeveral uſes both phyſical and domeſtick. *Kiri*, is a very large but ſcarce Tree. It hath leaves like Burdock, flowers like the Digitalis ſet to a long ſtalk, and ſeeds reſembling Marſhmallow ſeeds. The *Mikadſo* or Eccleſiaſtical Hereditary Emperor bears the leave of this Tree, with three flowering ſtalks, in his Coat of arms. (*It is deſcrib'd and figur'd, pag.* 859 *of the Amœn. Exot.*) *Abraſin* is a middleſized Tree with the leaves of a *Platanus*. Its flowers reſemble Roſes in ſhape and bigneſs, and the ſeeds are like the ſeeds of the *Ricinus*, which made me call it *Ricinus arboreus folio Alceæ*. *The Aſadiracht Avicennæ*. The *Tſubaki* abovemention'd, as alſo the *Uruſi*, *Faaſi*, and *Kainoki* Trees. The Cotton Shrub and Plant. *Seſami* of two kinds, with white and black ſeeds. Of all the Oils expreſs'd out of the ſeeds of theſe ſeveral plants, only that of the *Seſamum* and *Kai*, are made uſe of in the kitchin *Plants and Seeds affording Oyl.* *Kiri.* *Abraſin.*

kitchin, and even theſe but ſparingly, victuals being commonly dreſs'd in this Country without either butter or oyl.

Obſervations concerning the State of Agriculture in Japan.

The Japaneſe are as good Husbandmen, as perhaps any People in World. Nor indeed is it very ſurprizing, that they have made great improvements in Agriculture, conſidering not only the extream populouſneſs of the Country, but chiefly that the Natives are denied all commerce and communication with Foreigners, and muſt neceſſarily ſupport themſelves by their own labour and induſtry. Hence the Laws on this head are very particular and ſevere. Not only the Fields and flat Country, which are ſeldom or never turn'd into Meadows and paſture Ground, but likewiſe the Hills and Mountains, afford Corn, Rice, Peaſe, Pulſe, and numberleſs edible Plants. Every inch of Ground is improv'd to the beſt advantage, and it was not without great admiration, we beheld in our Journeys to and from Court, Hills and Mountains, many inacceſſible to Cattle, which would lie wholly neglected in other Countries, cultivated up to their tops. They are very dextrous and skilful in manuring their Ground, which they do in various ways, and with many different ſubſtances, as I ſhall have occaſion to ſhew in ſeveral places of this Hiſtory. Flat low Grounds are plough'd with Oxen, ſteep and high ones by Men, and both manur'd with human dung. As to Rice in particular, which is the main Food of the Natives, what Ground they can conveniently ſpare, and will admit of its culture, is turn'd into Rice-fields, particularly low flat Land, which they can cut through by Canals, and where they have a command of water, which ſurprizingly quickens the growth of this Plant, it loving a wet muddy Soil. The Japaneſe Rice accordingly is eſteem'd the beſt of all *Aſia*, particularly what grows in the Northern Provinces, which will keep many years, and which for this reaſon they chuſe to fill their Store-houſes withal, having firſt waſh'd it in muddy water and then dried it. All Lands muſt be ſurvey'd every year, before they are ſown, by *Kemme*, as they call them, being ſworn Surveyors, who are very big of their skill in Geometry, and have the privilege of wearing two Swords, which is otherwiſe allow'd to none but to the Nobility and Soldiers. When the Harveſt draws near they are ſurvey'd once more, at which time it is computed what the whole Crop is likely to amount to, which they do generally, indeed by gueſs, but yet with a ſurprizing accuracy, and thereby prevent the Tenants cheating their Landlords. If the Harveſt is like to prove extraordinary good, they cauſe a ſquare piece of Ground to be cut and threſh'd, and thence infer as to the whole. The Landlords claim *Rokubu*, ſix parts in ten, of all the produce of their Land, whether Rice, Corn, Wheat, Peaſe, Pulſe, or other, and the Tenant for his trouble and maintenance keeps *Sijbu*, or four parts in ten. Such as hold Lands of the Crown, give but four parts in ten to the Emperor's Stewards, the remainder is for themſelves. For encouragement's

ment's ſake ſuch as cultivate untill'd Ground, have the whole Crop left them for the firſt two or three years. The Ground in general is divided into three ſorts. 1. *Sso*, the beſt. 2. *Tsju*, middling, and 3. *Ge*, poor Ground. But they admit likewiſe of *Dſo no ſio*, next to the beſt, *Dſo no Tsju*, next to the middling, and *Dſo no Ge*, next to the bad. Some regard is had, as to the ſcot, to the good or bad quality of the Soil, and it varies alſo conſiderably in different Provinces, but in the main it amounts to ſix parts in ten. Among many excellent Laws, which relate to Agriculture, they have one, by virtue of which, whoever doth not cultivate his Ground for the term of one year, forfeits his Title and Poſſeſſion.

The chief produce of the Fields, which contributes moſt to the ſuſtenance of Life, is by the Japaneſe comprehended under the name of *Gokokf*, that is, the *five Fruits of the Fields*. 'Tis by their good or bad growth they eſtimate the value of the Ground, the fruitfulneſs of the Year, and the wealth of the Poſſeſſor. They make up the chief diſhes at their meals, and make good the want there is of Fleſh-meat, which Cuſtom and Religion forbid them to eat. The *Gokokf*, are 1. *Kome* or *Rice*. There are ſeveral varieties of Rice grow in the Country. The beſt ſort hath not its equal in the Indies. It is perfectly white, like Snow, and ſo nouriſhing and ſubſtantial, that Foreigners, who are not uſed to it, can eat but little of it at a time. Boil'd to a good conſiſtence they eat it at their meals inſtead of Bread. Out of what remains from their yearly proviſion, they brew a ſort of ſtrong fat Beer, call'd *Sacki*, but no more than they think their Families ſhall have occaſion for. Foreigners can export no more Rice, or Beer, than what the Magiſtrate will allow them. 2. *Oomuggi*, which is as much as to ſay, *great Corn*, is, what we call *Barley*. They feed their Cattle and Horſes with it: Some dreſs their Victuals with the Flower, and make Cakes of it. There is a ſort of *Barley* grows in *Japan*, with purple-colour'd Ears, which, when ripe, are a curious Ornament to the Fields. 3. *Koomuggi*, that is, *ſmall Corn*, is what we call Wheat. It is extreamly cheap, and I know of nothing they make of it, but a particular ſort of Cakes made of the Flower. 4. *Daidſu*, that is, *Daidbeans*, is a certain ſort of Beans, about the bigneſs of Turkiſh Peaſe, growing after the manner of Lupins. They are next to the Rice in uſe and eſteem. Of the Meal of theſe Beans is made what they call *Midſu*, a mealy Pap, which they dreſs their Victuals withal, as we do with Butter. What they call *Soeju*, is alſo made of it, which is a ſort of an *Embamma*, as they call it, which they eat at meals to get a good Stomach. This *Soeju* is exported by the Dutch, and brought even into *Holland*. I have deſcrib'd their way of making it in my *Amœnitates Exoticæ*. p. 839. where the Plant it ſelf bearing theſe Beans is figur'd and deſcrib'd. 5. *Adſuki*, or *Sodſu*, that is Sobeans. They grow likewiſe after the manner of Lupins, and are black, not unlike

Gokokf.

Rice.

Sacki Beer.

Barley.

Wheat.

Daidbeans.

Sobeans.

Lentils, or the Indian *Cajan*. The flower is bak'd with ſugar into *Mansje* and other Cakes. Beſides the ſeveral ſorts of *Gokokf* juſt mention'd, the following Plants are comprehended under the ſame name: *Awa*, Indian Corn, (*Panicum Indicum Tabern.*) *Kibi*, or *Milium vulgare noſtras*, *Millet*: *Fije*, or *Panicum vulgare juba minore ſemine nigricante*: And in general all ſorts of Corn, and *Mami*, that is peaſe and pulſe.

Turneps. *Turneps* grow very plentifully in the Country, and exceeding large ones. Of all the produce of the fields they perhaps contribute moſt to the ſuſtenance of the Natives. But the fields being manur'd with human dung, they ſmell ſo ſtrong, that Foreigners, chiefly Europeans, cannot bear them. The natives eat them raw, boil'd, or pickel'd. Horſe-radiſhes, Carrots, Gourds, Melons, Cucumbers, Mala inſana, Fennel, and ſome ſorts of Lettice, which with us are cultivated in Gardens, grow wild in *Japan*. The *Paſtinaca Hortenſis*, or Garden-parſnip, is not to be met with. But Wild-parſnip grows plentifully every where. Parſley, Cummin, Succory, and our common European Lettice are cultivated by the Dutch, as they were formerly by the Portugueſe, and thrive extraordinary well.

Great Variety of Plants in Japan. Beſides the plants, I have hitherto mention'd, there are numberleſs others, that grow in the Fields, upon hills and mountains, in woods and foreſts, in morraſſy grounds, in barren and uncultivated places, along the Sea-Coaſts, and in ſhort every where. Of all theſe there, are very few, but what afford their roots, leaves, flowers and fruits not only for the ſuſtenance of the common people, but even for the delicious tables of people of quality. There is a great variety of muſhrooms, moſt of which are eat. Some indeed are poiſonous, and unlucky accidents happen frequently. The uſe of ſome other plants is often attended with the like dangerous conſequences, the venomous being ſometimes miſtook for the wholeſom by ignorant people. Some indeed they know how to deprive of their hurtful and venomous qualities. Thus out of the *Konjakf*, which is a poiſonous ſort of a *Dracunculus*, they prepare a ſweet mealy pap. In the like manner by expreſſing the Juice, by macerating and boiling the roots of the *Warabi* or *Fern*, of the *Ren*, or *Faba Ægyptiaca*, call'd by ſome *Tarate* flower, as alſo of what they call *Kaſne*, they make a fine ſort of flower, which is of great uſe in dreſſing their victuals, and which they eat beſides, by itſelf diſſolv'd in water. Of all the ſoft ſubmarine plants there is hardly one, but what the Natives eat. Fiſher men's wives waſh, ſort, and ſell them, and they are likewiſe very dextrous in diving them up from the bottom of the Sea in twenty to forty fathom depth.

CHAP.

CHAP. X.

Of the plenty of the Country, as to Beaſts, Birds, Reptiles, and Inſects.

OF the Animals of this Country ſome are merely Chimerical, not exiſting in nature, nor invented by the Japaneſe themſelves, but borrow'd from their Neighbours the Chineſe. Of theſe it will not be improper to give ſome account, before I proceed to deſcribe thoſe, which really exiſt. *Animals of Japan.*

Kirin, according to the deſcription and figure, which the Japaneſe give of it, is a winged Quadruped, of incredible ſwiftneſs, with two ſoft horns ſtanding before the breaſt, and bent backwards, with the body of a Horſe, and claws of a Deer, and a head which comes neareſt to that of a Dragon. The good nature and holineſs of this Animal are ſo great, that they ſay, it takes ſpecial care, even in walking, not to trample over any the leaſt Plant, nor to injure any the moſt inconſiderable Worm, or Inſect, that might by chance come under its feet. Its conception and birth require a particular conſtellation in Heaven, and the birth of a *Seſin* upon earth. *Seſin* is a Man endow'd by nature with an incomparable underſtanding, and a more than human penetration, a Man capable to dive into the Myſteries of divine and ſupernatural things, and withal ſo full of love towards Mankind, as to reveal his diſcoveries for their common benefit. There are famous, as ſuch, the two Chineſe Emperors *Gio* and *Siun*, the memory of whoſe excellent Government, and the great diſcoveries they made in the knowledge and virtues of Plants, will be always dear in that Empire: *Kooſi* and *Mooſi*, two Chineſe Philoſophers: *Siaka* an Indian Philoſopher, and great diſcoverer of ſupernatural truths: *Darma* in *China*, and *Sotoktais* in *Japan*, both founders of particular Sects, and Perſons of an unſpotted holy Life. (*Tab.* IX. *Fig.* 1. is the Figure of this Creature according to the Chineſe, and *Fig.* 2. the ſame according to the Japaneſe.) *Chimerical Animals. Kirin.*

Beſides the *Kirin*, there are two other Chimera's of the Quadruped kind: One is call'd *Suugu*, repreſented in *Tab.* 9. *Fig.* 3. It is not unlike a Leopard, as to its ſhape, but hath two ſoft horns before the breaſt bent backwards. The other is call'd *Kaitſu*, or *Kaiſai*. This hath ſomething of the Fox in its ſhape, two horns before the breaſt, another horn in the forehead and a row of prickles, like the Crocodil, along the back. (*See Tab.* IX. *Fig.* 4.) *Suugu.* *Kaitſu.*

After the four-footed Chimera's, the *Tats*, *Dria*, or *Dsja*, as it is call'd by the Japaneſe, that is, the *Dragon* muſt be mention'd. The *The Dragon.*

Chroni-

Chronicles and hiſtories of their Gods and Heroes are full of fabulous Stories of this Animal. They believe that it dwells at the bottom of the Sea, as in its proper element. They repreſent it in their Books, as a huge, long, four-footed Snake, ſcaly all-over the body, like the Crocodil, with ſharp prickles, along the back, but the head is beyond the reſt monſtrous and terrible. The Tail of the Japaneſe Dragon ends, as it were, into a two-edged ſword. (*Tab.* IX. *Fig.* 5.) Some of the Japaneſe Emperor's cloth, his arms, Scimeters, knives, and the like, as alſo the furniture and hangings of the Imperial Palace, are adorn'd with figures of this Dragon, holding a round jewel, or pearl in the right fore-claw. The Japaneſe Dragon hath but three claws on each foot, whereby it is diſtinguiſh'd from the Chineſe Imperial Dragon, which is repreſented with five. *Tatſmaki*, is another Dragon, with a long watry tail. It is believ'd, that this alſo lives at the bottom of the Sea, and by flying up from thence into the Air, occaſions by its violent turnings, what we call a *Water-ſpout*, which Phœnomenon is very common on the Japaneſe Seas, and obſerv'd frequently to break towards the Coaſts, (*See Tab.* IX. *Fig.* 6.)

Tatſmaki, or Water-Dragon.

Foo is a Chimerical, but beautiful, large Bird, of Paradiſe, of a near kin to the Phœnix of the ancients. It dwells in the high regions of the air, and it hath this common with the *Kirin*, that it never comes down from thence, as the Japaneſe religiouſly believe, to honour the Earth with its bleſſed preſence, but upon the birth of a *Seſin*, or that of a great Emperor, or upon ſome ſuch other extraordinary occaſion. The *Foo* of the Chineſe is repreſented in *Tab.* IX. *Fig.* 7. and that of the Japaneſe in *Tab.* IX. *Fig.* 8. Thus far the Chimerical Animals. I proceed now to give an account of ſuch as do really exiſt.

Foo Bird of Paradiſe.

Conſidering the largeneſs and extent of the Japaneſe Empire, it is but ſparingly ſupply'd with four-footed Beaſts, wild or tame. The former find but few deſart places, where they could increaſe and multiply, and follow their uſual ſhy way of life. The latter are bred up only for carriage and agriculture. *Pythagoras*'s doctrine of the tranſmigration of the Soul being receiv'd almoſt univerſally, the natives eat no Fleſh-meat, and living, as they do, chiefly upon Vegetables, they know how to improve the ground to much better advantage, than by turning it into meadows and paſtures for breeding of Cattle. To begin with the tame Beaſts. There are Horſes in the Country: They are indeed little in the main, but ſome of them not inferior in ſhape, ſwiftneſs and dexterity to the Perſian Breed. They ſerve for ſtate, for riding, for carriage and ploughing. The beſt Horſes come from the Provinces *Satzuma* and *Osju*. And a certain breed of little Horſes from *Kai* is very much eſteem'd. *Oxen* and *Cows* ſerve only for ploughing and carriage. Of milk and butter they know nothing. They have a ſort of large Buffles, of a monſtrous ſize, with bunches on the back, like Camels, which ſerve for carriage and tranſport of goods only, in

Animals of Japan.

Horſes.

Oxen and Cows.

Buffles.

in large Cities. They know nothing of Aſſes, Mules, Camels, and Elephants. Sheep and Goats were kept formerly by the Dutch and Portugueſe at *Firando*, where the kind ſtill ſubſiſts. They might be bred in the Country to great advantage, if the natives were permitted to eat the fleſh, or knew how to manage and manufacture the Wool. They have but few *Swine*, which were brought over from China, and are bred by the Country-people in *Fiſen*, not indeed for their own Uſe, which would be contrary to their ſuperſtitious Notions, but to ſell them to the Chineſe, who come over for trade every year, and are great admirers of Pork, tho' otherwiſe the doctrine of *Pythagoras*, about the tranſmigration of Souls, hath found place likewiſe in China. Since the now reigning Emperor came to the throne, there are more Dogs bred in *Japan*, than perhaps in any one Country whatever, and than there were before even in this Empire. They have their Maſters indeed, but lie about the Streets, and are very troubleſome to paſſengers and travellers. Every ſtreet muſt, by ſpecial command of the Emperor, keep a certain number of theſe Animals, and provide them with victuals. There are Huts built in every ſtreet, where they are taken care of when they fall ſick. Thoſe that die, muſt be carried up to the tops of mountains and hills, as the uſual burying-places, and very decently interr'd. Nobody may, under ſevere penalties, inſult or abuſe them, and to kill them is a capital Crime, whatever miſchief they do. In this caſe, notice of their miſdemeanours muſt be given to their keepers, who are alone empower'd to chaſtiſe and to puniſh them. This extraordinary care for the preſervation of the Dog-kind is the effect of a ſuperſtitious fancy of the now reigning Emperor, who was born in the Sign of the Dog, (*The Reader is deſir'd to take notice, that the Dog is one of the twelve Celeſtial Signs of the Japaneſe, as ſhall be ſhewn hereafter in* Book *II.* Chap. 2.) and hath for this reaſon ſo great an eſteem for this Animal, as the great Roman Emperor *Auguſtus Cæſar* is reported in Hiſtories to have had for Rams. The natives tell a pleaſant tale on this head. A Japaneſe, as he was carrying up the dead carcaſs of a Dog to the top of a mountain, in order to its burial, grew impatient, grumbled and curs'd the Emperor's birth-day and whimſical commands. His companion, tho' ſenſible of the juſtice of his complaints, bid him hold his tongue and be quiet, and inſtead of ſwearing and curſing, return thanks to the Gods, that the Emperor was not born in the Sign of the Horſe, becauſe in that caſe the load wou'd have been much heavier. Greyhounds and Spaniels are wanting. They hunt but little, and only with common Dogs, this kind of diverſion being not very proper for ſo populous a Country, and where there is ſo little game. They have a particular beautiful kind of Cats, which is a domeſtick Animal with them, as with us. They are of a whitiſh colour, with large yellow and black ſpots, and a very ſhort Tail, as if it

Sheep and Goats.

Swine.

Dogs.

Cats.

had been purpoſely cut off. They don't care for mouſing, but love mightily to be carried about, and careſs'd chiefly, by Women.

Four footed wild Beaſts.

Of four footed wild Beaſts the Country produces *Deer*, *Hares* and *Boars*, all which the adherents of ſome Sects are permitted to eat at certain times of the year. The Iſland *Mijoſima*, or *Akino Mijoſima*, ſo call'd from the neighbourhood of the Province *Aki*, is famous for a particular breed of Deer, which they ſay are very tame and familiar with the Inhabitants. It is contrary to the Laws of the Country to chaſe and to kill them. The Country People take care to remove their dead Carcaſes from their Houſes and Fields, foraſmuch as the Governor of the Iſland is empower'd by virtue of another Law, to ſentence thoſe, before whoſe doors, or upon whoſe ground ſuch Carcaſes are found, to ſome days work, either at the Temples, or for the Publick. They have ſome few *Monkeys* of a docile kind, with ſhort tails, of a browniſh dark colour, with naked red faces and backs. A Mountebank ſhew'd one about the Country, which he pretended was 106 years old, and which play'd ſeveral artful tricks with great dexterity. They have ſome few *Bears* in the Northern Provinces, but of a ſmall kind. *Tanuki* is a very ſingular kind of an Animal, of a browniſh dark colour, with a ſnout not unlike a Fox's ſnout, and pretty ſmall: It ſeems otherwiſe to be of the Wolf's kind. They have likewiſe a ſort of wild Dogs, with large gaping ſnouts. *Itutz* is a ſmall Animal of a reddiſh colour. Another larger ſort of it is call'd *Tin*: They both live in houſes, and lodge themſelves under the roofs, they are ſo tame, that they might be rank'd among the domeſtick Animals. They are very dextrous at catching of Fowl, chiefly Chickens, and Fiſh. The whole Country ſwarms with *Rats* and *Mice*. The Rats are tam'd by the Natives, and taught to perform ſeveral tricks. Rats thus taught are the common diverſion of ſome poor People. The beſt of the kind, and which play with moſt dexterity are to be ſeen at *Oſacca*, as the place which Mountebanks, Jugglers and Raryſhow-people reſort to from all parts of the Empire. *Foxes* alſo are very common. The Natives believe that they are animated by the Devil, and their Hiſtorical and Sacred Writings are full of ſtrange accounts of ſeveral odd accidents, which happen'd with, and with regard to Foxes. The Fox-hunters however are very expert in conjuring and ſtripping this animated Devil, the Hair and Wool being very much coveted for their writing and painting Pencils. They make the ſame diſtinction between the *Kis*, or *Fox*, and *Oni* or Devil, as they do in *Sweden* between *Faan*, and *Dieblen*. Of Tygers, Panthers, Lyons, and ſuch other voracious Animals *Japan* is entirely free.

Deer. *Monkeys.* *Bears.* *Tanuki.* *Wild Dogs.* *Itutz.* *Tin.* *Rats.* *Mice.* *Foxes*

Thus much of the four footed wild and tame Beaſts, which are to be met with in *Japan*. The Inſects of the Reptile kind are next to be taken into conſideration. Among theſe a miſchievous ſmall Creature, known

Reptiles.

known all over the Eaſt-Indies by the name of *white Ants*, claims the firſt place. It is a ſmall ſlender Worm, perfectly white like Snow. They live together in commonalty, as our European Ants do, from whom they do not much differ in ſhape and bigneſs. Their head and breaſt, are of a browniſh dark colour and hard to the touch. The Japaneſe call them *Do Toos*, which is as much as to ſay, *Piercers*, an Epithet, which they very well deſerve, for they pierce and perforate whatever they meet with, Stones only and Ores excepted, and when once they get into a Merchant's Ware-houſe, they are able within a very ſhort compaſs of time to ruin and to deſtroy his beſt Goods. Nothing hath been as yet found out, that will keep them off, but Salt laid under the Goods and ſpread about them. Our common European Ants are their mortal Enemies, and whatever place the one ſort takes poſſeſſion of, the others muſt neceſſarily quit it. They are no more able than Moles to ſupport the open air, and whenever they go out upon an expedition, they defend themſelves by building arches or trenches all along their march, which they know how to tie faſt to the ground. Theſe arches are much of the ſame ſubſtance with that of Waſp's-neſts. I was told ſurprizing and melancholly Stories of their quick and miſchievous marches and expeditions. But I will only relate what I was an Eye-witneſs of my ſelf. During my ſtay at *Coylang*, a Dutch Fort upon the Coaſts of *Malabar*, I had an apartment aſſign'd me in the Governor's own Houſe. One Night I did not go to bed till about mid-night, having been very buſy. The next Morning, when I roſe, I took notice of the marks of ſuch arches upon my table, which were about the bigneſs of my little finger, and upon a more accurate inſpection I found, that theſe Animals had pierc'd a paſſage of that thickneſs up one foot of the table, then acroſs the table (tho' as good luck would have it, without any damage done to the papers and things I had left there) and ſo down again through the middle of the other foot into the floor. All this was perform'd within a few hours time. Some attribute the cauſe of ſo quick and ſurprizing a corroſion to the ſharpneſs of their excrements, but wrongly as I found upon examination, for I took notice, that their ſnouts were arm'd with four ſharp crooked pinchers, which in my opinion, are Inſtruments far more proper to do ſuch quick execution, than any excrements how ſharp and corroſive ſoever.

White Ants.

Mukadde, according to the common Japaneſe dialect, and *Goko* in their ſignificant or Character language, are not what we call *Aſelli* or *Wood-lice*, but the Indian *Millepedes*, *Palmer-worms*, or *Forty-legs*, a worm of about two or three inches in length, ſlender, of a brown colour, having a great number of legs on both ſides, from whence it hath borrow'd its name. The Indian Forty-legs are very venomous, and their bites are reckon'd more dangerous and painful, than thoſe of the Scorpion. There are but few in *Japan*, and thoſe not very miſchievous.

Mukadde Fortylegs.

vous. The part which is ſtung, or bit, is dreſs'd with ſpittle, and the bite ſeldom obſerv'd to be attended with ill conſequences, (*See Tab.* X. *Fig.* 1.)

Lizards. The Lizards of this Country do not differ from our common European Lizards.

Snakes. There are but few Snakes in the Country. One of the moſt famous is
Fibakari. call'd *Fitakutz*, and *Fibakari*. It is of a green colour, with a flat head and ſharp teeth. It hath borrow'd its name from the length of the day, or the time the Sun ſtays upon the Horizon, becauſe People bit by it are ſaid to die before Sun-ſet. Soldiers are very fond of its fleſh, which they eat, firmly believing, that it hath the virtue of making them bold and couragious. This Snake calcin'd in an earthen-pot, hermetically ſeal'd, gives that powder, which they call *Gawanſio*, and which is very famous for its vertues in curing ſeveral internal diſtempers. This ſame Powder, put under the gutters of a houſe, is ſaid in a ſhort time to produce young Snakes of the ſame kind. I met with this ſort of Snake no where elſe but upon the Coaſts of *Malabar*, where I was ſhew'd ſome by the Bramines. Another ſort of Snakes of a monſtrous ſize, call'd *Ja-*
Jamakagats. *makagats*, or according to the common Dialect *Uwabami*, and ſometimes *Dsja*, that is *Dragon*, is found in waters and upon mountains. It is very ſcarce, and when taken, ſhew'd about for money. (*See Tab.* X. *Fig.* 2.) From the Reptiles I proceed to the Birds.

Tame Fowl. Of tame Fowl they keep Chickens and ſometimes Ducks, but being as I took notice above, imbued with the ſuperſtitious notions of *Pythagoras*, the generality will not eat them, and they are kill'd and ſold to ſuch as do venture to eat them, only by Perſons of a mean extraction. When a Man lies at the point of death, as alſo upon thoſe days which are ſacred to the memory of deceas'd Perſons, none of their relations and friends may kill any bird or beaſt whatever. In the mourning years for the death of an Emperor, and at any other time, when the Emperor thinks fit to order it, no living creature whatever may be kill'd or
The Cocks. brought to market in any part of his dominions. The Cocks often find pardon than Hens, and are kept alive with great care, becauſe they are held in great eſteem, chiefly among the religious Orders, by reaſon of their meaſuring the time, and foretelling future changes of the weather. Wild
Wild Fowl. Fowl, tho' naturally ſhy, are in this populous Country grown ſo familiar, that many kinds of them might be rank'd among the tame. The *Tſuri*,
Crane. or *Crane*, is the chief of the wild Birds of the Country, and hath this particular Imperial Privilege, that nobody may ſhoot him without an expreſs order from the Emperor, and only for the Emperor's own pleaſure or uſe. In *Saikokf* however, and in other Provinces remote from Court, a leſs ſtrict regard is had to the like Imperial Commands. The *Cranes* and *Tortoiſes* are reckon'd very happy Animals in themſelves, and thought to portend good luck to others, and this by reaſon of their pretended long and fabulous life, of which there are ſeveral remarkable inſtances recorded

in

in their Hiſtorical Writings. For this reaſon the Imperial Apartments, walls of Temples, and other happy places are commonly adorn'd with Figures of them, as alſo with Figures of Firs and Bamboos for the like reaſon. I never heard Country-people, and Carriers, call this Bird otherwiſe than, *O Tſuriſama*, that is, *My great Lord Crane*. There are two different kinds of them, one white as Snow, the other grey or aſh-colour'd. There are ſeveral kinds of *Saggi*, or Herons, which differ in colour and ſize. The chief are *Sijro Saggi*, the white Heron, *Goi Saggi*, the grey Heron, both very common, and *Awoi Saggi*, a Heron of a bluiſh colour and almoſt as big as a Crane. There are two different ſorts of wild Geeſe, which couple each with their kind. One ſort is as white as Snow, only the extremities of the wings are black; the other is grey or aſh-colour'd. Both are very common in this Country, particularly the grey ones, and ſo familiar, that they might be taken for tame, for they will not fly up, nor get out of the way at any body's approach. They do a great deal of miſchief in the Fields, and yet no body may diſturb, or kill them, under pain of death, except thoſe who have bought the privilege to ſhoot them in ſome tracts of ground. The Country-people, to keep them off, ſurround their Fields with nets, tho' to very little purpoſe, for they will fly over the nets, as I have ſeen my ſelf, to get at their Food.

Herons.

Wild Geeſe.

Of *Ducks* alſo there are ſeveral differing kinds, and as tame as the Geeſe. One kind particularly I cannot forbear mentioning, becauſe of the ſurprizing beauty of its male, call'd *Kinmodſui*, which is ſo great, that being ſhew'd its picture in colours, I could hardly believe my own Eyes, till I ſaw the Bird it ſelf, it being a very common one. (*v. Tab.* X. *Fig.* 3.) Its feathers are wonderfully diverſify'd with the fineſt colours imaginable, about the Neck and breaſt chiefly they are red. The head is crown'd with a moſt magnificent topping. The Tail riſing obliquely, and the wings ſtanding up over the back in a very ſingular manner, afford to the Eye a ſight as curious, as it is uncommon. There are alſo *Pheaſants* of uncommon beauty. One kind particularly is remarkable for the various colours and luſtre of its feathers, and for the beauty of its tail, which equals half a Man's length, and in a curious variety and mixture of the fineſt colours, chiefly blue and gold, is no ways inferior to that of a Peacock. *Woodcocks* are a very common Bird; they are eat by the adherents of ſome Sects, as are alſo the *Pheaſants*, *Geeſe* and *Ducks*. There is a ſort of wild Pigeons with black and blue feathers, tho' otherwiſe they are no great beauties. The Natives won't ſuffer them to neſt in their Houſes, becauſe they found by experience, that their dung upon removal is very apt to take fire, and they ſay that many an unlucky accident happen'd thereby.

Ducks.

Kinmodſui a beautiful Duck.

Pheaſants.

Woodcocks.

Wild Pigeons.

Storks ſtay in the Country all the year round.

Storks.

Faulcons. The beſt *Falcons* are caught in the Northern Provinces, and are kept more for State than Sport.

Hawks. *Hawks* are common here, as they are every where in the Eaſt-Indies,

Ravens. and a very proud Bird, as is alſo a kind of *Ravens*, of a middling ſize, which was firſt brought over from *China*, as a Preſent to the Emperor.

Corean Raven. Another ſcarce Bird was ſent over from *Corea*, by way of Preſent to the Emperor, and is thence call'd *Coreigaras*, that is, a *Corean Raven.*

Our common European Crows, as alſo Parrots, and ſome other Indian Birds, are not be met with in *Japan.*

Foken a Night Bird. *Foken*, or according to the common Dialect *Fototenis*, is a ſcarce Night Bird, of an excellent and delicious taſte, and a diſh only for the tables of people of quality upon extraordinary occaſions. The aſhes of this Bird calcin'd, and put into old ſower *Sacki*, are ſaid to reſtore it to its former taſte and goodneſs. (*See Tab.* X. *Fig.* 4.)

Miſago. *Miſago*, or *Biſago*, is a voracious Sea Bird of the Hawk-kind. It preys chiefly upon Fiſh. It makes a hole in ſome Rock, upon the Coaſts, where it lays up its prey and proviſion, which is obſerv'd to keep as well as pickel'd Fiſh, or *Atſiaar*, and is thence call'd, *Biſagonoſuſi*, or the *Biſago's Atſiaar.* It taſtes very ſalt, and is ſold dear. Whoever knows ſuch a Cave can make a good deal of Money of it, provided he doth not take out too much at a time. (*See Tab.* X. *Fig.* 5.

Mews, &c. *Mews*, *Sea Ravens*, *Snipes*, *Sea-pies*, *Sparrows*, *Swallows*, and ſome other ſmall Birds are as common here, as in Europe.

Larks. *Larks* ſing much better here, than they do in Europe.

Nightingales. The *Nightingales*, if they have a good voice, are ſold ſometimes to curious People for twenty Cobangs a piece. Thus far, what I had to obſerve concerning the Birds of this Country.

Flying Inſects. Of flying Inſects the Country hath Bees, conſequently ſome Honey

Bees. and Wax, tho' but in a ſmall quantity. Humble-Bees, Waſps, common Flies, Gnats, Fire-flies, ſeveral ſorts of Beetles and Bugs, as alſo Locuſts, and a great variety of other Inſects of this Tribe, it hath common with Europe, beſides ſome other particular and remarkable ſorts, the chief of which I will here give a ſhort account of.

Among the Butterflies there is one very large ſort call'd, *Jamma Tſio*, or the *Mountain Butterfly.* It is either entirely black, or party

Butterflies. colour'd, and curiouſly diverſified with white, black and other ſpots, chiefly upon its forked wings. *Komuri*, is a large, ſpotted, party colour'd, hairy, beautiful *Nightfly.* The ſame name is given alſo to Bats. Of *Beetles*, they have ſeveral ſcarce and beautiful kinds. One

Beetles. in particular is very large, in ſhape not unlike the Dung-fly, ſhining, black, with two crooked and branched Horns, one larger ſtanding over the

the Noſe, after the manner of a Rhinoceros's Horn, the other ſmaller, ſtanding out on one ſide from the Shoulder. This Animal cannot walk eaſily. It lives chiefly under ground. It is ſcarce, and the Natives have as yet given it no name.

A certain kind of brown Beetles call'd *Sebi*, and ſometimes *Semi*, affords ſeveral curious and remarkable things to the attentive Eye of an inquiſitive Naturaliſt. They are of three different kinds. The largeſt is call'd *Kuma Sebi*. (*Tab.* X. *Fig.* 6. *A. B.*) It reſembles in ſhape and bigneſs that ſort of Flies, which with us in Europe are generally obſerv'd to fly about in the Evening, but it hath no Wings. In the Spring they creep out of the Ground, (where they have lain in Winter-quarters) in the night-time, and faſten themſelves with their ſharp hoary legs to Trees, their branches, or leaves, or whatever in their march they can lay hold of. A little while after they burſt, and ſplit their back lengthways, to give room to another Fly not unlike a Beetle, which was encles'd within it, tho' much bigger than the Priſon to which it was confin'd. Some hours after, this ſecond Fly flies away with a hurrying noiſe. This curious little Animal hath been deſcribed by *Geſſner* by the name of *Cicada*. Burſting open the ſhell in which it lay, and at the ſame time ſpreading out its four wings, it makes a ſharp and loud noiſe, which they ſay, may be heard (a thing almoſt incredible) very diſtinctly at full an Engliſh Mile's diſtance. Woods and mountains are full of the noiſe theſe little creatures make. They diſappear gradually in the Dogdays, and 'tis ſaid, that they creep into the ground again in order to undergo a new Metamorphoſis or change, and to re-appear in the ſame ſtate the next year. How far this agrees with truth, I am not able to determine for want of proper Obſervations. The name *Semmi* or *Sebi*, which they bear, is borrow'd from their Muſick, which begins ſlowly and upon a low tune, then increaſes gradually in ſwiftneſs and loudneſs, and again ends pretty low. This Muſick, I thought, was not unlike the Noiſe a Button-maker's ſpindle makes in turning. They begin to ſing with the Riſing-ſun, and end about Noon, The *Exuviæ* call'd *Semi no Mukigara* are preſerv'd for phyſical uſes, and ſold publickly in ſhops both in *Japan* and *China*. (*Tab.* IX. *Fig.* 6. *C. D. E.*) Another ſmaller kind is from its ſmallneſs call'd *Koſebi*, or the ſmall *Sebi*. (*Tab.* X. *Fig.* 6. *F. G. H. I.*) They appear later in the year, much about the time when the others diſappear. They ſing from Noon to Sun-ſet, and live till late in Autumn. Their muſick is not near ſo loud as that of the firſt kind, and is by the common people call'd *Tſuku Tſukuboo*. The third kind differs from the ſecond neither in ſhape nor bigneſs, only they ſing from morning to night. [illegible] of all the three kinds are mute, and have their breaſt ſhut: In [illegible] reſpects they are like the Males. (*See Tab.* X. *Fig.* 6. *K. L.*)

Sebi, a ſort of Beetles.

The *Cantharides*, or *Spaniſh-flies* are of the ſame colour with our *Spaniſh-flies*, but ſomewhat bigger and rounder, and very near as big as our common

Spaniſh-flies.

European

European Beetles. Their use is entirely unknown in *Japan*. Another particular sort of Spanish-flies is call'd *Fanmio*. They are extremely caustick, and rank'd among the Poisons. They are found upon Rice-Ears, and are long, slender, and smaller than the Spanish-flies, blew or gold-colour'd, with scarlet or crimson spots and lines, which makes them look very beautiful. (*Tab.* X. *Fig.* 7.) But the finest of all the flying tribe of Insects, and which by reason of its incomparable beauty is kept by the Ladies among their Curiosities, is a peculiar and scarce Night-fly, about a finger long, slender, round-bodied, with four wings, two of which are transparent and hid under a pair of others, which are shining, as it were polish'd, and most curiously adorn'd with blew and golden lines and spots. The following Fable ows its origin to the unparallel'd beauty of this little creature. They say that all other Night-flies fall in love with it, and that to get rid of their importunities it maliciously bids them (for a trial of their constancy) to go and to fetch fire. The blind lovers scruple not to obey commands, and flying to the next fire or candle, they never fail to burn themselves to death. The female is not near so beautiful as the male, but grey, or ash-colour'd and spotted.

CHAP. XI.

Of Fish and Shells.

Productions of the Sea.

THE Sea, and its Productions, contribute full as much towards the sustenance of the Natives, as the growth of the Country, Rice only excepted. The Sea all about *Japan* is plentifully stor'd with all sorts of Sub-marine Plants, Fish, Crabs and Shells, of all which there are very few, but what were eat by their indigent Ancestors, and are so to this day. There are even many which in these wealthy and refin'd Ages appear upon the sumptuous tables of People of the highest quality. Both Fish, Crabs and Shells, are comprehended under one general Name *Kiokai*, or *Iwokai*. In this present chapter, which may be look'd upon as an Introduction to one of the following, wherein I intend to treat of their tables and kitchin, I will set down as many of them as came to my knowledge, along with their true Japanese Names, though it must be observ'd in general [illegible] several of them are found likewise in our European and o[illegible]

Whales.

Of all the animal productions of the J[illegible]ete Seas, I know none of so extensive an use, for rich and poor, as the *Kudsiri* or *Whale*. It is caught frequently about *Japan*, but particularly in the Sea *Khumano*, which washes the Southern Coasts of the great Island *Nipon*, as also

alſo about the Iſlands *Tſuſſima* and *Goto*, and upon the Coaſts of *Omura* and *Nomo*. The common way of catching them is with darts, or harping-irons, as they do in the Groenland-fiſhery, but the Japaneſe Boats ſeem to be fitter for this purpoſe than ours, being ſmall, narrow, tapering into a ſharp point at one end, with five oars, or ten Men each, who row them with incredible ſwiftneſs. About 1680, a rich Fiſherman in the province *Omura*, whoſe name was *Gitaijo*, found out a new way of catching Whales with Nets made of ſtrong ropes about two Inches thick. This method was afterwards follow'd with good ſucceſs by a Countryman in the Iſlands of *Gotho*, whoſe name was *Iwonomo*. They ſay, that as ſoon as the Whale finds his head entangled in a net, he cannot without great difficulty ſwim further, and may be very eaſily kill'd with Harpoon-irons after the common manner. The reaſon why this new Method, which ſeem'd to bid very fair for ſucceſs, hath not been univerſally receiv'd is, becauſe it requires a greater, and much more expenſive ſet of proper Tackle, than common Fiſhermen can afford. For whereas the expence of Whale-fiſhing, after the common manner, ſeldom exceeds 20 Cheſts of Silver, this cannot be ſo much as attempted with a leſs Sum. *How caught*

There are ſeveral ſorts of Whales, which differ in their names, ſhape, and bigneſs. 1. *Sebio* is the chief, and indeed the largeſt Fiſh of the Whale-kind. It affords moſt Train-oyl, and its fleſh is very good, and wholeſom, ſo far that Fiſher-men and the common People attribute their good ſtate of health amidſt all the injuries of cold and weather, which they are continually expos'd to, chiefly to their eating this fleſh. 2. *Awo Sangi*, commonly *Kokadſura*, that is a ſmall Whale, is grey or aſh-colour'd, ſmaller than the *Sebio*, from which it alſo differs ſomething in ſhape. 3. *Nagaſs*, is commonly 20 to 30 fathom long, and hath this particular, that he can ſtay under water for two or three hours, during which time he can travel a vaſt way, whereas other Whales muſt continually come up to the ſurface of the water for freſh ſupplies of air. 4. *Sotookadſura*, that is, the Whale of blind People, ſo call'd from the figure of a *Bijwa*, or a ſort of a Lute, which blind people in this Country uſe to play upon, which is ſaid to be naturally repreſented on its back. It is not a very large ſort, and ſeldom exceeds ten fathom in length. It is caught frequently about *Japan*, but the fleſh is reckon'd unwholſome food, being, as they ſay, too hot, and occaſioning coughs, fevers, eruptions on the ſkin, and ſometimes the Small-pox. It is brought to market with other fiſh, and ſold for the fleſh of the *Sebio*, but thoſe who know it will never buy it. 5. *Mako* never exceeds three or four fathom in length. This ſame name is given to the young ones of the other kinds. That, which I hear ſpeak of, is caught frequently upon the Eaſtern Coaſts of *Japan*, as alſo upon the Coaſts of *Kijnokuni* and *Satzuma*. Amberg is found in the inteſtins of this Whale. The head yields a ſmall quantity of Train-oyl. 6. *Iwaſikura*, that is, *Sardin's-Eater*, hath a tail and fins like common Fiſh. We ſaw this *Different ſort of Whales.* *Sebio.* *Awo Sangi.* *Nagaſs.* *Sotookadſura.* *Mako.* *Iwaſikura.*

ſort, when we went up to Court, between *Caminoſeki*, and *Simonoſeki*, and I took it to be that Fiſh which the Dutch call *Noord Caper*. Of all theſe ſeveral kinds of Whales nothing is thrown away as uſeleſs, excepting only the large Shoulder-bone. The ſkin which is black in moſt kinds, the Fleſh which is red and looks like Beef, the inteſtins, which from their remarkable length are call'd *Fiakſiro*, that is, an hundred fathoms long, and all the inward parts are eat, pickel'd, boil'd, roaſted, or fry'd. The fat or blubber is boil'd into Train-oyl, and even the ſediments of the ſecond boiling are eat. The bones, ſuch as are of a cartilaginous ſubſtance, are boil'd when freſh, and eat, or ſcrap'd, clean'd and dried for the uſe of the kitchin. Out of the nervous and tendious parts, both white and yellow, they make cords and ropes, chiefly for their Cotton-manufactures, as alſo for their Muſical Inſtruments. Not even the garbage is thrown away, but kept for ſome uſe in the Kitchin. Several little things are made of the jaw-bones, fins and other bones, which are of a more ſolid ſubſtance; particularly their fine ſtilyards for weighing Gold and Silver are made of them, and have borrow'd their name from thence.

Satſiſoko is a Fiſh two, three, and ſometimes five to ſix fathoms long, with two long teeth or tuſks, ſtanding out of the mouth upwards, which are ſometimes, by way of ornament, put at the top of caſtles, temples, and publick buildings. I was inform'd by Fiſhermen, that this Fiſh is a cunning and mortal enemy of Whales, and that he kills them by creeping into the mouth, and devouring their tongues. He hath a way, as he creeps in, to put his head and teeth into ſuch a poſture, that they are no hindrance to him.

Iruku is a known Fiſh, call'd *Tenije* in the Indies, (*Tab.* XI. *Fig.* 1.)

Furube is another Fiſh, not very large, (*Tab.* XI. *Fig.* 2.) The Dutch call him *Blazer*, which ſignifys *Blower*, becauſe he can blow and ſwell himſelf up into the form of a round Ball. He is rank'd among the poiſonous Fiſh, and if eat whole, is ſaid unavoidably to occaſion death. There are three different ſorts of it found in the Japaneſe Seas, all in great plenty. The firſt ſort call'd *Suſumebuka* is ſmall, and ſeldom eat. The ſecond is call'd *Mabuku*, that is the true *Fuku*. This the Japaneſe reckon a very delicate Fiſh, and they are very fond of it. But the Head, Guts, bones, and all the garbage muſt be thrown away, and the Fleſh carefully waſh'd and clean'd before it is fit to eat. And yet many People die of it, for want, as they ſay, of thorougly waſhing and cleaning it. People that by ſome long and tedious ſickneſs are grown weary of their lives, or are otherwiſe under miſerable Circumſtances, frequently chuſe this poiſonous Fiſh, inſtead of a knife or halter, to make away with themſelves. A Neighbour of my Servant at *Nangaſaki* being ſo ſtrongly infected with the Pox, that his noſe was ready to drop off, reſolv'd to take this Meal, in order to get rid at once both of his life and diſtemper. Accordingly he bought a good quantity of this poiſonous Fiſh, cut it into pieces, boil'd it,

it, and in order as he thought, to make the poiſon ſtill ſtronger, he took ſoot from the thatch'd roof of his houſe, and mix'd it with the reſt. After dinner he laid himſelf down to die, and ſoon falling mortally ſick, he brought up not only the poiſon he had taken, but a large quantity of viſcid, ſharp, naſty matter, probably not the leaſt cauſe of his diſtemper, and by this means found life and health, in what he ſought for death for he recover'd and was well afterwards. A few years ago five perſons of *Nagaſaki* having eat a diſh of this Fiſh, fainted ſoon after dinner, grew convulſive and delirious, and fell into ſuch a violent ſpitting of Blood, as made an end of their lives in a few days. And yet the Japaneſe won't deprive themſelves of a diſh ſo delicate in their opinion, for all they have ſo many Inſtances, of how fatal and dangerous a conſequence it is to eat it. Soldiers only and military men, are by ſpecial command of the Emperor forbid to buy and to eat this Fiſh. If any one dies of it, his ſon forfeits the ſucceſſion to his father's poſt, which otherwiſe he would have been entitled to. It is ſold much dearer than common Fiſh, and not eat, but when freſh. The third ſort is call'd *Kitamakura*, which ſignifies *North Cuſhion*. I could not learn the reaſon of this Appellation. The ſame Name is given to a Perſon that ſleeps with his head turn'd to the North. The poiſon of this ſort is abſolutely mortal, no waſhing nor cleaning will take it off. It is therefore never ask'd for, but by thoſe who intend to make away with themſelves.

The *Sea Horſe*, or *Sea Dog*, and, as the Germans call him *Waſſer-bauch*, is a very ſingular fiſh, much about the length of a Boy of ten years of age, without either ſcales or fins, with a large Head, mouth and breaſt, a large thin belly like a bag, which will hold a large quantity of water. He hath thin ſharp teeth in the chops much like a ſnake. The inner parts are ſo minute, that they are ſcarce viſible. He hath two flat cartilaginous feet with fingers, not unlike the hands of a child, under the belly, by the means of which, he creeps, in all likelyhood or walks at the bottom of the Sea. All his parts are eat, none excepted. He is caught frequently in the Gulf of *Jedo*, between *Kamakura* and that Capital, where I ſaw him brought to market. *Sea-Horſe.*

Tai, is what the Dutch in the Indies call *Steenbraſſem*. This is very much eſteem'd by the Japaneſe as the King of Fiſh, and a peculiar Emblem of happineſs, partly becauſe he is ſacred to their *Jebis*, or *Neptune*. partly by reaſon of a beautiful variety of ſhining colours, which appear on him when under Water. It is a very ſcarce Fiſh, not unlike a Carp, and finely variegated with red and white. The Female hath ſome red ſpots. It is ſo ſcarce, that upon ſome great entertainment at Court, or other extraordinary occaſions, it is not to be had under a thouſand Cobangs. Another ſort of this Fiſh is call'd *Kbaro Tai*, or black *Steenbraſſem*, from the colour. This is not near ſo much eſteem'd, and is caught frequently about *Saikokf*. *Tai* *Kbaro Tai.*

Sufuki,

Suſuki, is what the Germans call *Kahlkopf*, that is, Baldhead. (*Tab.* XI. *Fig.* 3.) *Fuua* is a fiſh not unlike a Carp, and much commended for his Medicinal Virtues, chiefly againſt Worms. A larger kind of the ſame is call'd *Najos*. *Mebaar* is a red colour'd fiſh, in bigneſs and ſhape not unlike a Carp, or Steenbraſſem, with the Eyes ſtanding out of the head like two balls. It is caught every where in great plenty, and is the common food of poor People. *Koi* is another ſort of it, which alſo reſembles a Carp, and is ſometimes one *Sakf* and a half long. This ſort is caught in Rivers, chiefly about Water-falls, againſt which they endeavour to ſwim. They are ſo ſtrong that two Men can hardly hold them. They are exported all over the Empire, freſh and pickel'd. They take ſome in the Lake of *Saifa*, or *Tenſin* which are four *Sakf* long. *Maar*, the Salmon is taken in Rivers and freſh water Lakes. *Itojori* is a *Salmonat*, or ſmall Salmon. *Makuts*, is what the Dutch call *Harder*. *Sawara*, a King's-fiſh. *Finwo* is what the Dutch call *Draatviſh*. *Ara* (*Tab.* XI. *Fig.* 5) is what the Dutch in the Indies call *JacobsEwertz*. *Kuſuna*, a ſhort noſe. *Kamas* a Pike. *Suſuki* is the *Schaarviſh* of the Dutch, only a longer and narrower ſort. *Aſſi* is the *Maasbancker* of the Dutch. Of this there are ſeveral different kinds, the chief and largeſt whereof is call'd *Ooadſi*. (*Tab.* XI. *Fig.* 6.) *Taka* is what the Dutch call a *Kaye*. *Kame*, and *Takaſame*, (*Tab.* XI. *Fig.* 7.) are Rays, of the hard ſkins of which they make caſes and other curious things in *Japan*. The ſkin of this fiſh is imported alſo from *Siam*, where it is found much finer. *Feje* is a broad flat fiſh with a long tail. There is one ſort of it, which hath a ſmall horny, or bony, ſting at the end of the tail, which the Dutch in the Indies call *Pijlſtaart*. The Japaneſe believe, that this ſting taken from a live fiſh is an infallible remedy againſt the bite of Snakes, rubbing the bitten part with it. For this reaſon they carry it along with them among other Houſe Medicines. *Come*, or *Jei*, are Soles, and *Karei*, *Bots* or *Bruts*. *Bora* is a fiſh much like a pike, with a white and delicious fleſh. Some call him *Songaats Fiſh*, becauſe he is taken in the *Songaats*, or firſt month of the Japaneſe year. They pickle and ſmoke them, as they do pikes at *Bremen*. Theſe and all pickel'd fiſh in general, are call'd *Karaſumi*. They export them from *Nagaſaki* and *Nomo*, where they are frequently caught, and carry them to *Jedo*, and into ſeveral other parts of the Empire, tied to ſtraw-ropes, ten to a rope. They are exported by the Dutch and Chineſe. Other fiſh made into *Karaſſumi* are valu'd but little by the Natives. The beſt ſort of the *Katſuwo* fiſh is caught about *Gotho*. They cut this fiſh into four pieces, which they dry by degrees over the damp of hot boiling water, and bring it upon the table along with the Liquors. The Dutch export it by the name of *Comblomaas*, which however is not the true name. *Managatſuwo* is a flat fiſh, not unlike a But, with one Eye on each ſide. *Sake*, perhaps a ſort of *Cablian*, is a pickel'd fiſh, not unlike Cod. It is imported from the Country of

Jeſo.

Jeſo, and hath borrow'd its name from its ſmell, which is not unlike the ſmell of their *Sake* Beer. *Tara* is a ſort of Cod imported from the Northern Provinces; the beſt of the kind comes from *Tſioſijn*, whence it is call'd *Tſioſijn Tara*. *Sajori*, is what the Inhabitants of *Nagaſaki* call *Suſumoiwo*, and the Dutch *Naadelviſh*, (*Tab.* XI. *Fig.* 8.) which ſignifies *Needle-fiſh*. It is a ſmall fiſh, not above a ſpan long, thin, with a row of ſharp, long prickles along the back. *Tobiwo* is what the Dutch call a *Springer*, (*Flying-fiſh*) becauſe it leaps out of the water. The Japaneſe one ſeldom exceeds a foot in length, and is very delicious, but rarely taken. *Iwas*, is the Sardin; *Kiſſugo*, the Smelt, or Sand-ſmelt. *Jeſo* by the Dutch call'd Sandkruper, is a middling fiſh between a Smelt and an Eel. *Saba* are Mackrels. *Ai*, or *Ai no iwo*, by the Dutch call'd *Modeviſh*, is a freſh-water fiſh, not above a ſpan long, ſwimming with ſurprizing ſwiftneſs. *Sijroiwo*, is what the Dutch call *Kleiner Stind:* They alſo call him *Weiſſviſh*, that is white fiſh. He is caught in the Spring about the mouths of rivers. *Konoſijro*, call'd by the Duth *Saſſap*, is a ſort of *Herring*, not unlike the Swediſh *Strohmlings*. *Kingjo*, the *Gold-Fiſh*, is a ſmall fiſh ſeldom exceeding a finger in length, red, with a beautiful ſhining, yellow or gold-colour'd tail, which in the young ones is rather black. In *China* and *Japan*, and almoſt all over the Indies, this fiſh is kept in ponds, and fed with flies before their wings come out. Another kind hath a ſilver-colour'd tail. *Unagi* is the common Eel. *Oounagi* is another ſort of Eels much larger than the common. (*Tab.* XII. *Fig.* 1.) *Jaatzme Unagi*, that is an Eel with eight Eyes, is what is call'd in Germany *Neunaug*, that is *Nine-eye*, or an Eel with nine eyes. (*Tab.* XII. *Fig.* 2.) *Doodſio* is by the Dutch call'd *Puyt Aal*. (*Tab.* XII. *Fig.* 3.) It is a fiſh about a finger long, with a very large Head in proportion to the Body, found frequently in watry Rice-fields and muddy ponds. They are of two different Kinds, the one with, the other without a beard. They have a Notion, that they may be brought forth artificially out of ſtraw cut, and mix'd with mud and dirt, and expos'd to the heat of the Sun early in the morning. *Fammo*, by the Dutch call *Conger Aal*, is larger than a common Eel, which it reſembles, when under water, but ſlenderer. (*Tab.* XII. *Fig.* 4.)

Tara. *Sajori.* *Tobiwo.* *Iwas.* *Kiſſugo.* *Jeſo.* *Saba.* *Ai.* *Sijroiwo.* *Konoſijro.* *Kingio.* *Unagi.* *Several ſorts of Eels.*

Ika is a common Seaqualm. Both the Chineſe and Japaneſe eſteem it a ſcarce and delicate bit. Fiſh alſo are eaſier caught with the fleſh of this qualm, than with any other bait. (*Tab.* XII. *Fig.* 5. 6.) *Jako* or *Sepia*, is another Sea-qualm with long tails or feet, at the end whereof are, as it were, ſmall hooks, wherewith the creature faſtens itſelf to rocks, or the bottom of the Sea. (*Tab.* XII. *Fig.* 7.) It is a common *Soccano* or Side-diſh, and eat either freſh, boil'd, or pickel'd. There are two ſorts of *Kuragge*, which is alſo of the Sea-qualm kind. One is call'd *Midſukurage*, that is, the white qualm. (*Tab.* XII. *Fig.* 8.) This is common in all Seas, whitiſh, tranſparent, watry, and not fit to eat. The other is ſcarcer, fleſhy, and eatable after it hath been prepar'd and

Ika. Sea-qualms. *Jako.* *Kuragge.*

 depriv'd

depriv'd of its ſharpneſs. It is prepar'd after the following manner. They firſt macerate them in a diſſolution of Alum for three days together, then they rub, waſh and clean it, till it grows tranſparent, which done, it is pickel'd and preſerv'd for uſe. Before the Infuſion, the ſkin is taken off, waſh'd, pickel'd and kept by itſelf. Some of theſe Sea-qualms are ſo large, that two men can ſcarce lift them up. Pickel'd, as they are brought upon the table, they are of the ſame ſubſtance, colour and taſte with the edible Bird's-neſts (*Nidi Alcyonum*) brought from *China*, and I have been credibly inform'd by Chineſe Fiſhermen, that theſe Bird's Neſts are made of the very fleſh of this Animal.

Nawako. *Nawako*, by the Dutch at *Batavia* call'd *Kafferbull*, is edible. (*Tab.* XIII. *Fig.* 1.) *Imori* is a ſmall venomous Water-lizard, black, with a red belly. (*Tab.* XIII. *Fig.* 2.) *Takanomakura*, which is as much as to ſay, the pillow of the Sea-qualm *Tako*, is the common Sea-ſtar, and is not eat.

Imori.

Takanomakura.

Tortoiſes. Of all the footed animal produce of the water, the *Ki*, or *Game*, *Tortoiſes*, are moſt eſteem'd by the Japaneſe, being look'd upon as peculiar Emblems of happineſs, by reaſon of the long life which is aſcrib'd to them.

Small ma-rine Tortoiſe. That kind particularly, which hath a broad tail much like a large round beard, and which in their learned language is call'd *Mekke*, and by the common people *Minogame*, for all it doth not exiſt in nature, is yet frequently to be ſeen among other emblematical figures, wherewith they adorn the walls of their temples, the ſides of their altars, and the apartments of the Emperor and Princes of the Empire. (*Tab.* XIII. *Fig.* 3. 4.)

Land Tortoiſe The moſt common *Tortoiſes* are, *Iſicame*, or *Sanki*, that is, the *Stone*, or *Mountain Tortoiſe*, which is ſo call'd becauſe found in theſe places, and is nothing elſe but the common Land-tortoiſe. (*Tab.* XIII. *Fig.* 5.) *Jo*

Sea Tortoiſe. *Game*, or *Doo Game*, that is, *Fiſhy*. or *Water-tortoiſe*, (*Tab.* XIII. *Fig.* 7.) becauſe of its living in the water. They ſay, that upon the Southern and Eaſtern Coaſts of Japan there are found Tortoiſes large enough to cover a Man from head to toe.

Crabs and Shrimps. All ſorts of Crabs and Shrimps both of freſh and ſalt water, are call'd in general *Jebi*. The following particular Kinds are come to my knowledge. *Jebiſako* is the common ſmall Crab, which is found in great plenty upon the Coaſts of the Baltick.. *Sako* ſignifies all ſorts of ſmall fiſh in general. *Si Jebi* differ but little from the common Crabs, no more than what they call *Dakma Jebi*, excepting only, that the latter are caught in freſh water, and will within a year turn black. *Kuruma Jebi*, is as much as to ſay *Wheel-crabs*; they are ſo call'd from the figure of their tail. *Umi Jebi*, that is *great Crabs* or *Lobſter*., are commonly a foot long. They are boil'd, then cut into ſmall pieces, and brought upon the table, as a *Soccana* or *Side-diſh*. Care muſt be taken not to eat their black tail, becauſe it hath been obſerv'd, that it gives people the belly-ach, or throws them into a *Cholera morbus*. *Nakawa*, is a Crab with a broad Tail, which is caught frequently with other ſmall fiſh. It hath but little fleſh, and almoſt none at the time of the full moon. All the teſtaceous

Jebiſako.

Sako.

Si Jebi.

Dakma Jebi.

Kuruma Jebi.

Umi Jebi.

Nakawa.

teſtaceous and cruſtaceous animals, which are found in theſe Seas, and indeed every where in the Indian Ocean beyond the Eaſtern ſhores of the Ganges, are obſerv'd to be fleſhier and fuller, at the time of the new moon, contrary to what happens in our European Seas. *Camina*, (*Tab.* XIII. *Fig.* 7.) otherwiſe *Koona*, is a Crab, which lives in a beautiful ſhell diverſified with various colours, (*This is what the* Engliſh *call Soldier's Crab, Freſh water Soldier, Hermit Crab*, becauſe they live in other People's quarters) *Kani*, which ſignifies *Pocket Crab*, is our common European freſh-water Crab. It bears the name of the whole Tribe of the freſh-water Crabs. *Kabutogani*, or *Unkiu*, is a Crab of a ſingular ſtructure, with a ſharp, long, ſerrated prickle or ſword, ſtanding out from the head, and a roundiſh, ſmooth back. (*Tab.* XIII. *Fig.* 8.) *Gadſame* is no bigger than the common Crab, with the upper ſhell tapering into a point on both ſides. It hath four claws, two large ones before, and two behind, which are ſmaller. (*Tab.* XIV. *Fig.* 1.) *Simagani*, that is, a *Striated Pocket-crab*. It might be call'd *Wart-crab*, from the great number of warts and prickles, which cover the Shell all over, the hind Claws only excepted, which are ſmooth and almoſt cylindrical. (*Tab.* XIV. *Fig.* 2.) They are caught frequently upon the Eaſtern Coaſts, as alſo in the Gulf of *Suruga*. Some of this ſort are incredibly large. I bought one of the hind Claws at *Surugа* in a Cook-ſhop, which was as long, and full as big as a Man's Shin-bone. (*Tab.* XIV. *A.* repreſents it as big as the Life.)

Camina.

Kabutogani.

All ſorts of oyſters, muſcles and ſhells, of which there is a great plenty and ſurprizing variety in the Japaneſe ſeas, are eat, none excepted, raw, pickel'd, ſalted, boil'd, or fryed. They are daily gather'd on the Coaſts in low water. Divers dive for them to a conſiderable depth. Others fiſh them with nets. The following ſorts are the moſt common and beſt known. *Awabi*, which I have already mentioned, when I ſpoke of the pearls of this Country, is an open Univalve, as big as a middle ſiz'd Perſian Pearl ſhell, but deeper. (*Tab.* XIV. *Fig.* 3.) They lie deep underwater, ſticking faſt to rocks, or to the bottom of the Sea, from whence they are taken up by Fiſhermen's wives, they being the beſt Divers of the Country. They go down arm'd with Darts or long knifes, to defend themſelves againſt *Kayes* and Porpeſſes, and when they ſee an *Awabi*, they pull it off ſuddenly before the animal is aware, becauſe otherwiſe it would faſten itſelf to the rocks, or to the bottom of the Sea, ſo ſtrongly, that no force would be ſtrong enough to tear it off. This ſhell is fill'd with a large piece of fleſh of a yellowiſh, or whitiſh colour, and a very tough ſubſtance, though without fibres. They ſay, it was the common food of their neceſſitous Anceſtors, in memory whereof when they entertain company at dinner, they always provide a diſh of it. It is alſo become a cuſtom with them, as well among the vulgar, as among people of quality, that when they ſend one another preſents of money, cloth, ſtuffs, fruits, or any thing elſe, a ſtring, or at leaſt a ſmall bit of the dried fleſh of this ſhell is ſent

Oyſters and Shells.

Awabi.

along

along with them, as a good Omen, and in order to put them in mind of the Indigency of their Forefathers. The fleſh is cut into thin ſlices or ſtrings, which are extended on a board, and dried. A large Pearl is found ſometimes in this Shell, but of an ugly yellowiſh colour, a deformed ſhape and of no Value. *Tairagi* is a flat, long, thin, and very large bivalve, almoſt tranſparent, near of a triangular Figure, running from a large baſe tapering into a point. The Animal is tied faſt to both ſides of the ſhell with a ſtrong tendon. (*Tab.* XIV. *Fig.* 4.) The beſt of the kind are found in the Gulf of *Arima*, where it ſometimes yields Pearls. *Akoja* is a flat bivalve, about a hand broad, ſcaly, on its outward ſurface, and of a very ugly appearance, within of an exquiſite Mother of Pearl's glimmering. The beſt of the kind, and which yield the fineſt Pearls, are found in the Gulf of *Omura*. *Mirakai* is the common black freſh water Muſcle, which is found alſo in our Rivers and Lakes in *Germany*. *Famaguri*, (*Tab.* XIV. *Fig.* 5.) are bivalves much of the ſame ſhape and bigneſs, but thicker, ſmooth and white within, without of a brown or cheſnut colour. Divers curious figures are painted on the inſide, and they ſerve as an Amuſement to the Court of the *Dairi*, or Eccleſiaſtical Hereditary Emperor, who play with them after the following manner. Large heaps are thrown on the ground, and every one of the Company having taken his Portion, he wins, that can ſhew the moſt pairs. Every pair hath proper hooks, by the means of which they are eaſily known, and brought together, tho' never ſo much mix'd. The beſt are gather'd, and in greateſt plenty upon the Coaſts of *Quano*. *Sidſimi* is a ſmall bivalve not unlike the *Famaguri*, but thinner, and is found ſticking in mud. *Katſi* or *Utſikaki*, *are Oyſters*. The Oyſters found about *Japan* are deformed, rough, ſtony, growing together, and to rocks. There are chiefly two ſorts, one remarkably large, the other ſmaller. The beſt and largeſt are found in great plenty in the Gulf of *Kamakura*. *Kiſa*, or *Akagai* is alſo a bivalve, white without, with deep furrows running as it were parallel to each other, within of a reddiſh colour. (*Tab.* XIV. 6.) They fix a handle to this ſhell, and uſe it in the kitchen inſtead of a ſpoon, or pail. *Nakatagai* is a large, ugly, roundiſh, ſtriated and black ſhell. *Aſari*, is a ſmall thin ſhell, grey or aſh colour'd. *Te* or *Matee*, (*Tab.* XIV. *Fig.* 7.) is an oblong thin bivalve gaping at both ends. The Animal that lives within it, is reckoned very delicious. *Umi Fake* is another bivalve much of the ſame kind, about a ſpan long, and ſo big, that one can ſcarce graſp it between the thumb and fore-finger. Its fleſh is pickel'd and kept for uſe. This ſhell is found only upon the Coaſts of *Kikungo*, where by expreſs order of the Prince of that Country it is forbid to fiſh them, till a ſufficient quantity hath been provided for the Emperor's own Table. *Takaragai* call'd in the Indies *Cowers*, are brought from the *Maldive* and other Iſlands, and imported into *Bengala*, *Pegu*, and *Siam*, where they go for current Money. Thoſe found about *Japan* are of different

Tairagi.
Akoja.
Mirakai.
Famaguri.
Sidſimi.
Katſi.
Kiſa.
Nakatagai.
Te.
Umi Fake.
Takaragai.
Cowers.

ſorts.

sorts. (Tab. XIV. *Fig.* 8.) The best are brought from the *Riuku* Islands, and are the chief ingredient of their white Cheek varnish. *Sasai* (*Tab.* XIV. *Fig.* 9.) is a large, thick, odoriferous, turbinated univalve, white and prickled. Its mouth is shut close, with a flat, thick covering, or operculum, of a stony substance, rough, on the outside not unlike the *Lapis Judaicus*, only sharper and smooth. *Nisi* is an Univalve much of the same shape, but larger, and hath not near so good a flesh. Both can fasten themselves very close to rocks, and the bottom of the Sea, like the *Awabi*. Common People make use of the shell instead of Pots to spit in. *Tannisi* are the common black Land Snails gather'd for Food in muddy Rice Fields. They have their mouth shut with an oblong, almost stony operculum. *Bai* is a Snail in a common oblong, turbinated white shell. *Ras* or *Mina* is another of the same kind, but black and smaller. Both are gather'd on the shore in low water. *Kabuto* is a small, oval, not turbinated univalve. Another small turbinated univalve is call'd *Sugai*.

Sasai.

Nisi.

Tannisi.

Bai.

Ras.

Kabuto.

Sugai.

THE History of JAPAN.

BOOK II.

OF THE Political State of JAPAN.

CHAP. I.

Names of the Gods, Demi-Gods and Emperors, who are mention'd in the Japaneſe Hiſtories, as the firſt Monarchs and Governors of that Empire.

THE better to underſtand the opinion of the Japaneſe about the original ſtate of their Country (which formerly they look'd upon as the only inhabited part of the earth,) and the ſucceſſion of their Emperors and Monarchs down to this preſent time, I have thought fit to divide the Hiſtory and Chronology of this Empire, into three Æra's, a *fabulous*, a *doubtful*, and a *certain*. *Epocha's of the Japoneſe.*

The firſt and fabulous Epocha of the Japaneſe Government reaches far beyond the time of the Creation, as fix'd in Sacred writs. *Japan*, they ſay, was during that period of time, govern'd by a ſucceſſion (or rather evolution) of ſeven Celeſtial Spirits or Gods, which are by them call'd *Ten Dſin Sitzi Dai*, that is, *the ſeven great Celeſtial Spirits*, each of which reign'd an immenſe, but undetermin'd number of years. The Hiſtory of the Japaneſe Gods is full of ſtrange wonderful adventures, and great bloudy Wars, which are ſaid to have happen'd in this firſt Age of the Japaneſe World. The two Chronological Authors, whom I have follow'd *The firſt and fabulous Æra.* *Succeſſion of Seven Spirits.*

in

in writing this History, barely mention their Names, as also, that the three first were not married, but that their four Successors had each his Wife, as a Companion of his Government, whose names are likewise set down. Of this first Succession of Gods, I have had already occasion to speak more amply in the seventh Chapter of the first Book, wherein I treated of the origin of the Japanese Nation according to the opinion of the Natives. I must therefore refer the Reader to that Chapter, and beg leave here to repeat, that the last of this first Succession, *Isanagi Mikotto*, having carnally known his Wife and Goddess *Isanami Mikotto*, begot a second race of *Demi-Gods* or *God-men*, who succeeded the first in the Government of *Japan*, and being five in number are thence call'd

Second Succession of five Demi-Gods.

Dsi Sin Go Dai, that is, the *five great Terrestrial Gods*, or *Monarchs*. They reign'd in the following order.

Tenseo Dai Sin.

1. *Ten Se O Dai Sin*, eldest son and heir of *Isanagi Mikotto*, for whose memory, and that of his brethren and posterity, the Japanese still profess a most profound respect and veneration. He is said to have reign'd 250000 years. *China*, they say, was during his reign govern'd by *Ten Kwo Si*, to whom they also attribute a long and fabulous Government, and further mention, that three descendants of his Family successively rul'd the Empire of *China*.

Osiwo Ni.

2. *Osiwo Ni no Mikotto*, liv'd and reign'd in all 300000 years. During his reign, and during the reign of his Successor, to the beginning of that of the fourth Japanese *Dsi Sin*, *Sat Teiki* govern'd the Empire of *China*.

Ni ni ki.

Ni ni ki no Mikotto reign'd 318533 years. During his whole Reign *Sattei Ki* was Emperor of *China*.

Fiko Oo Demi no.

4. *Fiko Oo Demi no Mikotto* reign'd 637892 years. *China* was then govern'd by the Emperor *Katsura Kaki*, who was succeeded by five Princes of his Family.

Awase Dsu.

5. The fifth and last of these Demi-Gods was *Fuki Awa se dsu no Mikotto*. He reign'd 836042 years, so that the whole space of time, during which this race of God-men govern'd *Japan*, takes in 2342467 years. This is all the Japanese know of the antient State and Government of their Empire, a tradition, which some of the wiser people, even among them, are very sensible, is liable to great doubts and uncertainties, if not entirely fabulous and chimerical. However all, without exception, profess a peculiar veneration for *Isanagi* and his Consort *Isanami*, as being the progenitors of their Nation, and if I may be allowed thus to express my self, their *Adam* and *Eve*. The right which the family of the Ecclesiastical Hereditary Emperors claims to the Crown and Government of *Japan*, and which they have enjoy'd free and undisturb'd during a succession of many Ages, is grounded upon a lineal descent from *Ten Seo Dai Sin*, *Isanagi*'s first-born son and heir, from his eldest son, and so down. There is hardly a town, or village, throughout the Empire, but what hath one, or more, Temples erected to his memory, and the place of his

his residence, which is said to have been in the Province *Isje*, is held so sacred, that, at certain times of the year, People of all ranks and qualities resort thither in Pilgrimage. Thus much of this first and fabulous Epocha of the Japanese Government, of which I have treated more at large in the above-mention'd seventh Chapter of the first Book.

The second and doubtful Aera of the Japaneſe.

I proceed now to the second and doubtful Aera. It is little known, what was the state of these Countries, and the way of life of the Inhabitants, from the beginning of the Creation (when according to the description of that great law-giver *Moses*, the Supreme Being call'd this Globe of our Earth out of nothing, and form'd it, by his infinite power, into a state altogether beccoming his divine goodness and wisdom) to the time of their first Monarch *Sin Mu Ten Oo*, whose reign comes down pretty low, and within 660 years of our Saviour's Nativity. It is highly probable, that in those early times they liv'd up and down the Country, dispers'd in hoords, (as do to this day the *Scythian* Inhabitants of the great *Tartary*) separate from the rest of the world by a rocky tempestuous Sea, which encompasses their Islands, being as yet in a state of nature and freedom, without a settled form of Government, and destitute of arts and sciences. The neighbouring Empire of *China* was then already grown very powerful, arts and sciences flouriſh'd there, and were by the Chinese brought over likewise into *Japan*. It was owing to this, that the Japanese became in time polite and civiliz'd, and 'tis not unlikely, that in imitation of their neighbours, by whom they were imbued with notions of a Monarchical Government, they submitted with more chearfulness, when *Sin Mu Ten Oo* began to reign over them, the rather as this Prince was descended of a family so much belov'd, and esteem'd so sacred among them. In the mean time, that so considerable a period of time should not remain empty in their Chronological Books, they have fill'd up the vacancy with the names of the most eminent Monarchs, who after the demise of *Katsurakuki* and the five descendants of his family, sat on the Throne of *China*.

Emperors of China before Sinmu.

The first Chinese Emperor mention'd in this second Aera is *Fuki*, and with his full title *Tai Ko Fuki*, (the Chinese pronounce it *Fohi*.) This Prince had, according to some the body, and according to others the head of a Serpent, with a most sublime understanding. He discover'd the motions of the Heavens, and the twelve Celestial Signs, and divided the time into years and months. He invented besides many other useful arts and sciences, and communicated them to the world for the common benefit of mankind. The Chinese make him their first Emperor and the founder of their Monarchy, and many among them pretend, that from his reign down to this present age, they can shew an accurate History of their Empire, and a true Chronological succession of their Emperors, which before his time had been very doubtful and fabulous. But if according to one of my Japanese Historians, he began to reign 20446 years before *Synmu*, or 21106 before Christ, that is, many thousand years before

Fohi.

the Creation, he cannot be allow'd a place in this ſecond Aera, but ought to be rejected into the firſt and fabulous one. My other Chronological Author, with more probability, puts the beginning of his reign in the year before *Synmu*, 2928, which is the year before Chriſt 3588, or according to *Petavius* 396 years after the Creation. He reign'd according to one Author 110, and according to the other 115 years. I think it neceſſary here to acquaint the Reader, that having found the latter Author in many Inſtances more accurate, I choſe to follow him preferably to the firſt. The Rev. Father *Couplet*, in the Preface to his Chronological Tables, puts the beginning of the reign of *Fohi* in the year before Chriſt 2953, which comes 520 years nearer our Saviour's nativity, being juſt that ſpace of time, during which *Xinnum* and the ſeven deſcendants of his family, whom he omits, ſat on the Throne of *China*.

Sin Noo. The ſecond Chineſe Emperor was *Sin Noo*, (the Chineſe pronounce it *Xin Num*, or *Sijnnum*,) and with his full title *Jen Tei Sin Noo Si*. Some Authors begin the Chronology of the Chineſe Empire with the reign of this Emperor. He came to the throne in the year before *Synmu*, 2549, which is the year before Chriſt 3209, or according to *Petavius*'s Chronology 775 years after the Creation. This illuſtrious Prince, like another Ægyptian Serapis, taught mankind agriculture, and thoſe arts which relate to the ſupport of our Life. For this reaſon he is by ſome repreſented with the head of an Ox, by others only with two horns plac'd on his forehead. He alſo diſcover'd the virtues of ſeveral Plants, and communicated them to the world in a treatiſe he wrote on this ſubject, which was doubtleſs the firſt Herbal that ever was written. His Picture is held in high eſteem among the Chineſe. The Phyſicians particularly have it hung up in one of the beſt apartments of their houſes, with a plant or leaf in his mouth, on which he ſmells. He reign'd 140 yeats, and was ſucceeded by ſeven deſcendants of his family, who reign'd 380 years; ſo that the Empire continu'd in this family 520 years.

Kwo Ti. After the demiſe of the laſt Emperor of the family of *Xin Num*, *Kwo Tei*, (or according to the Chineſe *Hoam Ti*,) and with his full title *Hon Tei Juu Hin Si*, came to the Crown. The Chineſe Hiſtorians unanimouſly agree, that this Prince reign'd in China. Thoſe who call the exiſtence of the preceding reigns in queſtion, begin the Hiſtory and Chronology of the Chineſe Empire with the reign of *Hoam Ti*. He begun to reign in the year before *Synmu* 2029, before Chriſt 2689, or according to Father *Couplet*, whom Dr. *Mentzelius* accurately follows, 2697. He was but eleven years old when he came to the Crown. During his minority the Empire was govern'd by wiſe and prudent Councellors, who took great care to give the young Monarch an education becoming ſo great a Prince, and to inſtruct him in all the uſeful arts and ſciences then known. The Chineſe ſtand indebted to this Emperor for the art of feeling the pulſe, which he learnt himſelf from his Tutors, and afterwards commanded that it ſhou'd be publiſh'd to the World. He reign'd 100, and liv'd 111 years.

years, He was ſucceeded by five deſcendants of his Family, in which the Empire continu'd 313 years.

Of the five Princes, *Hoam Ti*'s ſucceſſors, *Tei Gio*, or according to the Chineſe pronunciation *Ti Jao*, was the moſt illuſtrious. He was a great *Seſin*, that is, a Man incomparably well vers'd in occult arts and ſciences. He was alſo a very virtuous Prince, and a true Father of his Country. His death was univerſally lamented by all his Subjects, who went into mourning for three years. He came to the Crown in the year before *Synmu*, 1697, before Chriſt 2357. He reign'd 72 years, and dy'd under the reign of his ſucceſſor in the 118th year of his age. Tho' he had twelve Children, ten ſons and two daughters, yet he deliver'd the Crown and Government of the Empire to an honeſt and wiſe Husband-man, to whom he married his two daughters. *Tei Gio.*

Tei Sijun, otherwiſe *Gu*, and according to the Chineſe *Ju Ti Sijun*, or *Ju Ti Xun*, was *Ti Jao*'s ſon in law, and ſucceſſor. He reign'd eight and twenty years with *Ti Jao*, and thirty three alone, in all ſixty-one. My Author puts the beginning of his reign in the year before *Synmu*, 1634, which is the year before Chriſt 2294. During his reign a great Deluge happen'd in *China*, which overflow'd many provinces, and drown'd great numbers of the Inhabitants. The Country continu'd under Water in ſome parts for ſeveral years after. *Tei Sjun.*

Uu, and with his full title *Katewu*, that is, Emperor *Uu*, of the family *Ka*, or as the Chineſe pronounce it, *Ju* of the family *Hia*, reign'd ſeventeen years with the Emperor *Tei Sjun*, and ten years after his death, in all twenty-ſeven years. He was crown'd in the year before *Synmu* 1573, before Chriſt 2233. This Emperor cauſed canals and ſluices to be cut, to convey the Waters, which overflow'd great part of *China* under the reign of his Predeceſſor, down to the Sea. By this means deep rivers aroſe, and the Country was freed from the floods. He liv'd an hundred years, and was ſucceeded by eleven deſcendants of his family, who reign'd 431 years, ſo that the crown remain'd in this family 458 years. The laſt of this family was famous for his uncommon ſtrength, but he very much tyraniz'd his ſubjects, and liv'd with ſuch a profuſeneſs, that he caus'd a Lake to be dug by two thouſand Men, and to be fill'd with Chineſe Beer. He is ſaid alſo to have built a Tower of Gold and precious Stones for one of his Miſtreſſes. He was depos'd and baniſh'd in the 52d year of his age. *Uu.*

Sioo Sei Too, that is *King Too of the family of Sjoo*, or as the Chineſe pronounce it, *King Tam* of the family of *Ksjam*, came to the Crown in the year before *Synmu* 1106 before Chriſt 1766, being then eighty-ſeven years old. He reign'd thirteen years, and died in the hundredth year of his age. During his reign there was a great famine in *China*, which laſted ſeven years, like that famous Egyptian famine mention'd in holy Writs. He was ſucceeded by twenty-ſeven Princes of his family, who reign'd in all 631 years, ſo that the Empire remain'd in this Family for 644 years. The laſt Emperor of this family was a great tyrant, *Sioo Sei Too.*

for

for which reaſon the Princes his ſubjects rais'd war and rebellion againſt him, and having reduc'd him to great ſtreights, he ſet fire to his Palace, and burnt himſelf with his family and domeſtics, leaving the Empire to the Conqueror

Siu no Bu O. *Siu no Bu O*, that is, Emperor *Bu* of the family of *Siu*, or according to the Chineſe *Uu Vam* of the family *Sjeu*, who came to the Crown 462 years before *Synmu*, and 1122 before Chriſt. He reign'd ſeven years, and was ſucceeded by thirty-ſeven deſcendants of his family, in which the Empire continu'd according to the Japaneſe Hiſtories 868 years, that is to the year before Chriſt 255, and 206 years after *Synmu*. Under *Soowoo*, and according to the Chineſe pronunciation *Sjoovam*, the fourth Emperor of this family, in the 22d year of his reign, which was the year before *Synmu* 367, before Chriſt 1027, upon the eighth day of the fourth *Siaka's Birth.* month, was born in India the great heathen prophet *Siaka*, who for his incomparable qualities was afterwards call'd *Fo*, or *Fotoge*, that is, the God, and by the Chineſe *Sitsjun*, that is, the great and perfect. His doctrine was ſoon ſpread by his diſciples into ſeveral parts of the Eaſt-Indies. He died ſeventy-nine years old, in the year before *Synmu* 289, before Chriſt 949. Thus far what I had to obſerve concerning the ſecond and doubtful Aera of the Japaneſe.

CHAP. II.

Of the Eccleſiaſtical Hereditary Emperors of Japan *in general, of their Succeſſion, Reſidence and Court; as alſo of the Chronology of the Japaneſe.*

Third Aera of the Japaneſe. THE third and laſt Epocha of the Japaneſe Monarchy, which is that of their *Oo Dai Sin Oo*, or Eccleſiaſtical Hereditary Emperors, begins with the year before Chriſt 660, being the ſeventeenth year of the reign of the Chineſe Emperor *Kaiwo*, or as the Chineſe pronounce it, *Huivam*, (who was the ſeventeenth Emperor of the family of *Sjeu*). From that time to the year of Chriſt 1693, one hundred and fourteen Emperors, all of the ſame family, ſat ſucceſſively on the Throne of *Japan*. They value themſelves extremely upon being the eldeſt branch of the family of *Tenſio Dai Sin*, that moſt ſacred founder of the Japaneſe Nation, and the lineal iſſue of his firſt-born ſon, and ſo down. Uncommon reſpect, and a more than human veneration, is on this account paid them by their ſubjects and countrymen. But before I proceed to the Hiſtory of their ſucceſſion, lives and actions, it will not be amiſs to give

Japaneſe Emperors, whoſe Offspring.

ſome

ſome preliminary account of their ſacred Perſons and Court, as alſo of the Chronology of this Empire, whereby the ſucceſſion of the Emperors muſt be calculated.

Titles of the Eccleſiaſtical Emperors of Japan.

And here it muſt be obſerv'd in the firſt place, that theſe Eccleſiaſtical hereditary Monarchs, tho' they are Heirs of the Throne and Government of their divine Predeceſſors, yet they have not inherited the Title of *Mikotto*, a Title which is ſacred only to the divine and half divine Beings of the firſt and ſecond Succeſſion. They are call'd *Mikaddo* (which is a diminutive of *Mikotto*) as alſo *Dai*, and *Oo*, and *Kwo* and *Tai*, all which ſignify an *Emperor*, a *Prince* and *great Lord*. They are likewiſe call'd *Tenſin*, that is, *Sons of Heaven*, and many more Titles of the like Nature have been given them. In common converſation they are frequently call'd *Dairi*, which name properly denotes their whole Court, on which account alſo he is ſometimes call'd *Kintſiuſama*, that is, the Head, or Lord of the Eccleſiaſtical Court. When he ſpeaks of himſelf he aſſumes the Title of *Tſin*, and when he ſigns that of *Maro*.

Their right to the Throne

But to come nearer to our purpoſe. It was about the time mention'd above, that the Japaneſe, who had been till then without any ſettled Form of Government, either Monarchical or other, following a courſe of Life not unlike that of the Patriarchs, where the ſeveral Families liv'd under the command and authority of their Fathers, or elſe obey'd to the moſt prudent among themſelves; 'twas I ſay, about that time, they agreed to ſubmit to the Government of one Prince. It is not improbable, but that the Chineſe, who came over from time to time into *Japan*, as they were bred up themſelves under a Monarchical Government, had no ſmall ſhare in perſuading the Japaneſe to prefer the ſame. In this poſture of affairs, ſurely no body had a better claim to the ſupreme Power and Authority, than a Prince lineally deſcended of the firſt born iſſue of the Family of *Tenſio Dai Sin*, who, by the very Law of Primogeniture, ſeem'd to be naturally entitled to the Sovereignty aſcrib'd to that Founder of their Nation, whoſe Holineſs and Virtues he inherited beſides.

Reſpect ſhewn them.

Even to this Day the Princes deſcended of this Family, more particularly thoſe who ſit on the Throne, are look'd upon as Perſons moſt holy in themſelves, and as Popes by birth. And in order to preſerve theſe advantageous notions in the minds of their Subjects, they are oblig'd to take an uncommon care of their ſacred Perſons, and to do ſuch things, which examin'd according to the Cuſtoms of other Nations, would be thought ridiculous and impertinent. It will not be improper to give a few inſtances of it. He thinks that it would be very prejudicial to his Dignity and Holineſs to touch the ground with his feet; for this reaſon, when he intends to go any where, he muſt be carried thither on Men's ſhoulders. Much leſs will they ſuffer, that he ſhould expoſe his Sacred Perſon to the open air, and the Sun is

Inſtances of the great care they take of themſelves.

not thought worthy to ſhine on his Head. There is ſuch a Holineſs aſcrib'd to all the parts of his Body, that he dares not cut off, neither his Hair, nor his Beard, nor his nails. However leſt he ſhould grow too dirty, they may clean him in the Night, when he is aſleep, becauſe they ſay, that what is taken from his Body at that time, hath been ſtolen from him, and that ſuch a theft doth not prejudice his Holineſs or Dignity. In ancient times he was oblig'd to ſit on the Throne for ſome hours every morning, with the Imperial Crown on his Head, but to ſit altogether like a Statue, without ſtirring either Hands or Feet, Head or Eyes, nor indeed any part of his Body, becauſe by this means it was thought that he could preſerve peace and tranquility in his Empire, for if unfortunately he turn'd himſelf on one ſide or the other, or if he look'd a good while towards any part of his Dominions, it was apprehended that War, Famine, Fire, or ſome other great Misfortune was near at hand to deſolate the Country. But it having been afterwards diſcover'd, that the Imperial Crown was the Palladium, which by its immobility could preſerve peace in the Empire, it was thought expedient to deliver his Imperial Perſon, conſecrated only to idleneſs and pleaſures, from this burthenſome duty, and therefore the Crown is at preſent plac'd on the Throne for ſome hours every morning. His Victuals muſt be dreſs'd every time in new pots, and ſerv'd at table in new diſhes: Both are very clean and neat, but made only of common clay, that without any conſiderable expence they may be laid aſide, or broke, after they have ſerv'd once. They are generally broke, for fear they ſhould come into the hands of Laymen, for they believe religiouſly, that if any Layman ſhou'd preſume to eat his food out of theſe ſacred diſhes, it would ſwell and inflame his mouth and throat. The like ill effect is dreaded from the *Dairi*'s ſacred habits, for they believe that if a Layman ſhou'd wear them, without the Emperor's expreſs leave, or command, they would occaſion ſwellings and pains in all parts of his body.

Their Succeſſion. Aſſoon as by the demiſe of a *Mikaddo* the Throne becomes vacant, he is by the Miniſtry of this Eccleſiaſtical Court put into the deceas'd's place, whom they think the neareſt Heir, without regard had to Age or Sex. Hence it is, that often Princes under age, or young unmarried Princeſſes aſcend the Throne, and there are alſo inſtances, that the deceas'd Emperor's Relict ſucceeded her Husband. If there be ſeveral Pretenders to the Crown, and it doth not appear plainly, who it is that hath the neareſt Title, the Difference is adjuſted in an amicable way, according to equity, and the ſupreme power deliver'd ſucceſſively, to each of them for ſome years, in proportion to the degree of kindred, they bore to the deceas'd *Mikaddo*. Sometimes the Father reſigns the Crown ſucceſſively to one or more of his Children, that he, and their Mothers, whilſt yet alive, may have the pleaſure to ſee them upon the Throne, of which perhaps after their demiſe, they would

would ſtand excluded. All this is done at Court with as little trouble as poſſible, and a *Mikaddo* may die, or reſign, and another be put into his place, without any body's, but the Courts, knowing of it, till the affair is over. However it happen'd ſometimes, that thoſe of the Imperial family, who thought themſelves entituled to the ſucceſſion, but were excluded, maintain'd their right by force of arms, endeavouring to turn out the *Dairi*, whom they thought unlawfully poſſeſs'd of the Throne. Hence aroſe wars and diſſenſions very prejudicial to the Empire. The Princes of the Empire eſpous'd different Intereſts, and theſe quarrels ſeldom ended but with the entire deſtruction of one the contending parties, follow'd by a cruel extirpation of whole families.

The *Dairi*'s whole Court is of the family of *Tenſio Dai dſin*, and 'tis on account of a birth ſo eminent and noble, that they eſteem themſelves entitled to a far greater degree of reſpect and deference, than Laymen could pretend to. Though they are all deſcended of one family, yet by degrees they ſpread out into different branches, and are at preſent many thouſands in number. Some few are provided with Abbies, and Priories of rich Monaſteries, founded up and down the Empire. But the greateſt part of them remain at Court, religiouſly attach'd to the *Dairi*'s moſt holy perſon, of whom they muſt entirely depend as to their ſupport and maintenance, each according to the office or dignity, he is inveſted with. *Their Court.*

At preſent the Secular Emperor grants the neceſſary ſubſidies for the maintenance of the *Dairi*, and his Eccleſiaſtical Court. He hath for this purpoſe aſſign'd him the whole revenue of the City of *Miaco*, and all its appurtenances; but becauſe they fell far ſhort of ballancing his expences, it hath been agreed, that the deficiencies ſhould be made up out of the Secular Emperor's Exchequer: But thoſe allowances are ſo ſmall, and beſides ſo indifferently paid, that the Court can hardly ſubſiſt by it, at leaſt, that they cannot make that figure, which they did formerly, when the *Dairi* was himſelf Maſter of the Empire, and had all the Revenues at his own diſpoſal. However, they ſtill keep up their former grandeur and magnificence, and it can moſt truly be ſaid of this Court, that it is remarkable for a ſplendid poverty. The great ones run themſelves in debt, and the inferior officers and ſervants, whoſe allowances are far from being ſufficient to maintain them, muſt work for their livelyhood. Accordingly they make and ſell baſkets made of ſtraw, (*See Chap* I. *of the* V. *Book*) tables, ſhoes for Men and Horſes, and other mean things of this nature. The *Mikaddo* indeed, though his Revenues are but ſmall, in compariſon of what they were in former times, yet as he ſtill hath them in his own management, he is ſure in the firſt place to take care of himſelf, and to provide what is requiſite to keep up his former ſplendor, and to ſatisfy his luxury and profuſeneſs. *Proviſion made for their maintenance*

profuſeneſs. He is the better able to do this, as one very conſiderable prerogative of the Crown and ſupreme authority, he once enjoy'd, hath been ſtill left him by the Secular Monarch, which is the granting of titles of Honour to the great Men of the Empire, their children and relations, which brings in vaſt Treaſures into his Exchequer. He follows the cuſtom of his Predeceſſors, keeping twelve wives, one of whom, being the mother of the hereditary Prince or Princeſs, hath the title of Empreſs. It would be too tedious to relate all the ſpendid and pompous ceremonies which are obſerved upon his marriage, upon the lying in of the Empreſs, upon the chuſing of a nurſe for the Heir of the Crown, and his education. It is enough to ſay, that they are great and magnificent beyond expreſſion, and that, did all the happineſs and welfare of the Empire entirely depend upon the birth of this hereditary Prince, they could not be greater.

Ranks and Titles of the Court.

There are ſeveral eminent dignities that belong to this Eccleſiaſtical Court, and its Nobility is compos'd of perſons of different ranks and quality. The *Mikaddo* himſelf is the fountain of honour. There are indeed certain employments annex'd to certain Titles. But other honours are meerly titular, and theſe are frequently conferr'd by the *Mikaddo* on Secular perſons, on the Princes of the Empire, and Men of note. This is done either at the recommendation of the Secular Monarch, or at their own deſire, upon condition of paying a large ſum of money. All the Honours and Titles are divided into ſix I, as they call them, that is ranks or Claſſes. The Title of the firſt claſs is *Dai Seo Dai Sin.* The perſon, who is honour'd with this Title, is eſteemed ſo great and ſacred, that they believe that his Soul becomes a *Cami*, or God, the moment of her departure from the body. For this reaſon the *Mikaddo* keeps it for himſelf, and ſeldom beſtows it on any body. The dignity of *Quanbuku* belongs likewiſe to this firſt claſs. *Quanbuku* is the ſecond Perſon of the Eccleſiaſtical Court, and the *Dairi*'s Vicegerent and Prime Miniſter in all affairs relating to the Empire. (*This Title is aſſumed by the ſecular Monarch, or given to the preſumptive heir of the Crown, and is the ſame with that of* Quabacondono, *of which there is ſo frequent mention made in the Letters of the Jeſuits.*) The following three Titles belong to the ſecond I, or rank, *Sa Dai Sin*, *U Dai Sin*, and *Nai Dai Sin.* They are never conferr'd on more than three perſons at Court. The *Dai Nagon* and *Tſiunagon* make up the third rank. Theſe two Titles are always annex'd to certain Employments. The titles, which belong to the fourth and fifth *I*, *rank* or *claſs*, are *Seonagon*, *Tſiunagon*, *Tſiuſeo*, *Seosjo*, and *Sidſiu*. Both theſe Claſſes are very numerous, and again ſubdivided into ſeveral differing ranks. The perſons of this Claſs are likewiſe call'd *Tenſio bito*, that is, a *Heavenly people*, and the whole Eccleſiaſtical Court in general aſſumes the title of *Kuge*, which ſignifies as much

as

as Eccleſtiaſtical Lords, and this they do by way of diſtinction from the *Gege*, under which name they comprehend all the Laity and inferior ſort of People, who are not of ſo holy and ſo honourable a deſcent. The titles of the ſixth and laſt claſs are *Tai U*, *Goi*, and many more of leſs note. All titles and degrees of honour, whatſoever, are conferr'd, as I have already obſerv'd, by the *Mikaddo*, and by him alone. When the Secular Monarchs took the Government of the Empire into their hands, the *Dairi* reſerv'd to himſelf, along with the ſupreme authority, this conſiderable branch of the Imperial prerogatives. Hence whatever titles the Secular Emperors intend to beſtow on their Favourites and Prime Miniſters, muſt be obtain'd of the *Mikaddo*. There are chiefly two titles, which the Secular Emperor, with the conſent of the *Dairi*, can confer on his prime Miniſters, and the Princes of the Empire, which are *Maquandairo* and *Cami*. The firſt was formerly hereditary, and ſignifies as much as a *Duke* or *Earl*. The ſecond denotes a *Knight*. It muſt be obſerv'd in this place, that the character, which denotes a deified Soul, is likewiſe pronounc'd *Cami*, but then it is of a nature quite different from that which expreſſes the title and honour of Knighthood. All the Gods and Idols of the Country in general have the name and character of *Cami*.

Their Habit.

The Perſons of this Eccleſiaſtical Court, among other marks of diſtinction, are clad after a particular faſhion, peculiar to themſelves, and widely differing from the habits of ſecular Perſons, whom they ſcorn and deſpiſe, as being of a mean, unholy extraction. There is ſo much difference even among themſelves, as to their habits, that thereby alone it is eaſily known what rank they are of, or what employment they have at Court. They wear long wide breeches and a large gown over them, which is very wide and made after a ſingular faſhion, chiefly about the ſhoulders, and hath a long train, which they trail after them on the ground. They cover their heads with a black lacker'd cap, by the different ſhape and figure of which, it is known, among other marks of diſtinction, what quality they are of, or what places they have at court. Some have a broad band of black Crape, or Silk ſtitch'd to their caps, which is either tied up, or hangs down behind their ſhoulders. Others have a ſort of a Lap, made after the faſhion of a Fan, ſtanding out before their Eyes. Some wear a ſort of Scarf, or a broad Band, which hangs down forwards from their ſhoulders. The length of this Scarf is again different, according to every one's quality, or dignity, for it is the cuſtom of this court, that no body bows down lower, but to reach the floor with the end of his Scarf. The Women's dreſs at the Court of the *Dairi* is alſo very particular and different from that of Secular Women. But chiefly the *Dairi*'s twelve Wives are dreſs'd in as many ſumptuous Gowns, not lined, interwove with flowers of Gold and Silver, and withal ſo large and wide, that it is a matter of great difficulty for them to walk, when thus compleatly dreſs'd.

Their Paſtime. Studies and learning are the chief amuſement of this Eccleſiaſtical Court. Not only the *Kuge*, or courtiers, but even many of the fair Sex have acquir'd great reputation by their Poetical, Hiſtorical and other Writings. All the Almanacks were formerly made at court: But now it is a learned Citizen at *Miaco* that makes them. However they muſt be examin'd and approv'd of at Court by Perſons commiſſion'd for it, who take care that they be ſent to *Iſje*, as to a holy Place to be there printed. They are great lovers of Muſick, particularly the Women play with great dexterity upon all ſorts of Muſical Inſtruments. Young Noblemen divert themſelves with riding, running races, dancing, fighting, playing at *Tennis*, and ſuch other exerciſes becoming their quality. I did not enquire, whether they act Comedies and Tragedies at Court. But as the Japaneſe in general are very fond of Plays, and will ſpend a great deal of money upon them, I am inclin'd to believe, theſe Eccleſiaſtical Perſons, their gravity and holineſs notwithſtanding, would not be willingly wanting ſo agreeable and entertaining, and withal ſo innocent a diverſion.

The Dairi's Reſidence. In former times when the *Dairi* was ſole Maſter of the Country, he reſided with his Court, wherever he pleas'd, honouring with his ſacred Preſence, now this, then another town, or province of his Empire, and it ſeldom happen'd, that two ſucceeding Emperors choſe the ſame place to live at. Of late their Reſidence hath been in a manner fix'd to *Miaco*. They are poſſeſs'd of the North-Eaſt part of this large Capital, which well deſerves the name of a ſeparate Town, not only by reaſon of its great extent, and the number of ſtreets, palaces and houſes built within its compaſs, but alſo becauſe it is actually ſeparate from *Miaco*, and defended againſt the ſudden approach of an unexpected enemy, by ditches, walls, ramparts and gates. The *Mikaddo* himſelf lives about the middle of it, in a large and ſpacious palace, known from others by the height and magnificence of its tower. His Imperial Conſort lives with him in the ſame palace, and the palaces of his other Wives ſtand next to his. A little way further are the houſes of the Lords of the Dairi's Bed-chamber, and of ſuch other perſons, whoſe offices require a conſtant and more immediate attendance on his ſacred perſon. If a *Mikaddo* reſigns, a ſeparate Palace is aſſign'd to him, to his family and court, as is alſo another to the Hereditary Prince, and to his Court. The reſt of the ſtreets and houſes are divided among the Officers of this Court, according to their rank and dignity. The Secular Monarch conſtantly keeps a ſtrong guard of *Bugjos* and Soldiers at the Dairi's Court, as it were, out of tenderneſs and care for the preſervation and ſafety of his ſacred perſon and family, but in fact to put it out of his power, ever to attempt the recovery of the throne and the ſupreme authority, which he took from him.

Thus much of the *Dairi*, his Court and Government in general. It now remains, before I proceed to the Hiſtory and Succeſſion of the

the Eccleſiaſtical Emperors, to lay down ſome general obſervations tending to explain the Chronology made uſe of in the ſame.

The Japaneſe have two principal Aera's, or Epocha's. The firſt, and alſo the more common, begins with the reign of their firſt Emperor *Synmu* in the year before Chriſt 660. Conſequently the year of Chriſt 1693, which was the ſixth year of the *Nengo Genrokf*, was the 2353 from *Synmu*. This Epoch is by them call'd *Nin O*, which properly ſpeaking ſignifies, *a great and powerful Lord*, or *Monarch*, and in a more ſublime ſenſe, *the very firſt*. *Aeras of the Japaneſe.* *Nin O.*

The ſecond Epoch made uſe of in *Japan*, is call'd *Nengo*. It was invented by the Chineſe for a greater certainty in Chronology, than they thought their common Epochs would admit of, and it was not introduc'd in *Japan* till the reign of the thirty-ſixth Emperor. It takes in a period only of a few years, commonly leſs than twenty, ſeldom beyond this number. The beginning, as alſo the proper figure to expreſs it, are determin'd by the Emperor, which is done commonly in memory of ſome remarkable accident, or of ſome conſiderable alteration in church or ſtate. As the Emperor hath the ſole power of inſtituting them, ſo he can continue them as long as he pleaſes. The Japaneſe character expreſſing the *Nengo*, then current, when I was in *Japan*, the ſixth year of which falls in with the year of Chriſt 1693, was pronounc'd *Genrokf*, which ſignifies the *Happineſs of Nature and Art*, whereby the then reigning *Mikaddo* alluded to the deſirable happineſs and tranquillity of a private life, which the late Emperor his father reſolv'd to lead after his reſignation of the Crown. This Epoch is made uſe of in their Almanacks, Orders, Proclamations, Journals, Letters and Writings. In their printed Books, chiefly ſuch as relate to Hiſtory and Chronology, the current year of the Epoch *Nin O* is added to it. It muſt be obſerv'd, that a new *Nengo* begins always with a new year, tho' it was order'd and inſtituted ſeveral months before. Sometimes alſo it happens, that altho' a new *Nengo* hath been already begun, yet the years of the preceding *Nengo* are continued in the title pages of their Books, their Letters, Journals, and ſo on. This I take to be owing either to the People's not liking the character expreſſing the new *Nengo*, or to its not being as yet known, which is not impoſſible in an Empire of ſo great an extent. Thus for inſtance, the almanacks of the firſt and ſecond year of the *Nengo Genrokf* were printed with the fifth and the ſixth year of the preceding *Nengo*, *Dſiokio*, tho' it was then already expir'd. In this caſe however care is taken, that no error, or confuſion, ſhou'd be occaſion'd in their Chronology by ſuch an inadvertency. And for this reaſon it was, that in the next almanack, which was that of the year of Chriſt 1690, the third year of the *Nengo Genrokf* then current, was ſet down accordingly, without any mention made of the two firſt. The character of a *Nengo* is compos'd of two, ſeldom of more figures, which are, and muſt be taken out of a particular table compos'd for this purpoſe. *Nengo*

There

Periods of 60 Years.

There remains ſtill a third Epoch, which is likewiſe made uſe of in the Chronology of the Japaneſe. This conſiſts of Cycli or periods of ſixty years, and the Japaneſe ſtand indebted for it to the Chineſe, as they are alſo for their *Nengo's*. Theſe ſixty years ariſe from a combination of the *Jetta*, which are the names of the twelve Celeſtial ſigns, with the ten names of their Elements. The characters of the Celeſtial ſigns being combin'd with thoſe of the ten Elements five different times, or theſe ſix times with the former, there ariſe ſixty compound figures or characters, each of which is taken for a year. When the ſixty years are expir'd, a new Cyclus is begun, which runs again thro' all theſe ſeveral combinations. The Japaneſe uſe this period of 60 years, the better to aſcertain the moſt remarkable occurrencies in church and ſtate, which are recorded in their Hiſtories, and are referr'd under the current year of the Cyclus, as well as that of the two other Epochs *Nin O* and *Nengo*, by which means alſo they obtain a perpetual harmony between their own Hiſtory and Chronology and that of the Chineſe, with this difference however, that whereas the Chineſe in their hiſtorical writings mention not only the year, but likewiſe the number of the Cyclus wherein ſuch, or ſuch things happen'd, the Japaneſe on the contrary ſet down only the year. The Cycli of the Japaneſe are not number'd at all, the reaſon of which will appear plainly, if we conſider the natural pride of this nation, and how far ſhort they would fall, in this particular, of their neighbours the Chineſe, who can ſhew a ſucceſſion of Cyclus's for many centuries before the very foundation of the Japaneſe Monarchy. In the following Hiſtory, which I propoſe to give of the ſucceſſion of the Japaneſe Monarchs, I ſhall avoid troubling the Reader with all theſe different Epochs, tho' I thought it requiſite to give ſome preliminary account of them.

Their Celeſtial Signs.

The *Jetta*, or twelve Celeſtial Signs of the Japaneſe, are

1. *Ne*, the Mouſe.
2. *Us*, the Ox or Cow.
3. *Torra*, the Tyger.
4. *Ow*, the Hare.
5. *Tats*, the Dragon.
6. *Mi*, the Serpent.
7. *Uma*, the Horſe,
7. *Tſitſuſe*, the Sheep.
9. *Sar*, the Monkey.
10. *Torri*, the Cock, or Hen.
11. *In*, the Dog.
12. *I*, the Boar.

Their Hours.

The ſame names are given, and in the ſame order, to the twelve hours of the natural day, and to the twelve parts, which every hour is by them divided into, by which means they are able to mention in their Hiſtories, with great accuracy not only what day the moſt remarkable occurencies happen'd, but alſo what hour, and what part of the hour. It muſt be obſerv'd however, that what they call *Day*, is that interval of time between Sun-riſe and Sun-ſet, and that the ſame is divided into ſix equal parts or hours, as is alſo the Night, from Sun-ſet to Sun-riſe into ſix others.

Hence

Hence it is, that their hours differ in length every day, that in the Summer the hours of the day are much longer than thoſe of the night, and ſhorter on the contrary in the Winter.

As to their Elements, there are properly ſpeaking but five, and it is only by giving two different names and characters to each of them, that they have rais'd the number to ten, which was abſolutely neceſſary, becauſe by their combination with the twelve Celeſtial Signs, repeated five times, they were to obtain the Cyclus of ſixty years. The Names of their ten Elements are *Their Elements.*

1. *Kino Je,*	Wood.	2. *Kino To.*	Wood.
3. *Fino Je.*	Fire.	4. *Fino To.*	Fire.
5. *Tſutſno Je.*	Earth.	6. *Tſutſno To.*	Earth.
7. *Kanno Je.*	Oar.	8. *Kanno To.*	Oar.
9. *Midſno Je.*	Water.	10. *Midſno To.*	Water.

In *Tab.* XV. hereunto annex'd, I have repreſented the Characters of the twelve Celeſtial Signs, thoſe of the ten Elements, and thoſe of the whole period of ſixty years, as they ariſe from a combination of the former.

The beginning of the Japaneſe year falls in between the Winter Solſtice and Spring Equinox, about the fifth of *February.* But as the Japaneſe are extremely ſuperſtitious in celebrating the day of the New Moon, they commonly begin it with the New Moon, which immediately precedes or follows the fifth of *February.* Thus the firſt year of the *Nengo Genrokf,* which in the Cyclus is call'd *Tſutſno Je Tats,* being the year of Chriſt 1688, began on the ſecond of *February*, the ſecond of *Genrokf,* in the Cyclus *Tſutſnoto Mi,* (of Chriſt 1689) on the twenty-firſt of *January*; the third of *Genrokf,* in the Cyclus *Kano Je Uma,* (of Chriſt 1690) on the Ninth of *February*; the fourth of *Genrokf,* in the Cyclus *Kanoto Fitſuſe* (of Chriſt 1691) on the twenty-firſt of *January*; the fifth of *Genrokf,* in the Cyclus *Midſno Je Sar,* (of Chriſt 1692) on the ſeventeenth of *February,* and the ſixth of *Genrokf,* (of Chriſt 1693) on the fifth of *February.* The Japaneſe have a Leap-year every other or third year, or ſeven Leap-years in nineteen common years. *Beginning of the Japaneſe Year.*

CHAP. III.

Of the Eccleſiaſtical Hereditary Emperors in particular, and firſt of thoſe, who govern'd from the beginning of the Japaneſe Monarchy till our Saviour's Nativity.

The beginning of new Reigns, how mention'd in their Hiſtories

I AM now come to the Hiſtory and Succeſſion of the Eccleſiaſtical hereditary Monarchs of *Japan*, but before I begin the ſame, I muſt not omit to take notice, that in their Hiſtorical and Chronological Books a new Reign begins always with a new Year. Tho' a new Emperor, as it frequently happens, becomes poſſeſs'd of the Throne, by death or reſignation, ſeveral months before the Year is expir'd, yet all the remaining part of it is added to the Reign of his Predeceſſor. This is done, as they pretend, to avoid all Confuſion in their Chronological Tables; for in their Hiſtorical Remarks upon the ſame they conſtantly mention what Month, and what Day of the Month every *Mikaddo* took poſſeſſion of the Throne.

Japaneſe Authors, from which this Hiſtory was taken.

In writing this Hiſtory of the Japaneſe Monarchy I conſulted two Chronicles written and publiſh'd in *Japan*, wherein very little is ſaid of the Lives of the Emperors, their Virtues and Vices, and the political Part of their Government; but their Names, their Deſcent and Birth, their Succeſſion, the Time of their Reign, the Names of the *Nengo*'s inſtituted by them, and how many Years they ſubſiſted, the Place of their Reſidence and the like, are mention'd with more accuracy, with many more remarkable occurrencies, as they happen'd under each Reign, ſuch as for inſtance: The building and conſecrating of conſiderable *Sintos* or *Budſdo* Temples; the Birth and Death of great Heroes, eminent Prieſts and other illuſtrious Perſons; the Riſe and Fall of great Miniſters at Court; Rebellions, Wars, Fires, appearings of Comets, new Stars never ſeen before, and ſtrange Meteors; Earthquakes, Famines, Plagues and other epidemical Diſeaſes; the coming over of new Idols, Prieſts, People, or Things from foreign Countries; the publication of Books of Note; the Inſtitution and Celebration of Feſtival-days in Honour of their Gods, Saints and Heroes; the time, when ſome of their Idols were cut or carv'd, or carried from one Temple to another, with the Names of the Work-men; the Appearances of their Gods and Spirits, the wonderful Diſcovery of their Idols, great Things ſpoke and foretold, and Miracles wrought by them; as alſo the moſt remarkable things which from time to time happen'd in *China*. Of all theſe, and many more mention'd in theſe two Japaneſe Authors, I have extracted only, what was neceſſary to my preſent

ſent purpoſe, or what was thought would not prove unworthy the Readers Attention.

SYN MU, and with his full Title *Syn Mu ten Oo*, founded the Japaneſe Monarchy in the 58th year of the 35th Chineſe Cyclus, when *Teikwo*, or according to the Chineſe pronunciation, *Hoyvam* was already enter'd the eighth year of his Reign, in the year before Chriſt 660, and the 78th of his Age. *Dai. I. SYNMU.*

He was before that time call'd *Jwa Fikono Mikotto*, and was the fourth and youngeſt of his Brothers, who preceeded him in the Government, but liv'd ſo inconſiderable a time, and reign'd in ſuch an obſcure manner, that the Foundation of the Empire, with the Title of *Nin O*, that is, the Supreme of all Men, is by all Japaneſe Writers unanimouſly attributed to him, as to their *Julius Cæſar*.

He civiliz'd the Inhabitants of *Japan*, which was then call'd *Akitſuſſima*, introduc'd Chronology among them, dividing the Time into Years, Months and Days, and made a thorough Reformation in the Laws and Government of the Country.

In the 59th Year of his Reign, which was the 601 before Chriſt, 346 Years after the Death of *Siaka*, on the 14th Day of the ninth Month, was born in *China*, in the Province *Sokokf*, the great Philoſopher *Rooſi*. He was already fourſcore and one Years old, and grey, when his Mother was brought to bed of him, for which reaſon he was call'd *Rooſi*, which ſignifies *an Old Child*, this word being compos'd of *Roo*, *Old*, and *Si*, a *Child*. The Soul of *Kaſſoboſats*, *Siaka*'s Companion and chief Diſciple, is believ'd to have by Tranſmigration dwelt in him; and yet his Doctrine is entirely different from that of *Kaſſobatz*. *Siaka* taught his Followers the Immortality of our Souls, the reward of our actions in a future Life, and how neceſſary the Practice of Virtue in this Life, is to all who aim at a State of Bliſs in the next. *Rooſi*, on the contrary, abſolutely denied theſe important Truths, and maintain'd that all our Happineſs conſiſts in living long and well. In purſuance of theſe Notions he endeavour'd to find out by Alchymy an univerſal Medicine, which could prolong his Life, if not render him immortal. The ſame attempt was made afterwards by his Diſciples, and the Adherents of his Sect, with as good Succeſs, as our European Philoſophers can boaſt to have had in their ſearches after the Philoſopher's Stone. He liv'd 84 Years.

About this Time, in the Year before Chriſt 600, foreign Idols were firſt brought into *Japan*, and worſhip'd in *Khumano*.

Synmu reign'd 79 Years, and having ſecur'd the Throne to his Poſterity, he died in the 157th Year of his Age. With his Reign begins the Japaneſe Aera *Nin O*.

SUI SEI, *Synmu's* third Son, ſucceeded his Father in the 80th Year of his Reign, the 580th before Chriſt, and the 51ſt of his Age. *Dai II. SUI SEI.*

In

In the 30th Year of his Reign, the 399th after the Death of *Siaka*, and the 551ſt before our Saviour's Nativity, on the fourth Day of the eleventh Month, was born in *China*, in the Province of *Rokokf*, the illuſtrious Philoſopher *KOOSI*, and according to the Chineſe *Cumfuſu*, who is by our European Writers call'd *Confutius*. The Chineſe Writers mention, that at the time of his Birth a Muſic was heard in Heaven, that the Stars came down nearer to the Earth, and that when the Child was waſh'd, two Dragons attended him; that Nature had mark'd his Forehead with a ſmall eminence, or pimple, like that of the Emperor *Siun*, that his Face reſembled that of the Emperor *Gio*, and that in ſhort he had all the marks of a future *Seſin*, that is, a Perſon of incomparable Underſtanding and profound Learning. His Stature, when he came of Age, was majeſtick and noble, for he was 9. *Sak* and 6. *Sun* high. His writings, chiefly ſuch as relate to moral Philoſophy, are not unknown in Europe. By his writings wherein he diſplay'd all his learning for the univerſal benefit of mankind, by his virtuous and exemplary life, and by the great number of of his diſciples, who were never leſs than 3000, he attain'd to ſuch an eminent degree of fame and reputation among his own Countrymen, as well as in *Japan*, that after his death Temples were erected to his memory, wherein a profound adoration and almoſt divine worſhip is paid him to this day. He died in the 74th. year of his age.

Birth of Confutius

Sui Sei reign'd thirty three and liv'd eighty four years.

Dai II. ANNEI.

His Son *ANNEI* ſucceeded him in the year of *Synmu* 113, before Chriſt 548, and the twentieth of his age.

In the thirty ſecond year of his reign, which was the year before Chriſt 516, was born in *China*, in the Province *Rokokf*, *Ganquai*, a very learned Man, and an eminent diſciple of *Confutius*. It is ſaid of him, as ſomething remarkable, that in the eighteenth year of his age he turn'd perfectly grey, and look'd like an old man. He liv'd but thirty two years. The Soul of *Quoſoboſatz* is believ'd to have by tranſmigration dwelt in him.

Annei reign'd thirty eight and lived full fifty ſeven years.

Dai IV. I TOKU.

His ſecond Son *I TOKU* ſucceeded him in the year of *Synmu* 151, the 511th, before Chriſt, and the forty fourth year of his age.

In the fourth year of his reign he remov'd his Court and Reſidence to *Keitz* where he died, after a reign of thirty five years, in the ſeventy ſeventh year of his age.

Dai V. KOSIO.

His Son *KOSIO* ſucceeded him in the year of *Synmu* 186, the 476 before Chriſt, and the thirty third of his age.

In the fifth year of his reign a War aroſe between the Provinces *Jetz* and *Go*, which is the firſt war mention'd in the Japaneſe Hiſtories.

He reign'd near eighty three years, and died in the hundred and fifteenth year of his age.

His

His ſecond Son *KOAN* ſucceeded him in the year of *Synmu* 269, before Chriſt 392, and the thirty ſixth year of his Age. *Dai VI. KOAN*

He remov'd his Reſidence to *Muro* in *Farima*, and ſome years after to *Khiroda*.

Under his reign appear'd a Comet in *China*, and there was ſuch an Eclipſe of the Sun in *Japan*, that the day, according to their expreſſion, was ſuddenly converted into a dark night.

He reign'd hundred and one, and liv'd hundred and thirty ſeven years.

His eldeſt Son *KOREI*, otherwiſe call'd *Koſi*, ſucceeded him in the year of *Synmu* 371, before Chriſt 290, and the fifty third of his age. *Dai VII KOREI.*

In the ſixth year of his Reign, which was the year before Chriſt 284, the lake and river *Oomi* in the Province of this name ſprung up ſuddenly in one night.

In the thirty-third year of his reign, before Chriſt 257, was born in *China* the great Tyrant *Sinoſikwo*.

In the forty-ſixth year of his reign, before Chriſt 244, the Empire of *Japan* was firſt divided into thirty-ſix Provinces.

He reign'd 76 and liv'd 128 years.

His ſon *KOOKIN* ſucceeded him in the year of *Synmu* 447, before Chriſt 214, and the 60th of his age. *Dai VIII. KOOKIN.*

He remov'd his court and reſidence to *Karutz*.

About this time reign'd in *China*, *Sikwo* or *Sino Siko*, of the family of *Cin*, a Prince no leſs famous in Chineſe and Japaneſe Hiſtories for his profuſeneſs and magnificence, than he was dreaded by his ſubjects for his unparallel'd cruelty and tyrannical Government. He came to the Throne of *China* in the year before Chriſt 246, and died after a reign of thirty-ſeven years, in the fiftieth year of his age. Of the many Inſtances of his laviſhneſs and tyranny, which are ſet down in my Japaneſe Authors, I will tranſcribe only a few. He once caus'd a large Lake to be dug up, and to be fill'd with Chineſe Rice-beer, which being done, he ſail'd over it in boats with his Miſtreſſes naked. He built the famous Chineſe Wall, which is 300 German Miles long, to ſecure his Empire againſt the irruptions of the *Tartars*. He ſent 300 young Men, and ſo many young Women beyond Sea, under the command of one of his Phyſicians, who perſwaded him to it, in order to look for, and to bring over the Plants and other neceſſary Ingredients, for preparing an univerſal Medicine, which he was very deſirous to have. This Phyſician went over with his gallant Colony into *Japan*, and ſettled there, far from harbouring any thoughts ever to return to *China*. He built the famous Palace *Kanjoku*, which is as much as to ſay, *a great Houſe reſembling Heaven*, the floors whereof were cover'd with Gold and Silver, and the whole Palace ſo coſtly, large and magnificent, that afterwards it turn'd into a Proverb. It was ſet on fire, and burnt in the year before Chriſt 205, by order of *Kool*, who ſet up againſt the family of *Cin*, and having put to death the Emperor *Syſe*,

Sikwo's ſucceſſor, poſſeſs'd himſelf of the Throne. The Japaneſe and Chineſe Hiſtories mention, that it burnt for the ſpace of three months, before it was quite laid in aſhes, from whence its largeneſs and extent may be conjectur'd. He was extreamly cruel with regard to his ſubjects, and thought the greateſt torments too ſmall a puniſhment for even their moſt inconſiderable faults. On this account he is mention'd as the firſt of the three famous Chineſe Nero's, *Sinoſiko*, *Katſuwo* and *Tſuwo*, of ever dreadful memory.

Kookin reign'd 56, and liv'd 116 years.

Dai IX. *KAIKWO.* He was ſucceeded by his ſecond Son *KAIKWO*, or *Kai Quo*, in the year of *Synmu* 504, before Chriſt 157, and the fifty-ſecond year of his Age.

This Emperor in the third year of his reign remov'd his court and reſidence to *Iſagawa*.

In the ſeventeenth year of his reign, before Chriſt 140, three violent Earthquakes happen'd in *China*, and the next year the moon appear'd of a purple colour.

In the nineteenth year of his reign, before Chriſt 138, the firſt *Nengo* was begun in *China*, by the Emperor *Koo Bu*, not long after his acceſſion to the throne. *Nengo* is a particular Epoch commonly dated from ſome remarkable incident, and expreſs'd by two characters. It is not limited to a certain number of years, but continu'd as long as the Emperor pleaſes. The character of this firſt *Nengo* was *Ken Ken*.

He reign'd fifty-nine years, and died at *Iſagawa* 111 years old.

Dai X. *SIUSIN.* His Son *SIUNSIN*, or *SIUSIN*, ſucceeded him in the year of *Synmu* 564, before Chriſt 97, and the 52d year of his age.

In the fourth year of his reign, before Chriſt 93, he remov'd his court and reſidence to *Siki*.

In the ſeventh year of his reign, before Chriſt 90, was a great mortality in *Japan*,

In the eleventh year of his reign, before Chriſt 86, was firſt erected the title and office of *Seogun*, who hath the direction of all military affairs, and the command of the army in caſe of war, or rebellion. The Emperor conferr'd this title on one of his ſons.

In the nineteenth year of his reign, before Chriſt 78, the firſt *Fune*, Merchant-ſhips and Men of War, were built in *Japan*.

In the ſixty-eighth year of his reign two Moons were ſeen in the Eaſt.

Siuſin reign'd 68, and liv'd 119 years.

Dai XI. *SYNIN.* *SYNIN*, his third ſon, ſucceeded him in the year of *Synmu* 632, before Chriſt, 29, and the 41ſt of his age.

In the firſt year of his reign they had ripe Peaches in *China* late in Antumn.

In the thirty-ſixth year of his reign it rain'd Stars from Heaven in *Japan*.

In

In the fortieth year of his reign, on a clear and ſerene day, there aroſe of a ſudden in *China* a violent ſtorm of thunder and lightning: Comets, Fiery-Dragons and uncommon Meteors appear'd in the Air, and it rain'd fire from Heaven.

In the ſixtieth year of his reign they begun to make Fiſh-ponds in *Japan*, to cultivate Rice-fields, and to incloſe the ſame with ditches.

In the ſixty-fifth year of his reign, in the ſeventh month, many People were kill'd in *China* by lightning and hail. This ſtorm was follow'd by ſo dreadful a famine, that People kill'd and eat one another.

In the eighty-eighth year of his reign an extraordinary ſwift Horſe was brought over from the Indies into *Japan*. He could run a thouſand miles a day. (A race between this Horſe and the famous Horſe of *Ali*, would have been a very diverting ſight.)

In the ninety-fifth year of his reign, *Bupo*, otherwiſe call'd *Kobotus*, came over from the Indies into *Japan*, and brought over with him, on a white Horſe, the *Kio* or Book of his Religion and Doctrine. A temple was afterwards erected to him, which is ſtill call'd *Fakubaſi*, or the *Temple of the White Horſe*. Ever ſince that time, the foreign Pagan worſhip of the Chineſe and other Nations begun to ſpread in *Japan*, and the number of temples and religious houſes was from time to time conſiderably increas'd.

The reign of this Emperor is the longeſt of any that ſat upon the throne of *Japan*, for he reign'd 98 years, and liv'd 139.

I muſt not forget, before I cloſe this Chapter, to take Notice: *That in the 29th year of the reign of this Emperor, which was the 661 year of* Syn-mu, *the ſixth and laſt year of the Chineſe Emperor* AI, *by the Chineſe call'd* HIAO N GAI TI, (*who was then already expir'd and ſucceeded by the Emperor* HIAO PIM TI) *and the ſecond year of his laſt* NENGO, *was born CHRIST, the Saviour of the World, and that in the 66th year of the reign of* SY NIN, *which was the ninth year of the reign of the Chineſe Emperor* KWOO BU, *he was crucify'd, buried, and roſe again from the dead, ſuppoſing that his death happen'd in the 33d year of his Age.*

CHAP.

CHAP. IV.

Of the Eccleſiaſtical Hereditary Emperors, who liv'd and govern'd with an unlimited Authority from the Birth of our Saviour to Joritomo, *the firſt Secular Monarch.*

Dai XII. KEIKO

KEIKOO, *Synin*'s third ſon, ſucceeded his father in the year of *Synmu* 731, the 71ſt after our Saviour's Nativity, and the 84th of his Age.

In the twenty third year of his reign a new Iſland roſe up near *Japan*, from the bottom of the Sea. It was call'd *Tſikubaſima*, and conſecrated to *Nebis*, who is the Neptune of the Japaneſe. Three years after a Mia, or Temple, call'd *Takajanomia*, was built upon the ſaid Iſland in honour of *Nebis*, and a ſufficient number of *Bonſey's* or Prieſts appointed to attend it. This Temple, in ſucceeding ages, became very famous and rich, and the Iſland it ſelf is ſaid to have been always free from Earthquakes.

He reign'd ſixty years, and liv'd hundred and forty three.

Dai XIII. SEI MUU.

SEI MUU, his fourth Son ſucceeded him in the year of *Synmu* 791, of Chriſt 131, and the forty ninth of his age.

He remov'd his Court and Reſidence to *Sigga* in the Province *Oomi*.

In the ſixth year of his reign he ſettled the confines of all the Provinces of his Empire.

He reign'd 60 years, and liv'd hundred and eight.

Dai XIV. TSIUU AI.

TSIUU AI, the ſecond Son of *Sei Mu's* Siſter, (who was married to *Jamatta Dakino Mikotto*,) and *Keko*'s Grandſon, ſucceeded him, in the year of *Synmu* 852, of Chriſt 192 and the forty fourth of his age.

He made his way to the Throne by the murder of *Kumaſi Uſomu Kuno Mikotto*.

He reign'd but nine years, and died fifty two years old.

Dai XV. SINGUKOGU.

SINGUKOGU, or *Dſin Guukwoo Guu*, ſucceeded him in the year of *Synmu* 861, of Chriſt 201, and the thirtieth of her age.

She was the deceaſed Emperors relict, and beſides entituled to the Succeſſion, by the relation ſhe bore, in the fifth degree, to the Emperor *Keikoo*.

She carried on war againſt the *Coreans*, and at the very beginning of her reign went over with a numerous Army, which ſhe commanded in perſon, but finding herſelf with child in a foreign Country, ſhe haſten'd back to *Japan*, and was brought to bed (in *Tſikuſen*, in the Province *Mikaſſa*, where ſhe then reſided) of a Son, who

who was in his younger years call'd *Wakono Ooſi*, but when he came of age, and to the throne, *Ooſin Ten Oo*, and after his death *Jawatta Fatzman*, which is as much as to ſay, the *Mars of Jamatta*, having been for his heroic and virtuous actions related among the Gods of the Country. She reſided in *Tſikuſen*, but frequently remov'd her Court from one place of that Province to another. She died after a glorious reign of ſeventy years, in the hundredth year of her age, and was after her death related among the Goddeſſes of the Country by the name of *Kaſſino Dai Mioſin*.

During the reign of this Empreſs Earthquakes, Rebellions, Robberies, and other Calamities deſolated the Empire of *China*.

OOSIN, or *Wooſin*, her only Son ſucceeded her, in the year of *Synmu* 930, of Chriſt 270, and the ſeventy firſt of his age. *Dai XVI. OOSIN.*

He was a great Prince both in peace and war, and a true Father of his Country, which he govern'd forty three years with great prudence and clemency. He died hundred and thirteen years old, and was after his death honour'd with the divine Title of *Fatzman*, which is as much as to ſay, the *Mars of the Japaneſe*, and brother of *Ten Sio Dai Sin*.

NINTOKU, his fourth Son, ſucceeded him in the year of *Synmu* 973, of Chriſt 313, and the twenty fourth of his age. *Dai XVII. NINTOKU.*

In the ſixty eighth year of his reign a monſtrous Child was born in *Fida* with two faces, four arms, and four feet.

He was a good and virtuous Prince, very much beloved by his Subjects, to whom he remitted the Taxes at different times.

He reign'd eighty ſeven, and liv'd 110 years. *In Tſinokuni* where there is a Temple built to his memory they call him *Naniwa Takakuno Mia Koreſirano Dai Mio Dſin*.

His eldeſt Son *RITSIU* ſucceeded him in the year of *Synmu* 1060, of Chriſt 400, and the ſeventy ſecond of his age. *Dai XVIII. RITSIU.*

He reſided at *Koos* in the Province *Jamatto*.

He reign'd 6 years and died in the ſeventy eight year of his age.

FAN SEI, his younger brother, and *Nintoku's* ſecond Son, ſucceeded him in the year of *Synmu* 1066, of Chriſt 406 and the fifty fifth of his age. *Dai XIX. FAN SEI.*

He reſided at *Siwagaki* in the Province *Kaawaats*.

He reign'd eight years, and liv'd ſixty three.

INKIOO, *Fanſei's* younger brother, and *Nintoku's* youngeſt Son, ſucceeded his brother in the year of *Synmu* 1074 of Chriſt 414, and the thirty ninth of his age. *Dai XX. INKIOO.*

He reſided at *Aska* in *Jamatto*.

He ſent over to *China* for a Phyſician of that Country, to take care of his health.

He reign'd forty years, and died in the eightieth year of his age.

Dai. XXI. ANKOO. *ANKOO*, *Inkioo*'s ſecond Son, ſucceeded his Father in the year of *Synmu* 1114, of Chriſt 454, and the fifty fourth of his age.

He reſided in *Jamatto*.

His reign was but ſhort, for in the third year after his acceſſion to the throne, *Maijuwa*, a near relation of his, rebell'd againſt him, conquer'd and kill'd him, in the fifty ſixth year of his age.

Dai. XXII JUURIAKU. *JUU RIAKU*, *Ankoo's* younger brother, and *Inkioo*'s fifth Son ſucceeded him in the year of *Synmu*, 1117 of Chriſt 457.

It is ſaid of this Emperor, that he was born grey. Hence it is perhaps, that ſome Authors put his acceſſion to the throne in the ſeventy firſt year of his age, which doth not agree with the Chronology, and the age of the Emperours his Predeceſſors.

He revenged the death of his brother on *Maijuwa*, or, as ſome call him *Maijuwano o ſin*, whom he put to death.

In the ſeventh year of his reign he married the Princeſs *Wakaki*, declar'd her Empreſs, and at the ſame time made a law, which ſtill ſubſiſts, importing, that the Children of that of the *Dairis* wives, who was declar'd Empreſs, ſhould be acknowleg'd as lawful Heirs of the Crown.

In the ninth year of his Reign the firſt *Putjes* were coin'd in *Japan* by one *Sinka*.

He reign'd twenty three Years. How long he liv'd is uncertain.

Dai. XXIII. SEI NEI. His ſecond Son *SE NE* ſucceeded him in the year of *Synmu* 1140 of Chriſt 480. and the 37th of his age.

He reign'd but five years and liv'd forty two.

Dai. XXIV. GEN SOO. *GEN SOO*, the Emperor *Ritſius*'s Grandſon, ſucceeded *Se Ne*, in the year of *Synmu* 1145, of Chriſt 485, and the 46th of his age.

He reign'd three years and reſign'd. He liv'd 85 years.

Dai. XXV. NINKEN. His Brother *NINKEN* ſucceeded him, in the year of *Synmu* 1148, of Chriſt 488, and the 41ſt of his age.

He reign'd eleven years and liv'd fifty one.

Dai. XXVI. BURETZ. His Son *BURETZ* ſucceeded him in the year of *Synmu* 1159, of Chriſt 499.

He was a cruel and barbarous Prince. He took great delight in cutting off People's Heads unawares. He ript open, with his own barbarous hands, the bellies of women with child, on which occaſion 'tis ſaid that Fire fell from Heaven, and that the Emperor, to guard himſelf againſt it, caus'd a room to be built all of ſtone. He gave many other inſtances of his unparallel'd Cruelty. He pluck'd off people's nails from their hands and feet, of which my Japaneſe Author ſays he order'd Spades to be made for digging up roots. He tortur'd others, by plucking their hairs out of all parts of their Body. Others he commanded to climb up high Trees, and when they were got to the top of them, he would ſhoot at them with arrows, or order the Trees to be ſaw'd, or ſhaken, till they tumbled down, which

gave

gave him great diverſion, and could make him laugh very heartily. In this barbarous manner he reign'd eight years. How long he liv'd, and how he died, is not mention'd.

KEI TEI ſucceeded him in the year of *Synmu* 1167, of Chriſt 507, and the 54th of his age. *Dai XXVII. KE TE.*

He was the Emperor *Ooſin*'s great Grandſon, born of the Princeſs *Fkoaruſi*, who was that Emperor's Grand-daughter.

He reſided at *Tſutſuki*, in the Province *Jamaſijro*, from whence he remov'd his Court to *Fotoguani* in the ſame Province.

In the twelfth year of his reign, which was the year of Chriſt 519, *Darma*, a great Devotee and Prophet of the Heathens, who was the third Son of *Kaſiuwo*, and the 28th Succeſſor upon the holy See of *Siaka*, came into *China* from *Seitenſiku*, that is, the Weſtern Heavenly Country, whereby muſt be underſtood the Continent of *India*, which lies to the Weſt of *China*.

Kei Tei, died after a glorious Reign of twenty ſeven years, in the eighty firſt year of his age. His Death was univerſally lamented. His Succeſſor deified him in *Jetſijſin*, and honoured him with the divine Title, *Askano Dai Mio ſin*.

He was ſucceeded by his Son *AN KAN*, in the year of *Synmu* 1194, of Chriſt 534, and the ſixty-ninth of his age. *Dai XXVIII. ANKAN.*

Ankan reſided in *Jamatto*, and died after a ſhort reign of two years.

Three years after his death he was likewiſe deified, and is now worſhip'd as protector of the Province *Jamatto*, by the Name of *Kimbo Senno Gongin*.

SENKWA, his younger Brother ſucceeded him in the year of *Synmu* 1196, of Chriſt 536, he himſelf being already ſeventy years of age. *Dai XXIX. SENKWA.*

He remov'd his court and reſidence to another place in the ſame Province.

He reign'd near four years, and died, after he had firſt deified his Brother, and acknowledg'd him as Tutelar God of *Jamatto*.

KIN MEI, or more elegantly pronounc'd *Kim Me*, another Son of the Emperor *Ke Te*, ſucceeded his Brother in the year of *Synmu* 1200, of Chriſt 540, and the thirty-ſecond of his Age. *Dai XXX. KIMME.*

He reſided in the little Province *Skinnokori*.

He was a very religious Prince, and very favourably inclin'd to the foreign Pagan *Budſdo Worſhip*, which during his reign ſpread with great ſucceſs in *Japan*, inſomuch that the Emperor himſelf caus'd ſeveral temples to be built to foreign Idols, and order'd the Idol of *Buds*, or *Fotoge*, to be carv'd in *Fakkuſai* that is in *China*.

My Japaneſe Author, mentions what follows, as ſomething very remarkable, and ſays, that it happen'd in the thirty-firſt year of his reign, and contributed very much to the advancement of the *Budſdo* Religion. *About a thouſand years ago*, ſays my Author, *there was in* Tſiutenſiku (that is the

the *Middle Tenſiku*, whereby muſt be underſtood the Country of the Malabarians, and the Coaſts of Cormandel in India) *an eminent* Fotoke, *call'd* Mokuren, *a Diſciple of* Siaka. *About the ſame time the Doctrine of* Jambadan Gonno Niorai (that is, *Amida*, the great God and Patron of departed Souls) *was brought over into* China, *or* Fakkuſai, *and ſpread into the neighbouring Countries. This Doctrine*, continues he, *did now manifeſt itſelf alſo in* Tſinokuni, *or* Japan, *at a place call'd* Naniwa, *where the Idol of* Amida *appear'd at the entry of a Pond, environ'd with golden Rays, no body knowing how it was convey'd thither. The pious Emperor in memory of this miraculous event, inſtituted the firſt* Nengo *in* Japan, *and call'd it* Konquo. *The Idol itſelf was by* Tonda Joſijmitz, *a Prince of great Courage and Piety, carried into the Country of* Sinano, *and placed in the Temple of* Sinquoſi, *where it afterwards by the name of* Sinquoſi Norai (that is the *Norai* or *Amida* of *Sinquoſi*) *wrought many great Miracles, which made that Temple famous all over the Empire.* Thus far my Japaneſe Author.

Kimme reign'd thirty-two and liv'd ſixty-three years.

Dai XXXI. *FITATZU.*

He was ſucceeded by his ſecond Son *FITATZU*, or *FINTATZ*, in the year of *Synnm* 1232, of Chriſt 572.

My Author makes no mention of his Age, but ſets down the following remarkable events, which hapen'd during his reign.

In the third year of his reign, on the firſt day of the firſt month, was born, at the Emperor's court, *Sotoktais*, the great Apoſtle of the Japaneſe. His birth was preceded and attended with ſeveral remarkable circumſtances. His Mother one night in a dream ſaw herſelf inviron'd with Celeſtial Rays, as bright as the Sun, and heard the following Words addreſs'd to her: *I the holy* Guſoboſatz *muſt be born again to teach the world, and therefore I deſcend to enter into thy Womb*: Upon which ſhe awaked and found herſelf with child. Eight months after ſhe heard the child ſpeak diſtinctly in her womb, and in the twelfth month ſhe was, not only without any pain, but with great delight and pleaſure deliver'd of a Son, who was then nam'd *Fatſiſino*, and after his death call'd *Tais* and *Sotoktais*. The child very early gave tokens of his future greatneſs and piety. Devotion and prayers were his greateſt delight in his tendereſt years: When but four years old, and once in fervent prayers, the bones and relicks of the burnt body of the great *Siaka* were in a miraculous manner deliver'd into his hands.

The Idol Worſhip in general increas'd greatly in *Japan* during this Emperor's reign. Abundance of Idols, and Idol-carvers, and Prieſts, came over from ſeveral Countries beyond Sea.

In the ſixth year of his reign an Edict was made publick, importing, that on ſix ſeveral days of each month all living creatures whatſoever ſhould be ſet at liberty, and that thoſe of his ſubjects, who had none, would do well to buy ſome on purpoſe, that they ſhould not want opportunities on thoſe days to give publick proofs of their merciful diſpoſition towards theſe Creatures.

In

In the eighth year of his reign the firſt Image of *Siaka* was brought over from beyond Sea, and carried to *Nara* into the Temple of *Kobuſi*, where it is ſtill kept in great veneration, poſſeſs'd of the chief and moſt eminent place in that Temple.

In the fourteenth year of his reign, one *Moria*, a great Antagoniſt and profeſs'd Enemy of *Sotoktais* occaſion'd great troubles and religious diſſenſions in the Empire. He bore a mortal hatred to all the *Fotoge*, or Idols of the Country, which he took out of the Temples and burnt, wherever he could come at them. But within two years time his Enemies got the better of him, for he was overcome, and paid with his life for his preſumptuous Enterprize. 'Tis added, that having thrown the aſhes of the Idols, which he had burnt, into a lake, there aroſe ſuddenly a moſt dreadful Storm of thunder, lightning and rain.

He reign'd fourteen years. How long he liv'd is not known.

He was ſucceeded by *JOO MEI*, his fourth Son, in the year of *Synmu*, 1246, of Chriſt 586. *Dai XXXII. JOO MEI.*

My Author is entirely ſilent about the age of this Emperor, and that of ſome of his ſucceſſors.

Under his reign *Moria* was defeated and kill'd, and the Temple *Sakatatina* built in the ſmall Province *Tamatſukuri*, in memory of this event.

He reign'd only two years.

SIU SIUN, his Brother, ſucceeded him in the year of *Synmu* 1248, of Chriſt 588. *Dai XXXIII. SIU SIUN.*

In the third year of his reign, in the ſeventh month, the Empire of *Japan* was firſt divided into ſeven large tracts of land, call'd *Goki Sitzi Do*, which diviſion (whereof I have given a more particular account, in the fifth Chapter of the firſt Book) ſtill ſubſiſts, and is to be obſerv'd in all their Maps.

He reign'd five years and dy'd.

SUIKO, or *Syko*, the Emperor *Kimme*'s ſecond Daughter, and the Emperor *Fitatz* his Relict, ſucceeded *Siuſiun* on the throne, in the year of *Synmu* 1253, of Chriſt 593. *Dai XXXIV. SUIKO.*

In the fifth year of her reign, a foreign Prince (of *Fakuſai*) came over to her court, purely to pay his reſpects to *Sotoktais*.

In the ſixth year of her reign, a Crow and Peacock was brought over from beyond Sea, as a preſent to the Empreſs. Both kinds are ſtill ſubſiſting, and the Crows particularly multiplied to ſuch a degree, that at preſent they do a great deal of miſchief.

In the ſeventh year of her reign, all *Japan* was ſhook by Earthquakes in a dreadful manner, and vaſt numbers of Buildings were overthrown and ſwallow'd up.

The next year fire fell from Heaven, and after that, ſuch a quantity of rain, that many towns were ſet under Water.

In the tenth year of her reign, a religious Book, call'd *Rekkotoſo*, was brought over from *Fakkuſai*.

In the twelfth year, the Empreſs caus'd a Statue of *Siaka* to be caſt in Braſs. This Statue was afterwards melted down to coin Money, and another of plaiſter, or Stuck, put into its place. The ſame year, Gold was firſt brought over into *Japan* from *Corea*.

In the twenty-firſt year of her reign, *Darma* is ſaid to have appear'd to *Sotoktais*, in the Province *Jamatta*, on the mountain *Katta Joka*; and 'tis added, that they made verſes *extempore*, one upon another.

In the twenty-eighth year of her reign, on the twenty-ſecond day of the ſecond month, died *Sotoktais* in the forty-ninth year of his age.

In the thirty-fifth year of her reign, a ſwarm of ſtrange Flies was obſerved in the Country, which made a great humming noiſe, and did much miſchief.

Suiko died after a reign of thirty-ſix years.

Dai XXXV. DSIOME. *DSIOME*, the Emperor *Fitatz* his Grand-ſon, ſucceeded her, in the year of *Synmu* 1289, of Chriſt 629.

He reſided in *Jamatto*.

In the third year of his reign, on the firſt day of the firſt month, was born in *Japan* the great Devotee *Gienno Gioſa*, founder of the religious order of Japaneſe Hermits, or *Jammabos*, as they are call'd, that is, Mountain-Prieſts, or Rreligious Perſons living in the mountains, woods and deſarts. The ſame year appear'd a Comet. (*A full account of this order is given in the fifth Chapter of the third Book of this Hiſtory.*)

In the twelfth year of his reign, on the ſeventh day of the ſecond month, a Star was obſerv'd in the Moon.

He reign'd twelve years.

Dai XXXVI. KWOO GOKU. *KWOOGOKU*, his Imperial Conſort, and the Emperor *Fitatz*'s daughter by adoption, ſucceeded him in the year, of *Synmu* 1302, of Chriſt 642.

In the ſecond year of her reign, five differing colours were obſerv'd in in the ſky. The ſame year in the fourth month, there fell a great deal of Hail.

She reign'd three years.

Dai XXXVII. KOO TOKU. *KOO TOKU*, her younger Brother, ſucceeded her in the year of *Synmu* 1305, of Chriſt 645.

He remov'd his *Miaco*, or reſidence and court, to *Nagora Tojoſaki*.

He was the firſt that honour'd his Miniſters, and other Officers of his Court, with titles and marks of diſtinction, according to their ſeveral ranks and ſtations. He alſo regulated, after what manner due reſpect ſhould be paid to Secular perſons, not belonging to his court, but plac'd in civil Employments.

The years being till then computed only by the *Nin O* Epocha, or from the beginning of the reign of *Synmu* the founder of the Japaneſe Monarchy, he brought ſhorter Periods, call'd *Nengo's*, in uſe, and order'd the ſame to be obſerv'd throughout his Empire. Theſe *Nengo's* however were not of his own invention, but introduced by him in imitation of the Chineſe,

Chineſe, where they had been in uſe for ſeveral Centuries, having been begun by the Chineſe Emperor *Koo Bu*, ſoon after his acceſſion to the throne, about 148 years before our Saviour's Nativity. They are compos'd, as I have ſhewn above, of two Characters, and commonly dated from ſome remarkable event. As it lies wholly in the Emperor's will and pleaſure to begin and to characterize them, ſo he can let them continue as long as he pleaſes, or till ſome remarkable alteration in church or ſtate gives birth to a new one. In their Letters, Books of accounts, almanacks, and in daily converſation, theſe *Nengo's* are commonly made uſe of, it being much the eaſier and ſhorter way of computing. In their Annals and Hiſtories, and other printed Books, the year of *Nino* is added. The firſt *Nengo* was *Fakutſij*, and begun with the ſixth year of the reign of this Emperor, which was the year of *Synmu* 1310, of Chriſt 650. It continu'd twenty two years, *viz.* to the firſt year of the reign of the Emperor *Ten Mu*.

He reign'd ten years.

SI ME, *Kwoo Goku*'s daughter, an unmarried Princeſs, ſucceeded her Uncle in the year of *Synmu* 1315, of Chriſt 645. *Dai XXXVIII SI ME.*

She ſoon remov'd her court and reſidence to *Fonga* in *Jamatto*, and in the laſt year of her reign to *Aſakura*.

She reign'd ſeven years, during which time her Uncle's firſt *Nengo* was continued.

TENTSII, *Dſiome*'s Son, and the Empreſs *Kwoo Goku*'s her *Itoku*, ſucceeded *Si Me* in the year of *Synmu* 1322, of Chriſt 662. (Itoku's *are as much as Couſins, or the Father's or Mother's Brother or Siſter's Son.*) *Dai XXXIX. TENTSII.*

In the fourth year of his reign, was built the famous Temple *See Guanſi*, and its chief Idol carved by that famous Maſter *Kaſſiga*, who for his incomparable ſkill in this ſort of workmanſhip, was ſainted after his death.

In the ſixth year of his reign, he remov'd his court and reſidence to *Siga*, in the Province *Ootz*.

In the tenth year of his reign a monſtrous Stag with eight Legs was ſhewn in the Province *Tſikugo*.

He reign'd ten years.

TEN MU his younger Brother ſucceeded him in the year of *Synmu* 1332, of Chriſt 672. *Dai XL. TEN MU.*

It was not without great trouble and difficulty this Emperor got himſelf poſſeſs'd of the Throne, which was diſputed him by his younger Brother *Oto Mo No Ooſi*, who reſolv'd to maintain his claim to the crown by force of arms, and at the head of a numerous army. But this unhappy Pretender was entirely defeated in five month's time, when out of deſpair he ript open his own belly. His body was honourably interr'd in the Temple *Okamotto*, ſituate in the Province *Jamatto*, in the ninth month of his Brother's reign.

In

In memory of this Victory *Ten Mu* inſtituted the *Nengo Fakuo*, which continued fourteen years, till the beginning of the third *Nengo Siuwu*.

In the ſecond year of his reign, was built the famous Temple *Midera*. The ſame year the holy Book *Iſſaikio*, which is a ſort of a Prayer-book, was brought over from *China*.

In the third year of his reign, Silver was brought over from *Tſuſſima*, where they had begun to dig and to work it.

In the fourth year of his reign, on the fourth day of the fourth month, the firſt *Matſuri* was celebrated at *Nara* and *Tatzta*, which Example was afterwards followed by ſeveral other places in the Empire. *Matſuri* is a great feſtival day, celebrated in honour of that God, who is acknowledg'd as the particular Patron and Protector of a Place, and it is celebrated with all the Pomp and Splendour imaginable, with ſolemn Proceſſions, pompous Plays, Dances, muſical Concerts, and other Diverſions.

In the ſeventh year of his reign, in the ſixth month, fell Hail as big as Peaches.

In the eighth year they had ripe Peaches at *Ikedamura*, in the firſt month, which falls in with our *February*.

The ſame year, on the third day of the eleventh month, the Sky appeared very luminous to the Eaſt, and as it were all in a flame.

In the ninth year, the uſe of ſilver Money was forbid, and in its ſtead braſs *Sennis* coin'd, which are by foreigners call'd *Puties*.

About this time the Empire of *Japan* was divided into ſixty ſix Provinces. (The Iſlands *Iki* and *Tſuſſima*, which formerly belong'd to the Kingdom of *Corea*, having been conquer'd and annex'd to the Empire of *Japan*, in the preceeding Century, there are now in all ſixty eight Provinces.)

In the thirteenth year of his reign, on the fourteenth day of the tenth month, happen'd a violent Earthquake.

In the fourteenth year of his reign, a new *Nengo*, call'd *Suiwu*, was inſtituted, which continu'd but one year.

The ſame year, the Emperor died, on the ninth day of the ninth month. His death occaſion'd freſh Troubles at the Eccleſiaſtical Court, rais'd about the Succeſſion by *Ootzno Oſi*.

Dai XLI. DSITO. *DSITO*, the Emperor *Tenmu*'s Imperial Conſort, and alſo his Neice, ſucceeded her Husband and Uncle, the pretenſions of *Ootzno Oſi* notwithſtanding, in the year of *Synmu* 1347, of Chriſt 687.

She reſided at *Fuſiwara* in *Jamatto*.

In the ſixth year of her reign, the firſt *Sakki*, or *Rice Beer*, was brew'd in *Jekiſinokori*, in the Province *Oomi*.

She reign'd ten years,

Dai XLII. MONMU. She was ſucceeded by *MONMU*, *Ten Mu*'s Grandſon, in the year of *Synmu* 1357, of Chriſt 697.

Soon

Soon after his acceſſion to the Throne he begun a new *Nengo*, call'd *Gen*, which continu'd four years, and was follow'd by the *Nengos*, *Tenpo* of three years, and *Keewuun* of four years, but little us'd.

He was the firſt that granted *Tſiaps*, or particular Coats of Arms, to each Province, which was done in the eighth year of his reign.

In the ninth year he caus'd a ſquare meaſure, (by the Japaneſe call'd *Seo* and *Maas*, by the Dutch Ganten, three of which contain exactly four pound of Rice, Dutch weight) to be made of wood, and to be ſent as a Pattern into all the Provinces of his Empire, with ſtrict orders that thenceforward it ſhould be a ſtandard for meaſuring of Rice, Corn, and other Grain.

He reign'd eleven years.

GENMEI, the Emperor *Tentſij* his Daughter ſucceeded him by vir- *Dai. XLIII. GENMEI.*
tue of her hereditary right, in the year of *Synmu* 1368, of Chriſt 708.

She reſided at *Nara*.

She inſtituted a new *Nengo*, *Wat To*, which continu'd ſeven years, till the *Nengo Reiki*.

In the firſt year of her reign, ſhe order'd Money to be coin'd in Gold and Silver, but the latter was again prohibited the next year. The ſame firſt year was born *Abenokamar*, a Prince of the Imperial blood, very famous in Japaneſe Hiſtories.

In the third year of her reign was built the famous Temple *Koobokuſi*, where there is an Idol of *Siaka*, caſt in a mixt metal of braſs and gold, by the great Maſter *Taiſoquan*.

In the ſixth year of her reign ſhe ſettled the Names of all the Provinces, Cities and Villages throughout the Empire, and order'd that they ſhould be enter'd into the publick Records.

She reign'd ſeven years, and died.

She was ſucceeded by *GENSIOO*, the Emperor *Tenmu*'s Grand-daughter *Dai. XLIV. GENSIO.*
by his Son, in the year of *Synmu* 1375, of Chriſt 715, in the ninth month.

This Empreſs inſtituted the *Nengos Reiki* of two, and *Jooro* of ſeven years.

Her reign is particularly famous for the miraculous appearance of the Gods, *Khumano Gongin*, *Amida*, *Jakuſi*, *Senſiu Quamwon*, and *Biſſammonten*, in ſeveral parts of the Empire.

In the fifth year of her reign ſhe made new regulations concerning the dreſs of women.

She reign'd nine years, and reſign'd the Crown to *Sioomu* her Brother's Son. She liv'd twenty five years after her reſignation, and died in the forty eighth year of her age, and the year of *Synmu* 1408 in the fourth month.

Dai. XLV. SIOOMU.

SIOOMU came to the Crown, by his Aunt's reſignation, in the year of *Synmu* 1384, of Chriſt 724.

He firſt reſided at *Nara*, from whence he remov'd to *Naniwa*, four years before his death.

He inſtituted the *Nengo Sinki* in the firſt year of his reign, which laſted five years, and was follow'd by the *Nengo Tempe*, which continu'd twenty.

In the eighth year of his reign, the Japaneſe Hiſtories mention, that the Sea upon the Coaſts of *Kij* looked red, like blood, for five days ſucceſſively, and that the enſuing year follow'd dreadful ſtorms, a great drought and a ſterile crop, particularly in the *Gokokf*, which occaſion'd a great famine.

In the thirteenth year, the Small-Pox was very mortal in all parts of the Empire. (The Japaneſe Phyſicians diſtinguiſh between three ſorts of the Small-Pox. What we properly call the Small-Pox, is by them call'd *Fooſo*, another ſort is call'd *Faſika*, theſe are the Meaſles. The third kind is call'd *Kare*, which is as much as to ſay, Watry Puſtules. They think it very material, in the cure of the Smaall-Pox, to wrap up the patient in red cloth. When one of the Emperor's Children falls ſick of this Diſtemper, not only the room and bed are furniſh'd with red, but all perſons that come near the Patient, muſt be clad in gowns of the ſame colour. The great Pox is not unknown in *Japan*, and they call it *Nambankaſſa*, that is, the *Portugueſe Diſeaſe*.)

In the ſixteenth year of his reign, they began to build *Nunneries* in *Japan*.

In the twentieth year was built the great Temple of *Daibods*.

Sioomu reign'd in all twenty five years.

Dai. XLVI. He was ſucceeded by his Daughter *KOOKEN*, in the year of *Syomu* *KOOKEN.* 1409, of Chriſt 749, on the ſecond day of the ſeventh month.

Whether or no ſhe was married, is not mentioned in my Authors.

With her reign begun the *Nengo Tempe Seofo*, or *Fooſi*, which continued eight years till the *Nengo Tempo Singo*.

In the firſt year of her reign, Gold was firſt dug up in *Oſio*, and preſented to the Empreſs. This Metal had been till then imported from *China*.

In the fourth year of her reign ſhe built the Temple *Toodaiſi*, purſuant to a Vow made by the late Emperor her Father, who was by his death prevented to accompliſh it. Upon the conſecration of this Temple, one *Giogij* in his prayers deſir'd the aſſiſtance of *Barramoas*, an eminent God in the weſtern parts of the Indies (with regard to *Japan*) who accordingly came over in a miraculous manner, and appear'd to him that very inſtant.

About the ſame time was built *Iſia Jamma*.

In the ninth year of her reign, ſhe begun a new *Nengo*, called *Tempe Singo*, which ſubſiſted during the remaining part of her reign, and during the reign of her Succeſſor, in all eight years.

She

She reign'd ten years.

She was ſucceeded by *FAI TAI*, the Emperor *Ten Mu*'s great Grand- *Dai. XLVII. FAI TAI.* ſon, and the ſeventh Child of *Tonneri Sin O*, in the year of *Synmu* 1419, of Chriſt 759.

Nothing remarkable happen'd during his reign, but that in the third year he remov'd his court and reſidence to *Fora* in *Oomi*, in the fourth to *Tairanokio*, and in the ſixth to *Fairo* in the Province *Awadſi*.

He reign'd ſix years.

SEO TOKU, the Empreſs *Kooken*'s eldeſt daughter, ſucceeded him in *Dai. XLVIII. SEO TOKU.* the year of *Synmu* 1425, of Chriſt 765.

She begun with her reign a new *Nengo*, which ſhe call'd *Sinkoke Un*, and which continued two years, till the *Nengo Fooke*, which continued three years.

During her reign was born *Kiamar*, who afterwards became a very eminent *Kuge*, or a great Man at Court.

She reign'd five years.

KOONIN, *Ten Tſij*'s Grandſon, ſucceeded her in the year of *Synmu* *Dai. XLIX. KOONIN.* 1430, of Chriſt 770.

With his reign began the *Nengo*, call'd *Fooki*, which ſubſiſted eleven years.

In the ſecond year of his reign, there happen'd a ſtorm of thunder and lightning, dreadful beyond Expreſſion. It rain'd fire from Heaven, like ſtars, and the air was fill'd with a frightful noiſe. The Emperor for this reaſon order'd *Matſuri*'s, or ſolemn feſtivals and proceſſions, to be celebrated in all parts of the Empire, to honour and to appeaſe the angry *Jakuſi*, or the evil Spirits, who have the command of the air and fields.

In the fifth year of his reign was born *Kobotais*, an eminent Prieſt and great Saint among the Japaneſe.

In the eighth year the River *Fuju Uſingava* dried quite up.

In the tenth year died in *China*, *Abeno Nakemar*, a Man very famous in Japaneſe Hiſtories.

In the ſame tenth year a dreadful fire broke out at *Miaco*, which deſtroy'd all the Temples of that City.

In the eleventh year he appointed a new *Nengo*, which he call'd *Tenwo*, and which ſubſiſted but one year.

He reign'd in all but twelve years.

He was ſucceeded by his ſon *KWAN MU*, in the year of *Synmu* 1442, *Dai. L. KWAN MU.* of Chriſt 782, and the forty-ſixth of his age.

Soon after his acceſſion to the Throne he begun a new *Nengo* call'd *Jenriaku*, which ſubſiſted twenty-four years.

In the third year of his reign he remov'd his court and reſidence to *Nagajoka* in *Jamaſijro*, and eleven years after to *Fejanſſoo*.

In the ſixth year of his reign a foreign people, who were not Chineſe, but natives of ſome further diſtant Country, came over to invade *Japan* in a hoſtile manner. The Japaneſe did what they could to get rid of them,

them, but to little purpoſe, their loſſes being conſtantly made good by freſh recruits. Nine years after their arrival *Tamamar*, a renown'd and brave General, was ſent againſt them with good ſucceſs, for he reduced them very low, and kill'd their *Troji* or Commander in chief. However they held out for ſome time after, and were not entirely defeated till the year of *Synmu* 1466, eighteen years after their firſt arrival.

Quanmu reignd 24 years, and died 70 years old.

Dai. LI. FEI SIO. He was ſucceeded by his eldeſt ſon *FEI DSIO*, in the year of *Synmu* 1496, of Chriſt 806.

Nothing remarkable happen'd during his reign, but that a new *Nengo* begun with it, which was call'd *Taito*, and ſubſiſted four years.

He reign'd four years, and died.

Dai. LII. SA GA. He was ſucceeded by his younger brother *SA GA*, the Emperor *Quanmu*'s ſecond ſon, in the year of *Synmu* 1470, of Chriſt 810.

Soon after his acceſſion to the throne he begun the *Nengo Koonin*, which continued to his death, for the ſpace of fourteen years, during which time nothing remarkable happen'd, but that ſeveral ſtately *Sſin*, or *Mija*'s, and *Budſuſſi*, or *Tira*, that is, Temples of the Gods of the Country and of foreign idols were erected in ſeveral parts of the Empire.

He reign'd in all fourteen years.

Dai. LIII. SIUN WA. He was ſucceeded by his younger brother *SIUN WA*, who was the Emperor *Quanmu*'s third Son, in the year of *Synmu* 1484, of Chriſt 824.

He follow'd the cuſtoms of his Predeceſſors, in appointing a new *Nengo* ſoon after his acceſſion to the throne, which was call'd *Ten Tſio*, and ſubſiſted ten years.

In the ſecond year of his reign, my Author obſerves, that *Uraſima* return'd from *Foreiſan* to *Japan* in the 348th year of his age. He had liv'd all the while under water, with the *Water-Gods*, where they believe, that people do not grow old.

Siunwa reign'd ten years.

Dai. LIV. NINMIO. *NINMIO* ſucceeded him in the year of *Synmu* 1494, of Chriſt 834.

This Emperor was *Saga*'s ſecond Son, and *Siunwa*'s *Oi*, or Nephew by his Brother.

In the firſt year of his reign, he appointed the *Nengo Sioa*, which continued fourteen years, and was follow'd by the *Nengo Kaſſoo*, which ſubſiſted three years.

He reign'd ſeventeen years.

Dai. LV. MONTOKU. *MONTOKU*, or *Bontoku*, his firſt-born Son ſucceeded him, in the year of *Synmu* 1511, of Chriſt 851.

After his acceſſion to the throne, he appointed the *Nengo Ninſiu*, which continued three years, and was follow'd by the *Nengo*'s *Saije* and *Tenjan*, the firſt of three, the ſecond of two years.

In

In the fourth year of his reign, ſeveral violent Earthquakes happen'd in *Japan*, by one of which, on the fifth day of the fifth month, the head of the great *Daibuts*, or Idol of *Siaka*, was thrown down to the ground in his Temple at *Miaco*.

Montoku reign'd eight years.

He was ſucceeded by his fourth Son *SEIWA*, in the year of *Synmu* 1519, of Chriſt 859. *Dai LVI. SEIWA.*

He follow'd his Predeceſſors, in appointing a new *Nengo* after his acceſſion to the throne, which was call'd *Toquam*, and ſubſiſted eighteen years.

In the fifth year of this Emperor's reign, the Books of the illuſtrious Chineſe Philoſopher *Confutius* were firſt brought to Court, read and well liked.

In the ninth year of his reign, was born in *Jamatto*, *Isje*, a daughter of *Tſike Kugu*, a Prince of the Imperial Blood. This Lady became afterwards very famous for her uncommon Learning, of which ſhe gave a proof to the world by writing a Book, which is highly eſteem'd in *Japan* to this day.

Seiwa reign'd eighteen years, and reſign'd the crown to his ſon.

He died four years after his abdication, on the 8th day of the fifth month.

JO SEI, *Sewa*'s eldeſt Son, was but nine years old, when his Father reſign'd the crown to him in the year of *Synmu* 1537, of Chriſt 877. *Dai LVII. JO SE.*

With his reign a new *Nengo* was begun, which ſubſiſted eight years, and was call'd *Genjwa*.

In the third year of his reign, two Suns appear'd in *China*.

The crown was ſo great a burthen to this Emperor, that in a ſhort time he loſt his ſenſes. For this reaſon the *Quanbuku*, as he is, call'd, or Prime Miniſter, who is the firſt perſon after the Emperor, thought it neceſſary to depoſe him, which was done accordingly, after he had reign'd eight years. And

KOOKO, the Emperor *Nimio*'s ſecond Son, and *Montoku*'s younger Brother, was put into his place, in the year of *Synmu* 1545, of Chriſt 885. *Dai LVIII. KOOKO.*

In the firſt year of his reign, in the ſeventh month, it rain'd Sand and Stones, which deſtroy'd almoſt the whole crop of rice.

With his reign begun the *Nengo Ninwa*, which laſted four years.

He reign'd but three years.

He was ſucceeded by his third Son *UDA*, in the year of *Synmu* 1548, of Chriſt 888. *Dai LIX. UDA.*

This Emperor in the ſecond year of his reign, appointed a new *Nengo* call'd *Quanpe*, which continu'd nine years.

The ſame year there fell much rain all the Summer, by which, and by great floods enſuing, the growth of the field ſuffer'd much, to the great prejudice of the Harveſt.

He reign'd ten years.

Dai. LX. DAI GO. His eldeſt Son *DAI GO*, ſucceeded him in the year of *Synmu* 1558, of Chriſt 898.

The *Nengo*'s appointed by this Emperor were, *Sootai* of three years, at the beginning of his reign, *Jengi* of two and twenty years, and *Jentsjo* of eight.

In the firſt year of his reign, on the third day of the ſixth month, it became of a ſudden ſo dark (probably by a total Eclipſe of the Sun) that People could not ſee one another.

In the ſecond year, died *Somme Donno*, who was declar'd *Kiſſaki*, that is, the ſupreme Woman, which is the title given to that of the *Dairi*'s Women, whom he declares Empreſs, and who is the mother of the preſumptive Heir of the Crown.

In the ſixteenth year, on the ſecond day of the fifth month, a fire broke out at *Miaco*, the Emperor's reſidence, which conſum'd 617 Houſes.

In the twenty-ſixth year a Hare with eight legs was ſent to court out of the Province *Jamatto*.

He reign'd in all thirty-three years.

Dai. LXI. SIUSAKU. He was ſucceeded by *SIUSAKU*, his twelfth Child in the year of *Synmu* 1591 of Chriſt 931.

This Emperor appointed two *Nengo's*, one *Seofei*, at the beginning of his reign, which ſubſiſted ſeven years, and another *Tenkei*, which continued nine years to his death.

In the ſecond year of his reign *Maſſakaddo*, a Prince of the Imperial Blood, and one of the chief men at Court, revolted againſt him. This rebellion could not be ſuppreſs'd till ſeven years after, when *Maſſakaddo* was defeated and kill'd.

In the third year of his reign on the twenty ſeventh day of the ſeventh month happen'd a violent Earthquake, and another in the ſeventh year, on the fifteenth day of the fourth month. During his reign, *Japan* was much troubled with Storms of thunder and lightning, which fell upon ſeveral Temples and religious Houſes, and laid them in aſhes. Particularly in the thirteenth year of his reign, the ſtorms were almoſt univerſal in all the Provinces of the Empire.

He reign'd ſixteen years.

Dai. LXII. MURAKAMI. He was ſucceeded by *Murakami*, the Emperor *Dai Go's* fourteenth Child, in the year of *Synmu* 1607, of Chriſt 947.

This Emperor, after his acceſſion to the throne, begun a new *Nengo* call'd *Tenriaku*, which ſubſiſted ten years, and was follow'd by the

Nengo's

Nengo's Tentoku of four, *Oowa* of three, and *Kooſu* of four years ſtanding.

In the fourteenth year of his reign a kind of a Synod, or Council, was held at Court in the great hall *Seiro deen*, about matters of Religion, whereat were preſent the Heads of the ſeveral Sects then exiſting.

He reign'd twenty-one years.

Dai. LXIII. RENSEI.

He was ſucceeded by *RENSEI*, or according to another Author *Rei Sen*, his ſecond Son, who came to the Crown in the ſixty firſt year of his age, which was the year of *Synmu* 1628, of Chriſt 968.

He reign'd but two years, during which time continued the *Nengo Anwa*, which begun with his reign.

Dai. LXIV. JENWO.

JENWO, or, as others pronounce it *Jen Jo*, his younger brother, and the Emperor *Muracami's* fifth Son, ſucceeded him in the year of *Synmu* 1630, of Chriſt 970.

The *Nengo's* of his Reign were, *Tenrok* of three years, begun with his acceſſion to the throne, *Teijen* likewiſe of three years, *Teiquan* of two years, *Tengen* of five years, and laſtly *Jeiquan* of two years.

He reign'd in all fifteen years.

Dai. LXV. KWASSAN.

QUASSAN, or *Kwaſſan*, the Emperor *Renſe's* firſt Son, and *Jenwo's* Nephew, ſucceeded him him in the year of *Symu* 1645, of Chriſt 985, and the ſeventeenth of his age.

He made a new *Nengo*, after he came to the Crown, which was call'd *Genwa* and continued only two years.

In the ſecond year of his reign, which was the ſecond of the ſaid *Nengo*, he was ſuddenly taken with ſuch a deſire of retirement and a religious life, that he left his palace privately in the night time, and retired into the Monaſtery of *Quanſi*, where he caus'd himſelf to be ſhav'd like the reſt of the Monks, and took the name of *Nigugakf Foogu*. In this Monaſtery he liv'd twenty two years, and was forty one years old, when he died.

Dai. LXVI. ITSI DSIO.

ITSI DSIO, The Emperor *Jenwo's* Son, and the late Emperors Couſin ſucceeded him, after his retiring into a Convent, in the year of *Synmu* 1647, of Chriſt 987.

The *Nengo's* appointed during his Reign were, *Jejen* of two, *Jengen* of one, *Soorak* of five, *Tſio Toku* of four, *Tſioofo* of five, and *Quanko* of eight years.

In the eight year of of his reign there was a great mortality all over *Japan*.

His reign was famous for ſeveral eminent and learned Men, who then flouriſh'd at Court.

He reign'd twenty five years.

Dai. LXVII. SANDSIO.

He was ſucceeded by *SANDSIO*, the Emperor *Renſe's* ſecond Son, in the year of *Synmu* 1672, of Chriſt 1012.

He

He appointed the *Nengo Dſio A*, which ſubſiſted five years.

In the third year of his reign his reſidence burnt down, as did a great part of it a year after.

He reign'd five years, and died 51 years old.

Dai LVIII. GOIDSIDSIO. He was ſucceeded by *GO ITSI DSIO*, that is, *It ſi Dſio* the ſecond, who was the ſecond ſon of *Itſi Dſio* the firſt, and came to the Crown in the year of *Synmu* 1677, of Chriſt 1017, and the ninth of his age.

The *Nengo's* appointed by this Emperor were, *Quanin*, of four years, begun with his acceſſion to the throne, *Tſijan* of three years, *Mansju* of four, and *Tſiooquan* of nine.

In the fifth year of his reign, *Sai Sin* firſt obtain'd leave of the Emperor to be carried about in a *Khuruma*, or cover'd Chariot, drawn by two Oxen, which was ſo well lik'd, that the whole Eccleſiaſtical Court ſoon follow'd his Example.

The ſame year, on the 22d day of the 7th month, there was a violent ſtorm, which did abundance of miſchief. The ſame month two Moons were ſeen in *China*.

In the ſixth year of his reign the *Jeki*, or Plague was very fatal all over the Empire,

In the 12th year of his reign, in the fourth month (which anſwers to our *June*) there fell a great quantity of Snow, which cover'd the ground to the height of four *Sak* and five Suns, that is about four foot and a half.

In the nineteenth year of his reign, on the ninth day of the eighth Month, there was again a very violent ſtorm.

He reign'd in all twenty years.

Dai LIX. GOSIUSAKU. *GOSIUSAKU*, that is, *Sinſaku* the ſecond, his younger Brother, ſucceeded him in the year of *Synmu* 1697, of Chriſt 1037, and the 28th of his age.

The *Nengos* by him appointed were *Tſioraku* of three years, *Tſiokiu* of four years, and *Quantoku* of two years.

In the fifth year of his reign, on the firſt day of the firſt month, happen'd a violent Earthquake.

He reign'd nine years, and died thirty-ſeven years old.

Dai LX. GO RE SEN. He was ſucceeded by his eldeſt ſon *GO REI SEN*, or *Re Sen* the II, in the year of *Synmu* 1706, of Chriſt 1046, and the ſeventeenth of his Age.

The *Nengo*'s appointed during his reign were, *Jeiſo* of ſeven, *Tenki* of five, *Feiko* of ſeven, and *Tſioku* of four years.

In the 13th year of his reign *Joori Ije* rebell'd againſt the Emperor in the Province *Osju*. The Rebels kept their ground for five years, till *Jori-Josj*, Crown-General, and Commander in chief of all the Imperial Troops, defeated them, and kill'd their two brave Generals *Abino Sadato*, and *Takano Munto*. This Rebellion is deſcrib'd at large in a Book call'd, *Osju Gaſſen*, or the *Wars in Osju*.

He

He reign'd 23 years, and died 40 years old.

He was ſucceeded by *GO SAN DSIO*, or *Sandſio* the ſecond, his younger Brother and *Goſhiſaku* his ſecond Son, in the year of *Synmu* 1729, of Chriſt 1069. *Dai. LXXI. GO SAN-DSIO.*

He appointed the *Nengo Jenkui*, which ſubſiſted five years.

He reign'd but four years, and died in the 40th year of his age.

He was ſucceeded by *SIIRAKAWA*, his eldeſt ſon, in the year of *Synmu* 1733, of Chriſt 1073. *Dai. LXXII. SIIRAKA-WA.*

The *Nengo's* appointed by him were, *Seofo* of three years, begun in the ſecond year of his reign, *Seoriaku* of four years, *Jeefo* and *Ootoku* each of three years.

In the ninth year of his reign, the Summer was exceeding dry, which very much prejudic'd the growth of the fields.

He reign'd fourteen years.

He was ſucceeded by his ſecond Son *FORIKAWA*, in the year of *Synmu* [illegible] of Chriſt 1087. *Dai. LXXIII. FORIKA-WA.*

[illegible] *Nengo's* appointed during this Emperor's reign, were *Quanſi* of [illegible] irs, begun after his acceſſion to the throne, *Kaſſoo* of two years, *Jeifo* [illegible] f one, *Sootoku* of two years, *Kooa* of five, *Tſiooſi* and *Kaſſio*, each of two years.

He reign'd in all 21 years, and died 30 years old.

He was ſucceeded by his eldeſt Son *TO BA*, in the year of *Synmu* 1768, of Chriſt 1108. *Dai. LXXIV. TO BA.*

This Emperor's *Nengo's* were, *Tennin* of two, *Tenjei* of three, *Jeikju* of five, *Guanje* of two, and *Foan* of four years.

In the firſt year of his reign, a ſtrange noiſe was heard in the air, as if Drums had been beating, which continu'd for ſeveral days together.

In the ſecond year of the *Nengo Fooan*, which was the fourteenth of his reign, was born *Kijomori*, a Prince of the Blood, very famous in Japaneſe Hiſtories. He aſſum'd the title of *Dairi*, or Emperor, and made himſelf a court of his adherents, after the manner of the *Dairi's* own Court, but not being able to maintain his title and dignity, he was forc'd to fly to the famous Convent *Midira*, on the mountain *Jeeſan*, where the Monks protected him againſt the Imperial Court, and his enemies headed by *Feki*: Soon after he caus'd himſelf to be ſhav'd in order to turn Monk, and took the name of *Siookai*. He liv'd fourteen years in this Convent, and died in the 60th year of his age, which was the year of *Synmu* 1841, on the fourth day of the ſecond month, of a malignant burning Feaver, which made him look red, as if he had been all on fire, a juſt puniſhment, as my Japaneſe Author obſerves, of his preſumptuous revolt againſt his lawful Sovereign.

To Ba reign'd 16 years.

He was ſucceeded by his eldeſt ſon *SINTOKU* in the year of *Synmu* 1784, of Chriſt 1124. *Dai. LXXV. SINTOKU.*

The *Nengo*'s appointed by this Emperor were *Tentſi* of ſeven years, *Tenſio* of one, *Tſiooſo* of three, *Fojen* of ſix years, and *Jeeitſi* of one.

He reign'd eighteen years.

Under his reign was built the Town of *Kamakura*.

Dai LXVI. *KONJE.* He was ſucceeded by his youngeſt Brother *KONJEI*, the Emperor *Toba*'s eighth Son, in the year of *Synnu* 1802, of Chriſt 1142.

The *Nengo*'s appointed during his reign were *Kootſi* of two, *Tenjo* of one, *Kiuan* of ſix, *Nimpe* of three, and *Kijſit* of two years.

Under this Emperor liv'd *Jorimaſſa*, a Prince of the Imperial Blood, and another Japaneſe *Hercules*. By the aſſiſtance of *Fatzman*, who is the Mars of the Japaneſe, he kill'd, with his arrows, the infernal Dragon *Nuge*, who had the head of a Monkey, the tail of a Serpent, and the body and claws of a Tiger. This monſtrous Beaſt inhabited the *Mikaddo*'s own Palace, and was very troubleſome both to his ſacred Perſon and to all his Court, particularly in the night time, frighting them and diſturbing them out of their ſleep. This *Jorimaſſa* was twenty ſeven years after, in the civil wars carried on between the four moſt powerful families of the Empire, particularly the *Feki* and *Gendſij*, overcome by his enemies, and extirpated with his whole family. This long and bloody War, which deſolated the Empire for many years, till the entire ſuppreſſion of the *Feki* party, and the death of the Prince, who was at their head, and whom the *Gendſijs* kill'd with all his family, is at large and fully deſcrib'd in a Book entituled, *Fekinowonogatari* that is, *an account of what happen'd in the War with the Feki's.*

In the ſixth year of his reign, on the 22d day of the ſeventh month, appear'd a Comet.

In the tenth year of his reign, which was the fourth year of the *Nengo Kiuan*, was born at Court *Joritomo*, the firſt great *Seogun*, or Crown General. The enſuing civil wars, which deſolated the Japaneſe Empire, and were like to have tore it to pieces, gave him an opportunity of encreaſing his power and authority to that degree, that he is unanimouſly mention'd by the Japaneſe Hiſtorians, as the firſt of the now reigning ſecular Monarchs. It was about that time the ſupreme and unlimited authority of the *Dairi*'s, or Eccleſiaſtical Hereditary Emperors, which they had fully enjoy'd till then, begun to decline. The Princes of the Empire, govern'd by ambition, jealouſy and envy, abandon'd by degrees the duty and allegiance they ow'd to their Sovereign, aſſumed an abſolute power in the government of their Dominions and Principalities, enter'd into alliances for their own defence, and carried on war one againſt another, to revenge what injuries they did, or fancied to have received. In this diſpoſition of affairs *Joritomo* was ſent by the Emperor, at the head of a numerous army, and with an abſolute power to adjuſt the differences, and to terminate the wars between the Princes of the Empire. It is a known Maxim, ſup-

ported

ported by the experience of all ages, that men entruſted with power ſeldom care to part with it. This was the caſe of *Joritomo*, who gladly embracing ſo favourable an opportunity, as was put into his hands, eſpous'd the intereſt of that of the contending parties, which he thought the moſt likely to ſupport his own, and by this means encreaſed his power to that degree, as not only to arrogate to himſelf an abſolute authority in the deciſion of all the ſecular affairs of the Empire, but to leave to his Succeſſors a plauſible pretext to claim the ſame. Thus the Power of the Eccleſiaſtical Hereditary Emperors receiv'd at firſt a fatal ſhock by the diſobedience and quarrels of the Princes of the Empire, and was at laſt entirely taken from them by the uſurpation of their Crown Generals, tho' without prejudice to their ſupreme Dignity, Rank, Holineſs, and ſome other Rights and Prerogatives, which do not properly relate to the government of the ſecular affairs of the Empire, as will appear more fully in the following Chapter.

Kon Je reign'd fourteen years.

CHAP. V.

Of the Eccleſiaſtical Hereditary Emperors, who liv'd after Joritomo, *to the preſent time.*

KON JE was ſucceeded by his elder Brother *GOSIIRAKAWA*, or *Sijrakawa* the ſecond, the Emperor *To Ba*'s fourth Son, in the year of *Synmu* 1816, of Chriſt 1156. *Dai.LXXVII. GOSIIRAKAWA*

After his acceſſion to the Throne he appointed the *Nengo Foogien*, which ſubſiſted three years.

In the firſt year of his reign, on the eleventh day of the ſeventh month, *Sſi In* revolted againſt the Emperor. This Rebellion occaſion'd a bloody and pernicious War, which from the time of its beginning is call'd, *Foogienno midarri*, that is, *the deſolation of the time Foogien*, and is by this name deſcribed at large in their Hiſtories.

In the third year of his reign, in the eighth month, happened a violent Earthquake.

After a ſhort reign of three years he reſign'd the Crown to his Son. Twelve years after he enter'd into religious Orders, caus'd himſelf to be ſhaved, and took the name of *Jooſſin*. He died in the forty third year of his age.

NIDSIOO.

Dai. LXXVIII. NIDSIOO. *NIDSIOO.*, *Gosijrakawa's* eldeſt Son, was ſixteen years old, when his Father reſigned the Crown to him, in the vear of *Synmu* 1819, of Chriſt 1159.

The *Nengo's* appointed during his reign were *Feitſi* of one, *Jeiraku* of one, *Oofo* of two, *Tſioquan* of two, and *Jeeman* of one year.

In the firſt year of his reign, the two great Generals *Nobu Jori*, and *Joſitomo*, *Joritomo's* Father, both Princes of the blood, rebell'd againſt the Emperor. This Rebellion, and the War occaſioned thereby, are call'd from the time when they begun, and are deſcrib'd in their Hiſtories, by the name of *Feitſi no midarri*, or the Deſolation of the time *Feitſi*. Two years after *Joſitomo* was kill'd in the Province *Owari*, and his Son *Joritomo* was thereupon baniſh'd to *Idſu*.

In the fifth year of his reign, and the firſt of the *Nengo Tſioquan*, a poor Woman was brought to bed of three children, each of which had two heads and four feet.

He reign'd 7 years, and died 23 years old.

Dai. LXXIX. ROKU DSIJOO He was ſucceeded by his eldeſt ſon *ROKU DSJOO* in the year of *Synmu* 1826, of Chriſt 1166.

He appointed the *Nengo Ninjani*, which ſubſiſted three years.

He reign'd but three years, and died thirteen years old.

Dai. LXXX. TAKAKURA. He was ſucceeded by *TAKAKURA*, the Emperor *Gosijrakawa's* third Son, in the year of *Synmu* 1829, of Chriſt 1169, and the ninth of his Age.

He was married to a daughter of *Kijomori*, who was mention'd above, under the reign of the Emperor *To Ba*.

He appointed the *Nengo's Kavoo* of two, *Sioun* of four, *Angen* of two, and *Dſijſſo* of four years.

In the third year of his reign, his Father was ſhav'd and turn'd Monk, taking the name of *Jooſſin*.

In the fourth year of his reign, on the twenty-third day of the firſt month, a great part of the capital city and reſidence of the Emperor was laid in aſhes.

In the ſeventh year the Small-pox was very fatal all over the Empire.

In the eleventh year the Emperor remov'd his court and reſidence to *Kuvara*.

In the twelfth year of his reign, and the laſt of the *Nengo Dsijſſo*, the ennemies of *Joritomo* were defeated in the Province *Isju*, and *Jorimaſſa* was kill'd with all his family.

He reign'd twelve years, and died twenty one years old.

Dai. LXXXI. AN TOKU. His eldeſt Son *AN TOKU*, born by *Kjiomori's* daughter, ſucceeded him in the year of *Synmu* 1841, of Chriſt 1181.

He appointed the *Nengo's Joowa* of one, and *Siuje* of two years.

In the firſt year of his reign, there was a great famine in *Japan*, occaſion'd both by the ſterility of the crop, and the ſtill raging wars. The ſame year

year died *Kijomori*, the Emperor's Grandfather, after the manner above related. The ſame year General *Kadſuwara* left the *Feki* Party, and went over to *Joritomo*, who was then call'd *Tiojenoski*. This *Kadſuwara* was of a very mean extraction, but by his courage and heroic actions he rais'd himſelf to be one of the moſt conſiderable Princes of the Empire. The ſame year was born *Jori Ije*, *Joritomo*'s Son and his Succeſſor in the command of the armies and the government of ſecular affairs.

After a ſhort reign of three years *Antoku* was forc'd to reſign the Crown.

Dai. LXXXII. GO TO BA.

He was ſucceeded by *GO TO BA*, or *Toba* the ſecond, the Emperor *Takakura*'s fourth Son, in the year of *Synmu* 1844, of Chriſt 1184.

He appointed the *Nengo*'s *Genriaku* of one, *Buanitz* of five, and *Kenkiu* of nine years.

In the firſt year of his reign died *Jooſnaga*, a great General, of whoſe heroic actions frequent mention is made in the Hiſtory of the Wars with the *Feki*'s.

In the third year of his reign, his Predeceſſor *Antoku* being purſued by his enemies, was unhappily drown'd in the Weſtern Seas. He was after his death call'd *Antokuten O*, having after his reſignation taken the name of *Sen Tei*.

About that time died *Joſinaga*, *Joritomo*'s Son in law.

In the ſixth year of his reign was kill'd *Joſitzne*, another very eminent Commander. His death was follow'd by that of *Fideſira* his Lieutenant-General, and the extirpation of his whole Family.

In the eleventh year *Joritomo* went to court, to pay his reſpects to the *Mikaddo*, by whom he was honour'd with the title of *Sei Seogun*, which hath been ever ſince given to the Crown-Generals and Secular Monarchs.

In the fourteenth year of his reign, a Horſe with nine feet was ſent to court from the Iſland *Awadſi*, as a preſent to the Emperor.

He reign'd fifteen years, and reſign'd the Crown to his eldeſt Son.

He died ſixty years old.

Dai. LXXXIII. TSUTSI MIKADDO.

TSUTSI MIKADDO, (*Mikaddo* is here the Emperor's name) was but three years old, when he came to the crown by his Father's reſignation, in the year of *Synmu* 1859, of Chriſt 1199.

The *Nengo*'s appointed during his reign were, *Seotzi* of two, *Kennin* of three, *Genkiu* of two, *Kenje* of one, and *Soojen* of four years.

In the firſt year of his reign died *Joritomo*, Crown-general and the firſt Secular Monarch. His Son *Jori Ije* ſucceeded him in the command of the armies, and was five years after his Father's death by the *Dairi* honour'd with the title of *Sei Seogun*. He was kill'd two years after.

Tſutſi Mikaddo reign'd twelve years, and reſign'd the crown to his younger brother. He liv'd 37 years.

Dai LXXXIV. SIUNTOKU. *SIUNTOKU* his younger Brother, and the Emperor *Gotoba*'s third Son, ſucceeded him in the year of *Synmu* 1871, of Chriſt 1211.

The *Nengo*'s appointed during his reign were, *Genriaku* of two, *Genpo* of ſix, and *Seokiu* of three years.

In the fourth year of his reign, and the ſecond of the *Nengo Genpo*, died *Foonen Seonin*, founder of the Sect of *Seodosju*.

In the ſixth year of his reign, and the fourth of the ſaid *Nengo*, the firſt *Fune*'s, or Men of War, were built in *Japan* by order of *Sonnetomo*, *Foritomo*'s ſecond Son, who endeavour'd by force of arms to maintain himſelf in the ſucceſſion to his Father's and Brother's employments.

In the ninth year of his reign, on the twenty-ſecond day of the ſecond month, the two ſtately Temples *Kiomidz* and *Giwon* were burnt down.

He reign'd 11 years, and liv'd 46.

Dai. LXXXV. GO FORI-KAWA. He reſign'd the crown to *GO FORIKAWA*, or *Forikawa* the ſecond, the Emperor *Takakura*'s Grandſon, in the year of *Synmu* 1882, of Chriſt 1222,

The *Nengo*'s appointed during his reign were, *Teewo* of two, *Gen In* of one, *Karoku* of two, *An Te* of two, *Quanki* of three, and *Teejei* of one year.

In the firſt year of his reign, and the firſt of the *Nengo Teewo*, on the firſt day of the ſecond month, was born in the Province *Awa*, *Nitſijren*, a famous Pagan teacher, and founder of a particular Sect.

Go Forjkawa reign'd eleven years, and liv'd twenty-four.

SI DSIO, his eldeſt Son, then but five years of age, ſucceeded him in the year of *Synmn* 1893, of Chriſt 1233.

Dai. LXXXVI. SI DSIO. The *Nengo*'s appointed during his reign were, *Tempoko* of one, *Bunriaku* of one, *Kaſſiuku* of three, *Riakuin* of one, *Jengo* of one, and *Nintzi* of three years.

In the ſeventh year of his reign the *Seogun* or Crown-General *Joritzne*, who then reſided at *Kamakura Seogun*, came to court at *Miaco*, to pay his reſpects to the Emperor.

He reign'd ten, and liv'd fifteen years.

Dai. LXXXVII. GO SAGA. He was ſucceeded by *GO SAGA*, or *Saga* the ſecond, the Emperor *Tſutſi Mikaddo*'s ſecond Son, in the year of *Synmu* 1903, of Chriſt 1243.

He appointed the *Nengo Quan Jun*, which ſubſiſted four years.

He died after a ſhort reign of four years, in the fifty-third of his Age.

Dai: LXXXVIII. GO FIKA-KUSA. He was ſucceeded by his ſecond Son *GO FIKAKUSA*, or *Fikakuſa* the ſecond, in the year of *Synmu* 1907, of Chriſt 1247.

He appointed the *Nengo*'s *Quantſi* of two, *Footſi* of two, *Gentſio* of ſix, *Koojen*, *Sooka*, and *Sooguan* each of one year.

In the eleventh year of his reign, on the twenty-third day of the ſecond month, happen'd a violent Earthquake.

He reſign'd the crown after a reign of thirteen years, and liv'd ſixty.

KAME

KAME JAMMA the late Emperor's younger brother came to the Crown by his Reſignation, in the year of *Synmu* 1920, of Chriſt 1260. *Dai. LXXXIX. KAME JAMMA.*

The *Nengo's* appointed during his reign were, *Bunwo* of one, *Kotſio* of three and *Bunje* of eleven years.

In the fifth year of his reign, on the 21th day of the eleventh month, died *Sinran*, chief of the *Ikoſiu* Sect, and formerly a diſciple of *Foonin Seonin*, who was the Founder of the *Seodoſiu* Sect.

In the ſeventh year of his reign appear'd a great Comet, which was ſeen alſo in *China*.

In the ninth year on the eighth day of the fifth month, were ſeen two Suns, and in the tenth, on the eleventh day of the ſecond month, three Moons.

In the fifteenth and laſt year of his reign, *Mune Taka*, who was then Crown General, and at the head of the ſecular Affairs, took up his Reſidence in the City of *Kamakura*.

He reign'd fifteen years, and reſign'd the Crown to his eldeſt Son. He liv'd thirty two years after his reſignation, and died in the fifty ſeventh year of his age, and in the fifth year of the reign of the Emperor *Gonidſij*.

GOUDA ſucceeded his Father in the year of *Synmu* 1935, of Chriſt 1275. *Dai. X^mo. GOUDA.*

The *Nengo's* appointed during his reign, were *Gentſi* of two, *Kentſi* of four, *Kooan* of four, and *Sioo* of three years. Some Authors mention only two *Nengo's*, *Gentſi* of three, and *Kooan* of ten years.

In the ninth year of his reign, on the twenty firſt day of the fifth month, the Tartar General *Mooko* appeared upon the Coaſts of *Japan* with a Fleet of 4000 ſail, and 240000 Men. The then reigning Tartarian Emperor *Siiſu*, after he had conquer'd the Empire of *China* about the year of Chriſt 1270, ſent this General to ſubdue alſo the Empire of *Japan*. But this Expedition prov'd unſucceſsful. The *Cami* (if we believe the Japaneſe Writers) that is, the Gods of the Country, and Protectors of the Japaneſe Empire, were ſo incens'd at the inſult offer'd them by the Tartars, that on the firſt day of the ſeventh month, they excited a violent and dreadful Storm, which deſtroy'd all this reputed invincible Armada. *Mooko* himſelf periſh'd in the waves, and but few of his Men eſcaped. *(This Expedition, of which more in the Tranſlator's Preface, is mentioned by* Marcus Paulus, *a noble Venetian, who was then himſelf in* China, *and lived at the Court of the Tartarian Emperor* Siiſu.

In the tenth year of his reign, on the thirteenth day of the tenth month, died in the Province *Muſaſi*, the abovemention'd *Nitſijrin*. The adherents of the *Fokeſiu* Sect ſtill celebrate a yearly feſtival to commemorate the day of his death.

Gouda reign'd thirteen years, and liv'd fifty eight.

Dai XCI. FUSIMI. He was ſucceeded by *FUSIMI*, *Go Fikakuſa's* ſecond Son, and his Couſin, in the year of *Synmu* 1948, of Chriſt 1288.

The *Nengo's* appointed during his reign were *Soowo* of five, and *Jenin* of ſix years.

In the firſt year of his reign, on the third day of the third month, was born his Son and ſucceſſor, to whom he reſign'd the throne after a reign of eleven years.

He liv'd fifty three years.

Dai. XCII. GO FUSIMI. *GO FUSIMI*, or *Fuſimi* the ſecond, ſucceeded his Father in the year of *Synmu* 1959, of Chriſt 1299, and the twelvth of his age.

He appointed a new *Nengo*, which was call'd *Seoan*, and continued three years till he reſign'd the throne.

He liv'd thirty five years after his reſignation, and died forty eight years old, in the year of *Synmu* 1997, of Chriſt 1337.

Dai XCIII. GO NIDSIO. He reſign'd the Crown to *GO NIDSIO*, or *Nidſio* the ſecond the Emperor *Gouda's* eldeſt Son, in the year of *Synmu* 1962, of Chriſt 1302.

This Emperor appointed the *Nengo's Kagen* of four, and *Tokuds* of two years.

In the fifth year of his reign, in the eight month, happen'd a violent Earthquake. The ſame year is remarkable for the death of the Emperor *Kame Jamma*, and the birth of *Takaudſi*, who was afterwards Crown-General and ſecular Monarch.

He reign'd ſix years, and reſign'd the Crown to

Dai. XCIV. FANNASONNO. *FANNASONNO* the Emperor *Go Fuſimi's* younger brother and *Fuſimi's* ſecond Son, in the year of *Synmu* 1968, of Chriſt 1308.

The *Nengo's* appointed during this Emperor's reign were, *Jenke* of three, *Ootsjo* of one, *Sooa* of two, and *Bun O* of five years.

He reign'd eleven years and reſign'd the Crown to *Go Daigo*, *Go Nidſio's* younger brother, and *Gouda's* ſecond Son.

Dai. XCV. GO DAIGO. *GO DAIGO*, or *Daigo* the ſecond, came to the throne in the year of *Synmu* 1979, of Chriſt 1319.

He appointed the *Nengo's Genwo* of two, *Genko* of three, *Seotsju* of two, *Karaku* of three, *Gentoku* of two, and *Genko* of one years.

In the laſt year of his reign much blood was ſhed in the civil wars, which then deſolated the Empire, and are deſcrib'd in a Book entituled *Teifeki*.

He reign'd thirteen years, and reſign'd the Crown to *Kwo Gien*, *Go Fuſimi's* eldeſt Son.

Dai XCVI. KWO GIEN. *KWO GIEN* or *Koo Gien* came to the throne in the year of *Synmu* 1992, of Chriſt 1332.

He appointed the *Nengo Seoke*, which continued two years.

In

In the ſecond year of his reign, *Takadſi*, who was then Crown General and Secular Monarch, came to court to pay his duty to the *Mikaddo*. The ſame year *Takakoku*, a noted General, made away with himſelf, ripping open his belly.

Kwoo Gien after a ſhort reign of two years reſign'd the crown to his Predeceſſor. He liv'd thirty-two years after, and died in the year of *Synmu* 2026, of Chriſt 1364.

GO DAIGO therefore re-aſſum'd the Crown in the year of *Synmu* 1994, of Chriſt 1334.

He then appointed the *Nengo*'s *Kemmu* and *Jenken*, each of two years.

In the third year of his ſecond reign, died the late Emperor *Go Fuſſimi*, as did alſo *Kuſnokimaka Sugge*, a famous General. The ſame year, in the eighth month, *Japan* was ſhook by violent Earthquakes.

He reign'd this ſecond time but three years.

He was ſucceeded by *QUO MIO*, *Kwo Gien*'s younger Brother, and the Emperor *Go Fuſſimi*'s fourth Son, in the year of *Synmu* 1997, of Chriſt 1337. *Dai. XCVII. QUO MIO.*

The *Nengo Jenken*, which had been appointed by his Predeceſſor, was continu'd during the firſt year of his reign, and was follow'd by the *Nengo Riakuwo*, which laſted four years.

In the ſecond year of his reign, the Crown General *Takaudſi* was by him honour'd with the illuſtrious title of *Sei Dai Seogun*.

My two Japaneſe Hiſtorians differ about the length of this Emperor's reign. One pretends that he reign'd but twelve years, but the other will have it, that after a ſhort reign of two years he was ſucceeded by

GO MURA CAMI, or *Muracami* the ſecond, the Emperor *Godaigo*'s ſeventh child, in the year of *Synmu* 1999, of Chriſt 1339. This Emperor however hath no number aſſign'd him in the liſt of the *Mikaddos*.

The *Nengo Riakwo* was continued during the three firſt years of his reign, ſuppoſing that he was poſſeſs'd of the throne of *Japan*, and it was follow'd by the *Nengo*'s *Kooje* of three years, and *Tewa* of four years.

Whoever it was, that govern'd *Japan* during the time of theſe ſeveral *Nengo*'s, both my Authors agree, that after the *Nengo Tewa* was expir'd, *Siukwo* came to the crown.

SIUKWO, who was the Emperor *Koo Gen*'s eldeſt Son, began to reign in the year of *Synmu* 2009, of Chriſt 1349. *Dai. XCVIII. SIUKWO.*

During the firſt year of his reign, I find there was no *Nengo* appointed, for the *Nengo Quano* begun with the ſecond year, and was continued two years.

In the firſt year of his reign, an end was put to the War *Sijdſio Nawatto*.

He reign'd three years.

He was ſucceeded by *GOKIVOO GEN*, or *Kwoogen* the ſecond, his younger brother, in the year of *Synmu* 2012, of Chriſt 1352. *Dai. XCIX. GOKWO. GEN.*

The *Nengo's* appointed during this Emperor's reign were, *Bunjwa* of four, *Jenbun* of five, *Kooan* of one, *Teeidſi* of ſix, and *Ooan* of ſeven years. This laſt *Nengo* was continued during the three firſt years of the reign of his Succeſſor.

In the third year of his reign, *Josijſaki*, the Crown General *Takaudſi* his third ſon, came to court.

In the fourth year of his reign, *Takaudſi* himſelf was ſent by the Emperor into the Province *Oomi*, to adjuſt ſome differences which aroſe in thoſe parts of the Empire.

In the eighth year of his reign, *Takaudſi* died on the 29th day of the fourth month. His Son *Jooſſaki* ſucceeded him in his Employments, and obtain'd the ſame year from the Emperor the title of *Sei Dai Seogun*.

In the eleventh year of his reign, the new Crown General *Jooſſaki* was ſent to command the Imperial army in *Oomi*.

In the eighteenth year of his reign, *Jooſimitz*, *Jooſiſaki*'s Son, was made Crown General, and gratify'd with the title of *Sei Dai Seogun*.

Gokiwoo Gen reign'd twenty years.

Dai. C. *GO JENJU.* He was ſucceeded by *GO JENJU* his eldeſt Son, in the year of *Synmu* 2032, of Chriſt 1372.

The laſt of his Fathers *Nengo*'s was continued during the three firſt years of his reign. In the fourth he appointed the *Nengo Kooraku* which ſubſiſted four years, and was follow'd by the *Nengo*'s *Sei Toku* of two, and *Koowa* of three years, which laſt ſubſiſted during the firſt year of the reign of his Succeſſor.

In the eighth year of his reign, there was a great famine in *Japan*. The ſame year appear'd a Comet.

He reign'd eleven years.

Dai. CI. *GO KO-MATZ.* He was ſucceeded by his eldeſt Son *GOKOMATZ*, in the year of *Synmu* 2043, of Chriſt 1383, and the third of the *Nengo Koowa*.

The *Nengo's* appointed during his reign were, *Sitoku* of three years, begun in the ſecond of his reign, *Kakei* of two, *Ikoo O* of one, *Meetoku* of four, and *Oo Jei* of thirty-four years.

In the ninth year of his reign, there was a War in the Country of *Udſij*,

In the fourteenth year, on the ſeventeenth day of the eleventh month, the famous Temple *Kenninſi* was laid in aſhes.

In the twentieth year appear'd a Comet in the Spring, and it was obſerv'd that there was a great drought and want of water the following Summer and Autumn, and that many violent Earthquakes happen'd the next Winter,

In the twenty-ſecond year a Mountain at *Naſno*, in the Province of *Simotski*, begun to burn, and to throw up ſtones and aſhes. But the flame ceas'd ſoon after.

In

In the twenty fifth year, the autumn was very wet, which occaſioned inundations in ſeveral parts of the Empire. The ſame was follow'd by ſtormy Weather and Earthquakes.

He reign'd thirty years.

He was ſucceeded by his Son *SEOKIVO*, in the year of *Synmu* 2073, of Chriſt 1413, and the twentieth of the *Nengo Oojei*. *Dai. CII. SEOKIVO*

The *Nengo Oojei* was continu'd during the firſt fifteen years of his reign, when he appointed a new one, which was call'd *Seootſjo*, and ſubſiſted but one year.

In the fourth year of his reign *Uje Suggi*, that is, *Uje* of the family of *Suggi*, rebell'd againſt the Emperor.

In the ninth year, on the twelfth day of the tenth month, appear'd two Suns.

In the ſixteenth year, on the eighteenth day of the firſt month, died *Joſimotz*, then Crown General, and was ſucceeded in his title and employments by *Joſijnobu*.

The ſame year, on the twenty ſeventh day of the ſeventh month, died the Emperor himſelf, after a reign of ſixteen years.

He was ſucceeded by his Son *GOFUNNA SO*, in the year of *Synmu* 2089, of Chriſt 1429. *Dai. CII. GOFUNNA SO.*

The *Nengo's* appointed during his reign were, *Jeiko* of twelve, *Kakitz* of three, *Bunjan* of five, *Fotoku* of five, *Koſio* of two, *Tſioorok* of three, and *Quaniſſo* of ſix years.

In the firſt year of his reign, on the fifth day of the eighth month, appear'd a very large and terrible Comet, and another in the eleventh year in the third month.

In the ſixteenth year, *Joſijmaſſa* was by the Emperor honour'd with the title of *Sei Seogun*.

In the eighteenth year, the Emperor's Palace was laid in aſhes.

During the ſeven laſt years of his reign, many ſtrange and wonderful appearances in Heaven are mention'd by the Japaneſe Hiſtorians, which were follow'd by famine, peſtilence and a great mortality all over the Empire.

He reign'd thirty ſix years.

He was ſucceeded by his Son *GO TSUTSI MIKADDO*, or *Tſutſi Mikaddo* the ſecond, in the year of *Synmu* 2125, of Chriſt 1465. *Dai CII. GO TSUTSI MIKADDO.*

The *Nengo's* appointed by this Emperor were, *Bunſio* of one year, begun in the ſecond year of his reign, *Onin* of two, *Fumjo* of eighteen, *Tſiooko* of two, *Jentoku* of three, and *Me O* of nine years.

In the firſt year of his reign, in the ſecond month, appear'd a Comet, whoſe tail ſeem'd to be three fathom long.

In the ſecond year ſeveral Earthquakes happen'd, particularly on the twenty ninth day of the twelfth month. The ſame year there was ſuch a famine in *China*, that people kill'd and devour'd one another.

The

The third year was very fatal to *Japan*, which was fill'd with troubles and civil wars. This great desolation began on the sixth day of the fifth month.

In the fifth year, on the tenth day of the ninth month, appear'd another Comet, with a tail above one fathom long.

In the seventh year, there was a great mortality all over the Empire.

The same year, on the first day of the twelfth month appeared another Comet, larger than any as yet observ'd, with a tail according to my Author, as long as a street.

In the ninth year, died *Fossokawa Katsmotto*, a great General, and very famous for his courage and military exploits. He was after his death honour'd with the title of *Riu Ans*, and that of *Sei Seogun* was given to *Joosnavo*.

In the eleventh year, on the sixth day of the eighth month, it blew very hard. The waters about *Amagasaki* in the Province *Setz* swelled to that height, that a great part of that Country was overflow'd, and many of the Inhabitants drown'd.

In the twenty fifth year, on the twenty sixth day of the third month died *Josijnavo*. He was the Crown General *Josijmassa's* Son, and had besides the title of *Sei Seogun*, a share with his Father, in the command of the armies, and the administration of the secular affairs of the Empire.

The next year, which was the year of Christ 1490, died *Josijmassa* himself, and was very much regretted.

In the twenty ninth year, *Josijsimmy* was honoured with the title of *Sei Dai Seogun*. He went soon after to command the army in *Jasijro*.

In the thirtieth year, on the seventh day of the eighth month, happen'd another violent Earthquake.

He reign'd in all thirty six years, and liv'd fifty nine.

[illegible] He was succeded by his Son *KASIUWABARA*, in the year of *Synmu* 2161, of Christ 1501.

The *Nengo's* appointed during his reign were, *Bunki* of three, *Jeeseo* of seventeen, and *Teije* of seven years, which last was continu'd [illegible] the first year of the reign of his successor.

[illegible] year of his reign, there was a great famine in *Japan*, and another in the sixteenth year.

In the sixth year, in the seventh month, appear'd a Comet.

In the eighth year the title of *Sei Seogun*, and the command of the army was given to *Jositanne*.

The tenth year was fatal to *Japan* both by War and Earthquakes.

In the twelfth year, in the fifth month, *Josijtanne* went to Court, to pay his duty to the Emperor.

Kasiuwabara reign'd twenty six years,

He

He was ſucceeded by his Son *GONARA*, in the year of *Synmu* 2187, of Chriſt 1527. *a.CVI. GONARA.*

The laſt of his Father's *Nengo*'s was continued during the firſt year of his reign, after which he appointed the *Nengo*'s, *Koraku* of four, *Tembun* of twenty-three, and *Koodſi* of three years.

Soon after his acceſſion to the throne, an end was put to the war between *Foſſokawa* and *Kadſuragawa*. The former of theſe two Princes made away with himſelf two years after, ripping open his belly with that courage and reſolution, which is ſo much admir'd by theſe Heathens.

During this Emperor's reign, the Japaneſe Empire was afflicted twice with peſtilence, and a great mortality, thrice, with extraordinary wet rainy Seaſons, whereby the waters increas'd to ſuch a degree, that they over-flow'd great part of the country, and once with ſuch a violent and univerſal ſtorm, that thereby many ſtately buildings, and part of the Emperor's own Palace, was blown down.

In the fifth year, on the twenty-ninth day of the ſixth month, appear'd a Comet, and another again in the twelfth month of the twelfth year.

In the ſeventh year, on the eighth day of the tenth month, was obſerv'd an Eclipſe of the moon.

In the twenty-firſt year, on the ſeventeenth day of the ſecond month, *Joſi Tir* receiv'd from the Emperor the title of *Sei Dai Seogun*, with the command of the armies. Eighteen years after this *Joſi Tir* made away with himſelf, cutting his belly.

In the twenty-fourth year, on the fourth day of the fifth month, died the Crown General and Secular Monarch *Joſij Far*.

Gonara reign'd thirty-one years.

He was ſucceeded by his Son *OOKIMATZ*, in the year of *Synmu* 2218, of Chriſt 1558. *D.i. CVII. OOKI-MATZ.*

The *Nengo's* appointed during his reign were, *Jeekoku* of twelve, *Genki* of three, and *Jenſoo* of nineteen years, which laſt continued during the firſt five years of the reign of his Succeſſor.

In the very firſt year of his reign, there was a great famine in *Japan*, preceded by an exceeding dry Summer.

In the eighth year of his reign, *Joſij Tir*, then Crown General and Secular Monarch, made away with himſelf, as above mention'd.

In the eleventh year *Joſij Tira* was appointed Crown General, and honour'd by the Emperor with the title of *Sei Seogun*.

In the ſixteenth year is mention'd, as ſomething remarkable, that a Tortoiſe with two heads was caught in the Spring. The ſame year on the third day of the fourth month, ſome Incendiaries ſet fire to *Kamio*, that is, the upper part of the City of *Miaco*, (the lower part is call'd *Si Mio*) wherein the Emperor himſelf then reſided, by which the greateſt part of it was laid in aſhes.

In the twentieth year on the twenty ninth day of the ninth month, appeared a great Comet, which did not diſappear till the next year.

The twenty firſt year was very wet, and great part of the Country was ſet under water on the twelfth day of the fifth month.

In the twenty third year the ſickneſs and mortality was great all over the Empire.

In the twenty fifth year, on the ſecond day of the ſixth month, the Crown-General and Secular Monarch *Nobunanga*, and his eldeſt Son, were kill'd at *Miaco*.

In the twenty ſixth year ſome Ambaſſadors from the *Riuku* Iſlands came to Court.

In the twenty eighth year, which was the year, of Chriſt 1585, in the ſeventh month, *Fide Jos*, who afterwards took the name of *Taiko*, or *Taikoſama*, was by the Emperor honour'd with the Title of *Quanbuku*, and entruſted with the command of the armies, and the government of the ſecular affairs of the Empire. *Quanbuku* is the firſt perſon after the *Dairi*, and by vertue of this title, his ſupreme Lieutenant and Vicegerent in the government. This *Taiko* was of a very mean extraction, and rais'd himſelf to this eminent poſt merely by his courage and merit. He was, properly ſpeaking, the firſt abſolute Secular Monarch of *Japan*, that is, the firſt, who aſſum'd to himſelf the abſolute government of the Empire, whereof the Eccleſiaſtical Hereditary Emperors till then preſerv'd ſome ſhare. Ever ſince that time the Secular Monarchs continued independent of the Eccleſiaſtical Emperors, to whom nothing was left but a meer ſhadow of their former Authority, with ſome few inſignificant Prerogatives, as to their rank and holineſs, and the titles of honour, which muſt be conferr'd by them.

The ſame 28th year, on the 29th of the 11th month, happen'd a violent Earthquake, which continued by repeated, though ſmaller ſhocks, for almoſt a whole year.

In the 29th year of his reign, he reſign'd the Crown to his Grandſon, and died ſeven years after.

Dai. CVIII. GO JOSEI. *GO JOSEI*, the Emperor *Ookimatz* his Grandſon, and the eldeſt Son of the Hereditary Prince *Jookwo*, who died the year before, on the ſeventh day of the eleventh month, came to the crown the year of *Synnin* 2247, of Chriſt 1587.

The laſt of his Grandfather's *Nengo*'s was continued during the five firſt years of his reign, after which the following were appointed, *Bunroku* of four years, and *Keitsjo*, which ſubſiſted nineteen, or three years after his death.

In the third year of his reign, *Fidetſugi* (a nephew of the Secular Monarch *Taiko*, by whom he was declar'd his Succeſſor, though afterwards diſgraced and commanded to rip open his belly) a cruel and ſanguinary Prince, kill'd *Foodsjo*, in the Province *Sagami*, and extirpated all his

his family, purſuant to the rules of War obſerv'd in *Japan*, which adviſe by this means to root out at once, and to deſtroy the very cauſe of the evil.

In the fifth year, the title of *Quanbuku* was given to the ſaid *Fide Tſugi*.

In the ſixth year, which was the year of Chriſt 1592, *Taiko* declared war againſt the *Coreans*, and ſent over a numerous army under a pretext, as he gave out, of making by the conqueſt of this *Peninſula* his way to the conqueſt of the Empire of *China* it ſelf. This war laſted ſeven years.

In the ſeventh year died *Ookimatz*, the Emperor's Grandfather and Predeceſſor.

In the eleventh year *Jejias*, a great favorite of *Taiko's*, and his firſt miniſter of ſtate, was by the Emperor honour'd with the title of *Nai Dai Sin*.

The ſame year, on the twelfth day of the ſeventh month, happen'd ſeveral violent Earthquakes, and the trembling continu'd by fits for a whole month. About that time it rain'd Hair, four to five inches long, in ſeveral parts of the Empire. This Phœnomenon is often mention'd in their Hiſtories.

In the twelfth year, which was the year of *Synmu* 2258, of Chriſt 1598, on the eighteenth day of the eighth month, *Fide Joſi* took the name of *Taiko*, which ſignifies *a great Lord*. This great Monarch died the ſame year, (on the ſixteenth of *December*, N. S.) early in the morning, leaving the ſecular government to his only Son *Fide Jori*, whom he committed to the care and tuition of *Jejas*.

In the fourteenth year, *Joſijda Tſibbu*, who had a place at *Fide Jori's* Court, rebell'd againſt the Emperor. The rebels were ſoon defeated, and their chief with all his family exterminated.

In the ſeventeenth year, the title of *Sei Dai Seogun*, which belongs to the Crown General, was given to *Jejas*, Tutor of the hereditary Prince *Fide Juri*, *Taiko's* only Son. The ſame year *Fide Juri* himſelf was honour'd with the title of *Nai Dai Sin*.

In the nineteenth year the title of *Sei Dai Seogun* was given to *Fide Tadda*, the Crown General *Jejas* his Son.

The ſame year a very extraordinary accident happen'd on the fifteenth day of the twelfth month, for a mountain aroſe out of the Sea in one night's-time, near the rocky Iſland *Fatſiſio*, where the Grandees of the ſecular Monarch's Court are uſually confin'd, when out of favour.

In the twenty firſt year, which was the year of Chriſt 1608, an Embaſſador arriv'd at *Suruga*, who was ſent by the Chineſe Emperor to compliment the ſecular Monarch of *Japan*.

In the twenty third year, *Jejas* order'd a ſtrong caſtle to be built in the province *Owari*.

In the twenty fourth year, the *Riuku* Iſlands were invaded and conquer'd by the Prince of *Satzuma*. Ever ſince they are look'd upon as belonging to the Japaneſe Empire.

Go Joſei reigned in all twenty five years.

Dai. CIX. DAISEKI O He was ſucceeded by his Son *DAISEOKIO TEI*, in the year of *Synmu* 2272, of Chriſt 1612.

In the fourth year of his reign he appointed the *Nengo Geniwa* of nine years, which was follow'd by the *Nengo Quan Je*, which continued twenty years, during the remaining part of his reign, and the whole reign of the Empreſs his ſucceſſor.

In the ſecond year of his reign, it was again obſerv'd, that Hair fell in ſeveral parts of the Empire, chiefly in autumn.

In the third year, on the twenty fifth of the tenth month, happen'd a very violent Earthquake. The ſame year *Fide Juri*, the late ſecular Emperor *Taikos* only Son and Heir, was beſieg'd in the Caſtle of *Oſacca*, by *Jejas*, who was his Tutor and Father-in-law. The Caſtle was ſurrender'd in the fourth year, on the ſeventh day of the fifth month. But the Prince caus'd the palace, where he retir'd with his moſt faithful adherents, to be ſet on fire, chuſing rather to periſh by the flames, than to fall into the hands of a victorious enemy, tho' ſo nearly related to him.

In the fifth year, on the ſeventeenth day of the fourth month, died *Jejas* himſelf, in full and quiet poſſeſſion of the ſecular Throne, which he uſurped upon his Pupil, and left to his Son. This *Jejas* was the firſt Emperor of the now reigning family. He was buried at *Nicquo*, and according to cuſtom related among the Gods, by the name of *Gongenſama*.

In the eighth year, which was the year of Chriſt 1619, appear'd a very remarkable Comet.

In the tenth year, the Eccleſiaſtical Emperor was married with great pomp and ſolemnity to the ſecular Monarch *Fide Tada's* daughter.

In the twelfth year *Jemitz*, *Fide Tada's* Son, went to *Miaco*, to pay his duty to the ſecular Emperor, of whom he obtain'd the title of *Sei Dai Seogun*.

In the eighteenth year he reſign'd the Crown to his daughter. He lived fifty years after his reſignation, and died in the ninetieth year of his age, and the eight of the *Nengo Tempo*, on the eighth day of the eighth month, or late in autumn, when according to my Japaneſe Author's expreſſion, the Trees had been already ſtript of their Leaves.

Dai. CX. SEO TE. *Nio Te*, or *Seo Te*, that is, *Madam Mikaddo*, or according to others, *Fonin*, the laſt Emperor's daughter, came to the Crown in the year of *Synmu* 2290, of Chriſt 1630.

The

The laſt of her Father's *Nengo*'s was continued during her whole reign.

In the third year of her reign, on the twenty fourth day of the firſt month, died the ſecular Monarch *Fide Tada*. He was after his death deified according to cuſtom, and call'd *Teitokuin*.

In the fifth year the ſecular Monarch *Ijemitz*, *Fide Tada*'s Son and ſucceſſor, went to the *Dairi*'s Court.

In the ſeventh year, in the tenth month, the Chineſe were again ſuffer'd to come to *Japan*, on account of their trade, which they had been forbid to do for ſome time before.

The beginning of that famous rebellion of the Chriſtians at *Simabara*, in the Province *Fiſen*, falls upon the eleventh month of the eighth year, being the year of Chriſt 1637.

In the ninth year, in the ſecond month, on the 12th of *April* 1638, 37000 Chriſtians were put to death on one day. This act of cruelty at once put an end to the rebellion, and a finiſhing ſtroke to the total abolition of the Chriſtian Religion in *Japan*.

In the twelfth year, of Chriſt 1641, on the fifth day of the eight month, was born *Ijetzna*, Father of the now reigning ſecular Monarch. The ſame year was a great famine and mortality in *Japan*, from the beginning of the Spring to the enſuing Harveſt.

This Empreſs reign'd fourteen years, and reſign'd the Crown to her younger brother.

Dai CXL. GOKIWOMIO

GOKIWOMIO, commonly *Goto Mio*, the late Empreſs's younger brother, ſucceeded his Siſter in the year of *Synmu* 2303, of Chriſt 1643, on the ſeventh day of the ninth month, though he did not take the title of *Mikaddo*, and full poſſeſſion of the throne, till the fifth day of the eleventh month.

The *Nengo*'s appointed during his reign were *Seofo* of four, *Kejan* of four, and *Seoo* of three years.

In the third year of his reign, on the twenty third day of the fourth month, the title of *Seonai Dai Nagon*, was given to the Secular Monarch *Ijetzna*.

In the eleventh year, on the twelfth day of the eighth month, a Fire broke out in the *Dairi*, or Palace of the Eccleſiaſtical Hereditary Emperor, which conſumed great part of it with ſeveral neighbouring Temples and other buildings. The ſame year ſome young Lads, of twelve to fourteen years of age, were committed to priſon on ſuſpicion of having ſet fire to it, and to ſeveral other parts of the City of *Miaco*.

In the eleventh year, on the ſixth day of the ſeventh month, arriv'd from *China*, *Ingen* an eminent Heathen Preacher. The deſign of his coming over was to convert the people to his Pagan worſhip, and

to unite, if poſſible, the differing Sects, then flouriſhing, in the Empire, a taſk truly hard.

The ſame year, on the twentieth day of the ninth month, died the *Mikaddo*, and was buried with great ſolemnity in the temple of *Sen Ouſi*, on the fifteenth day of the following tenth month.

Dai. CXII. SININ. He was ſucceeded by his third and younger Brother *SININ*, in the year of *Synmu* 2314, of Chriſt 1654.

The *Nengo*'s appointed during his reign were, *Meiruku*, ai[illegible]*ntſi*, each of three years, and *Seowo*, or according to others, *Quan Puu*, of twelve years, which laſt was continued to the eleventh year of the reign of his Succeſſor.

Some Authors pretend, that it was in the firſt year of this Emperor's reign, the Chineſe had obtain'd leave to renew their trade to *Japan*.

In the third year of his reign, (of Chriſt 1657) on the thirteenth day of the firſt Month, a dreadful fire broke out at *Jedo*, the reſidence of the Secular Monarch, which continued burning with great violence for three days, and laid the greateſt part of that noble Capital in aſhes. (*An Account of this fire hath been given by Mr.* Wagenaer, *Ambaſſador of the Eaſt India Company to the Emperor of* Japan, *who was then at* Jedo *himſelf, and is inſerted in* Montanus's *memorable Embaſſies to the Japaneſe Emperors.* p. 370.)

In the fifth year was firſt begun the *Rakujo*, or Pilgrimage to the 33 *Quanwon* Temples, which was ſince made by many religious people of both ſexes.

In the ſeventh year, great part of the Eccleſiaſtical Emperor's reſidence was again laid in aſhes.

In the eighth year, on the firſt day of the fifth month, happen'd a violent Earthquake, by which a mountain in the Province *Oomi*, on the river *Katzira*, ſunk down flat even with the ground, without leaving the leaſt foot-ſtep of its having ſtood there.

He reign'd eight years.

Dai. CXIII. KINSEN. He was ſucceeded by his younger Brother *KINSEN*, or *Tei Sen*, or with his full title, *Kinſeokwo Tei*, the Emperor *Daiſeokwo Tei*'s youngeſt Son, in the year of *Synmu* 2323, of Chriſt 1663.

The laſt of his Brother's *Nengo*'s was continued during the firſt ten years of his reign, when he appointed the *Nengo Jempo*, which ſubſiſted eight years, and was follow'd by the *Nengo*'s *Tenwa* of three, aud *Dſiokio* of four years.

In the third year of his reign, in the ſixth month, a Court of Enquiry was eſtabliſh'd by ſpecial command of the Emperor, in all the cities and villages throughout the Empire. The buſineſs of this court is to enquire what religion, belief or ſect, each family, or its individual members belong to. This Enquiry is made once every year, tho' not at a certain determined time, but commonly ſome days, or weeks, after the trampling over

over the Images of our bleſſed Saviour, and the Virgin *Mary*, hath been perform'd in every family, as a convincing proof of their abhorrence to the Chriſtian Religion.

In the fourth year year, in the fourth month, the Emperor order'd the *Jusja Fuſe*, a branch of the *Fokeſiu* Sect, to be aboliſh'd, forbidding all his ſubjects, ever hereafter, to adhere thereto. The followers of this Sect entertain'd ſuch ridiculous notions of their own purity and holineſs, that they thought the very converſation with other People would pollute and profane them.

In the ſixth year, on the firſt day of the ſecond month, and for forty-five days following, the City of *Jedo* ſuffer'd much by fire, which ſeem'd to have been laid in deſignedly, and the malicious intent levell'd chiefly at Merchant's ware-houſes, and the places where Soldiers were quarter'd.

In the ſeventh year, there being a great famine in *Japan*, occaſion'd by an exceſſive drought the year before, the Emperor order'd that from the twentieth day of the firſt month, for one hundred days ſucceſſively, boil'd rice ſhould be diſtributed to the poor, at his own expence, in all parts of the Empire.

In the eighth year, they had very violent ſtorms at *Oſacca*, and in ſeveral other maritime Provinces, follow'd by Inundations, and a great mortality among men and beaſts.

In the ninth year, in the fourth month, as they were cleaning the river, which runs by *Oſaua*, they took up great quantities of gold and ſilver, which, in all probability, were ſunk there during the late Civil Wars.

In the eleventh year, on the ninth day of the fifth month, a fire broke out at the *Dairi*'s court, which burnt with ſuch fury, that great part of the city of *Miaco* itſelf was laid in aſhes, and becauſe it unluckily happen'd, that among other buildings ſeveral publick granaries were deſtroy'd by the fire, the Emperor, for the eaſe and comfort of his Subjects, order'd, that three *Koku*'s of rice ſhould be given, or lent to any family, that ſtood in need of it, as is done frequently in time of famine.

In the twelfth year, in the ſecond month, a Court of Enquiry was held, by ſpecial command of the Emperor, in his Capital of *Miaco*, when it appear'd, that in the 1850 ſtreets of this city, there were 1050 of the *Ten Dai*'s Religion, 10070 of the ſect *Singon*, 5402 of *Foſſo*, 11016 of *Sen*, 122044 of *Seodo*, 9912 of *Rit*, 81586 of *Jocke*, 41586 of *Nis Fonguans*, 80112 of *Figas Fonguans*, 7406 of *Takata Monto*, 8306 of *Bukwoo*, 21080 of *Dainembuds*, 6073 of the ſect of *Jammabos*, that is in all 405643 (the *Dairi*'s Court not computed) 182070 of which were males, and 223573 females. *(See the latter End of the IXth Chapter of the Vth Book.)*

The ſame year, on the third day of the fourth month, died in the famous Convent *Obaku*, the above mention'd Chineſe Miſſionary *Ingen*, in the

the fourſcore and ſecond year of his age. The following months, the growth of the field ſuffer'd much by rain and hail, whereby a great famine was occaſion'd, for which reaſon the Emperor iſſued new orders to diſtribute rice to the poor in the chief Cities.

In the eighteenth year, and the eighth of the *Nengo Jenpo*, on the eighth day of the fifth month, (1680, on the 24th of *June*) died the ſecular Monarch *Jjetzna*. He was after his death, according to cuſtom, related among the Gods, and call'd *Gen Ju in den*.

In the nineteenth year, in the fifth month, the pompous Title of *Sei Dai Seogun Nai Dai Sin Sioni i ukonjeno Taiſo*, was by the Emperor conferr'd on the now reigning ſecular Monarch *Tſinajos*, who was a younger brother of *Geniuin*, and *Jjetiru*, or *Daijoin* his third Son.

In the twentieth year, and the ſecond of the *Nengo Tenjwa* (of Chriſt 1682) there was again a great famine and mortality in *Japan*, particularly in and about *Miaco*.

In the twelfth month of the ſame year, on the 28th day, a Fire broke out at *Jedo*, which laid the beſt part of that great City in aſhes.

In the twenty firſt year, which was the third of the *Nengo Tenwa*, died *Tokumatz*, the now reigning ſecular Monarch's only Son and hereditary Prince, for whoſe death the Empire went into a general mourning, that no muſical Inſtrument was to be touch'd, nor any kind of rejoycings to be made for three years.

The ſame year, on the fifth day of the twelfth month, the City of *Jedo* ſuffer'd again by Fire.

This Emperor reign'd twenty four years, and reſign'd the Crown to his Son.

Dai. CXIV. KINSEN. *KINSEN*, or *Kinſeokwo Tei*, hath the ſame name with his Father, to whom he ſucceeded in the year of *Synmu* 2347, of Chriſt 1687.

In the ſecond year of his reign, he appointed the *Nengo Genroku*, the fifth year whereof was the year of Chriſt 1692, when I was in *Japan* my ſelf, which in the Cyclus of ſixty years, bears the name of *Midſno Je Sar*.

The names of theſe hundred and fourteen Eccleſiaſtical hereditary Emperors of *Japan*, taken out of a Japaneſe Chronicle, printed in the learned Language of the Chineſe, are engrav'd in *Tab.* XVI.

CHAP.

CHAP. VI.

Of the Crown-Generals, and Secular Monarchs, from Joritomo *to the Emperor* Tſinajos *now reigning.*

I. JORITOMO, the firſt Crown-General and Secular Monarch, was born under the reign of the *LXXVI Dairi*, in the year of Chriſt 1154. He reign'd 20 years.

II. *JORI I JE*, *Joritomo*'s Son, reign'd five years.

III. *SANNETOMO*, *Joritomo*'s ſecond Son, reign'd ſeventeen years.

IV. *JORITZNE*, a Son of *Quan Baku Dooka*, reign'd 18 years.

V. *JORI SANE*, or *Joriſſuga*, *Joritzne*'s Son, reign'd 8 years.

VI. *MUNE-TAKA SINNO*, or *Soo Son Sinno*, a Son of the Eccleſiaſtical Hereditary Emperor *Sagga* the ſecond, reign'd 15 years.

VII. *KOREJAS SINNO*, *Mune Taka*'s eldeſt Son, reign'd 24 years.

VIII. *KIUME SINNO*, or *Sanno Oſi*, the Eccleſiaſtical Hereditary Emperor *Fikakuſa* the Second's third Son, reign'd 20 years.

IX. *MORI KUNI SINNO*, his Son, reign'd 25 years.

X. *SONUN SINNO*, or *SONNUM SINNO*, *Daigo the ſecond*'s ſecond Son, reign'd 2 years.

XI. *NARI JOSI SINN OO*, *Daigo the ſecond*'s fonrth Son, reign'd three years.

XII. *TAKA UDSI*, a Son of *Askago Sannokino Cami Nago Udſi*, reign'd 25 years.

XIII. *JOSI JAKI*, *Takaudſi*'s third Son, reign'd 10 years.

XIV. *JOSIMITZ*, *Joſi Jaki*'s Son, reign'd 40 years.

XV. *JOSIMOTSI*, *Takamitz*'s Son reign'd 21 years.

XVI. *JOSI KASSU*, *Joſimotſi*'s Son, reign'd under his Father.

XVII. *JOSI NORI*, *Joſimitz*'s Son, reign'd 14 years.

XVIII. *JOSIKATZ*, *Joſi Nori*'s eldeſt Son, reign'd three years.

XIX. *JOSI MASSA*, *Joſi Nori*'s ſecond Son, reign'd 49 years.

XX. *JOSINAVO*, reign'd under his Father *Joſimaſſa*.

XXI. *JOSI TANNE*, *Joſinavo*'s Brother reign'd 18 years.

XXII. *JOSI SYMMI*, *Joſi Tanne*'s Son, reign'd 14 years.

XXIII. *JOSIFAR*, *Joſi Symmi*'s Son, reign'd 30 years.

XXIV. *JOSI TIR*, *Joſifar*'s Son, reign'd 16 years.

XXV. *JOSI TAIRA*, or *TIRA*, *Joſi Tir*'s Son, reign'd 4 years.

XXVI. *JOSI AKI*, *Joſi Taira*'s Son, reign'd 5 years.

XXVII. *NOBBENAGA*, or *NOBUNAGA*, *Oridano Danſio Taira*'s ſecond Son, reign'd 10 years.

XXVIII. *FIDE, NOBU*, *Nobu Tada*'s Son, reign'd 3 years.

XXIX. *FIDE JOSI*, afterwards call'd *Taiko*, and *Taiko Sama*. This celebrated Monarch was a Peaſant's Son, and in his younger years Butler to a Nobleman. But by his courage and merit, he rais'd himſelf

ſelf to be Emperor of *Japan*. He reduced all the Provinces of *Japan*, which were then as yet divided, and govern'd by particular Princes, under his Power and Sovereignty, and became the firſt abſolute Secular Monarch. He was after his death, according to the cuſtom of the country, related among the Gods, and honour'd by the *Dairi* with the divine title *Tojokuni Daimioſin*. His temple, where his urn is kept, ſtands at *Miaco*, but is at preſent almoſt decay'd, the Secular Empire being gone over into another Family.

XXX. *FIDE TSUGU*, alias *Quabacundono*, who was the Son of *Fide Jori* in *Iziro*, and *Taicoſama*'s Nephew, reign'd under his Uncle, tho' but a little while.

XXXI. *FIDE JORI*, *Taicoſama*'s Son, being under age, when his Father died, was by him committed to the care and tuition of *Ijejas Sama*, one of his favourites and counſellors of ſtate, who oblig'd himſelf by a ſolemn oath, ſign'd with his own blood, that as ſoon as the young Prince ſhould come of age, he would quit the regency, and deliver the Empire into his hands. On this condition *Ijejas* his daughter was married to the Hereditary Prince, who enjoy'd the Empire, or at leaſt the title of Emperor, under his tutor and father-in-law fourteen years.

XXXII. *JEJASSAMA*, otherwiſe *Ongoſio*, and *Daijoſama*, uſurp'd the throne upon *Fide Jori* his Son-in-law. He granted the Dutch Eaſt India Company a free commerce to *Japan*, in the year of Chriſt 1611. He was after his death deify'd according to cuſtom, and call'd *Gongenſama*. He lies buried at *Niko*, near *Miaco*, the burial place of this family. He reign'd in all fourteen years, taking in ſome of his regency. However ſome authors pretend, that he reign'd but four [illegible] ſuppoſition, that he was ſeventy years old, when he became poſſeſs'd of the throne.

XXXIII. *FIDE TADA*, *Ijejaſſama*'s third Son, who was after his death call'd *Taitokonni*, or *Taitokuinſama*, renew'd the Privileges, which his Father granted to the Dutch, in 1616, or 1617. He reign'd eighteen years.

XXXIV. *IJETIRUKO*, otherwiſe *Ijemitzko*, *Fidetada*'s Son, who was after his death call'd *Daijoinſama*, or *Taijoinſama*, reign'd twenty one years.

XXXV. *IJETZNAKO*, his Son, who was after his death call'd *Ginjoinſama*, or *Genjuinſama*, reign'd thirty years, and died on the fourth of June 1680.

XXXVI. *TSINAJOSIKO*, otherwiſe *Tſijnajoſiko*, or *Tſijnaſoſama*, or with his full tittle, which he very lately obtain'd from the *Dairi* *SEI DAI SEOGUN, NAI DAI SINI UKON JFNO TAI SO*, the now reigning Monarch, ſucceeded his Brother. He was in the 43d year of his age, when I was in *Japan* (in 1692) and had been 12 or 13 years on the throne.

THE

THE Hiſtory of JAPAN.

BOOK III.

OF THE State of Religion in JAPAN.

CHAP. I.

Of the Religions of this Empire in general, and of the Sintos Religion in particular.

LIBERTY of Conſcience, ſo far as it doth not interfere with the Intereſt of the ſecular Government, or affect the peace and tranquility of the Empire, hath been at all times allow'd in *Japan*, as it is in moſt other Countries of *Aſia*. Hence it is, that foreign Religions were introduc'd with eaſe, and propagated with ſucceſs, to the great prejudice of that, which was eſtabliſh'd in the country from remoteſt antiquity. In this laſt hundred years there were chiefly four Religions, conſiderable for the number of their adherents, to wit. *The Religions of Japan.*

1. *Sinto*, the old Religion, or Idol-worſhip, of the Japaneſe. *Sinto.*
2. *Budſdo*, The worſhip of foreign Idols, which were brought over into *Japan*, from the Kingdom of *Siam*, and the Empire of *China*. *Budſdo.*
3. *Siuto*, The Doctrine of their Moraliſts and Philoſophers. *Siuto.*
4. *Deivus*, or *Kiriſtando*, is as much as to ſay, the way of God and Chriſt, whereby muſt be underſtood the Chriſtian Religion. *Devius.*

It

Fate of the Chriſtian Religion in Japan

It was owing to the commendable zeal, and the indefatigable care of the Spaniſh and Portugueze Miſſionaries, particularly the Jeſuits, that the Chriſtian Religion was firſt introduced into *Japan*, and propagated with a ſucceſs infinitely beyond their expectation, inſomuch, that from the firſt arrival of the Fathers of the Society in the Province *Bongo*, which was about the year of Chriſt 1549, (or ſix years after the firſt diſcovery of *Japan*,) to the year 1625, or very near 1630, it ſpread through moſt Provinces of the Empire, many of the Princes and Lords openly embracing the ſame. Conſidering what a vaſt progreſs it had made till then, even amidſt the many ſtorms and difficulties it had been expoſed to, there was very good reaſon to hope, that within a ſhort compaſs of time the whole Empire would have been converted to the faith of our Saviour, had not the ambitious views, and impatient endeavours of theſe Fathers, to reap the temporal, as well as the ſpiritual fruits of their care and labour, ſo provoked the ſupreme Majeſty of the Empire as to raiſe, againſt themſelves and their converts, a perſecution, which hath not its parallel in Hiſtory, whereby the Religion, they preach'd, and all thoſe that profeſs'd it, were in a few years time entirely exterminated.

Sintos Religion

Of the three chief Religions, which now flouriſh and are tolerated in *Japan*, *the*

SINTOS.

muſt be conſidered in the firſt place, more for its antiquity and long ſtanding, than for the number of its adherents.

Sinto, which is alſo called *Sinsju*, and *Kamimitſi*, is the Idol-worſhip, as of old eſtabliſhed in the Country. *Sin* and *Kami*, denote the Idols, which are the object of this worſhip. *Jo* and *Mitſi*, is as much as to ſay, the way, or method, of worſhiping theſe Idols. *Siu* ſignifies Faith, or Religion. *Sinsja*, and in the plural number *Sinsju*, are the perſons, who adhere to this Religion.

Belief of the Sintoiſts.

The more immediate end, which the followers of this Religion propoſe to themſelves, is a ſtate of happineſs in this World. They have indeed ſome, though but obſcure and imperfect notions, of the Immortality of our Souls and a future ſtate of bliſs, or miſery. And yet, as little mindful as they are, of what will become of them in that future ſtate, ſo great is their care and attention to worſhip thoſe Gods, whom they believe to have a peculiar ſhare in the government and management of this world, with a more immediate influence, each according to his functions, over the occurencies and neceſſities of human life. And although indeed they acknowledge a Supreme Being which, as they believe, dwells in the higheſt of Heaven, and tho' they likewiſe admit of ſome inferior Gods, whom they place among the

the Stars, yet they do not worſhip and adore them, nor have they any feſtival days ſacred to them, thinking, *quæ ſupra nos nihil ad nos*, that Beings, which are ſo much above us, will little concern themſelves about our affairs. However they ſwear by theſe ſuperior Gods, whoſe names are conſtantly inſerted in the form of their oath. But they worſhip and invoke thoſe Gods, whom they believe to have the ſovereign command of their Country, and the ſupreme direction of its produce, of its elements, water, animals and other things, and who by vertue of this power, can more immediately affect their preſent condition, and make them either happy or miſerable in this life. They are the more attentive in paying a due worſhip to theſe Divinities, as they ſeem to be perſuaded, that this alone is ſufficient to cleanſe and to purify their hearts, and that doubtleſs by their aſſiſtance and interceſſion, they will obtain in the future Life rewards proportionable to their behaviour in this. This Religion ſeems to be nearly as ancient as the nation itſelf. If it is any ways probable, that the firſt Japaneſe are deſcended of the Babylonians, and that, whilſt at Babel, they acquir'd ſome notions of the true religion, of the creation of the world, and its ſtate before that time, as they are deliver'd to us in ſacred writs, we may upon as good grounds ſuppoſe, that by the alteration of their language, and by the troubles and fatigues of ſo long and tedious a journey, the ſame were almoſt entirely worn out of their minds, that upon their arrival in this extremity of the Eaſt, they deſervedly bore a moſt profound reſpect to their leader, who had happily conducted them through ſo many dangers and difficulties, that after his death they deify'd him, that in ſucceeding ages other great men, who had well deſerved of their Country, either by their prudence and wiſdom, or by their courage and heroic actions, were likewiſe related among their *Kami*, that is, among the Immortal Spirits worthy to have divine honours paid them, and that to perpetuate their memory, *Mias*, or Temples, were in time erected to them. (*Mia*, properly ſpeaking, ſignifies the Houſe, or dwelling-place of a living Soul.) The reſpect due to theſe great men became in ſucceſs of time ſo univerſal, that ever ſince it is thought to be a duty incumbent on every ſincere lover of his Country, whatever ſect otherwiſe he adheres to, to give publick proofs of his veneration and grateful remembrance of their virtues and ſignal ſervices, by viſiting their Temples, and bowing to their Images, either on ſuch days, as are more particularly conſecrated to their memory, or on any other proper occaſion, provided they be not in a ſtate of impurity, and unfit to approach theſe holy places. Thus what was at firſt intended, as a ſimple act of reſpect and gratitude, turn'd by degrees into adoration and worſhip: Superſtition at laſt was carried ſo far, that the *Mikaddo*'s, or Eccleſiaſtical Hereditary Emperors, being lineal deſcendants of theſe great Heroes, and ſuppoſed heirs of their excellent qualities, are look'd upon, as ſoon as they have taken poſſeſſion

Conjectures about the Antiquity of the Sintos Belief.

Reſpect for Dairies.

of the throne, as true and living images of their *Kami*'s or Gods, as *Kami*'s themſelves, poſſeſs'd of ſuch an eminent degree of purity and holineſs, that no *Gege*, (*Gege* is a vile name, which the *Kuge*, that is, the members of the Emperor's Eccleſiaſtical Court give to their Countrymen, who are not of the ſame noble and divine extraction) dare preſume to appear in their preſence, nay, what is ſtill more, that all the other *Kami*'s or Gods of the Country are under an obligation to viſit him once a year, and to wait upon his ſacred perſon, tho' in an inviſible manner, during the tenth month. They are ſo far perſuaded of the truth of this, that during the ſaid month, which is by them call'd *Kaminatſuki*, that is, the month without Gods, no feſtival days are celebrated, becauſe the Gods are ſupppoſed not to be at home in their Temples, but at Court waiting upon their *Dairi*. This Japaneſe Pope aſſumes alſo to himſelf, the ſole power and authority of deifying and canonizing others, if it appears to him that they deſerve it, either by the apparitions of their Souls after their death, or by ſome miracles wrought by them. In this caſe the Emperor confers an eminent title upon the new God, or Saint, and orders a *Mia*, or Temple, to be built to his memory, which is done either at his own expence, or by the charitable contributions of pious, well-diſpos'd Perſons. If afterwards it ſo happens, that thoſe, who worſhip in this Temple, and more particularly devote themſelves to the new God, proſper in their undertakings, but much more if ſome extraordinary miracle hath been wrought, ſeemingly by his power and aſſiſtance, it will encourage other people to implore his protection, and by this means the number of his temples and worſhippers will quickly encreaſe. Thus the number of divinities is augmented every age. But beſides all the illuſtrious men, who from time to time, for their heroic actions or ſingular piety, have been by the Spiritual Emperors related among the Divinities of the Country, they have another Series of Gods, of a more ancient date. Of theſe two ſucceſſions are mention'd. The firſt is the ſucceſſion of the *Tenſin Sitzi Dai*, or *ſeven great Celeſtial Spirits*, who are ſaid to have exiſted in the moſt antient times of the Sun, long before the exiſtence of men and heaven, and to have inhabited the Japaneſe world (the only country in their opinion then exiſting) many millions of years. The ſeventh and laſt of theſe great Celeſtial Spirits, whoſe name was *Iſanagi*, having carnally known his divine Conſort *Iſanami*, in imitation of what he had obſerv'd of the Bird *Iſiatadakki*, begot a ſecond ſucceſſion of Divinities, inferior indeed to the firſt, but ſtill ſuperior to all thoſe, who exiſted ſince their time. This ſecond ſucceſſion is from the number of its chief heads call'd, *Dſi Sin Go Dai*, or the *ſucceſſion of the five terreſtrial Divinities*, who liv'd and govern'd the Country of *Japan* a long, but limited time. It is needleſs here to enlarge any further on this head, a full account of the ridiculous and fabulous notions of the Japaneſe, with regard

He hath the ſole Power of canonizing.

Two Succeſſions of their Divinities.

to

to theſe two ſucceſſions of Divinities, having been already given in Book I. ch. 7. and Book II. ch. 1. I will only add, that the Hiſtory of the ſecond ſucceſſion is full of ſtrange and uncommon adventures, knight errantries, defeats of giants, dragons and other monſters, which then deſolated the country, to the great terror of its Semi-divine Inhabitants. Many cities and villages in the Empire have borrow'd their names from ſome ſuch memorable action, which happen'd in the neighbourhood. They ſtill preſerve, in ſome of their temples, ſwords, arms and other warlike inſtruments, which they look upon as remains of that ancient time, and believe to be the very ſame which in the hands of theſe Semi-divine heroes prov'd ſo deſtructive and fatal to the diſturbers of the peace and tranquillity of the Country. Uncommon reſpect is paid by the adherents of the Sintos Religion to theſe ſacred relicks, which are by ſome ſtill believ'd to be animated by the Souls of their former poſſeſſors. In ſhort, the whole Syſtem of the *Sintos* Divinity is ſuch a lame ridiculous contexture of monſtrous unconceivable fables, that even thoſe, who have made it their buſineſs to ſtudy it, are aſham'd to own, and to reveal all thoſe impertinences to their own adherents, much leſs to the *Budſ-doiſts*, and the adherents of other Religions. And perhaps would it not have ſtood its ground ſo long, had it not been for its cloſe connexion with the civil cuſtoms, in the obſervation of which this nation is exceedingly nice and ſcrupulous. The Temples of the Sintoiſts are not attended by prieſts and eccleſiaſtical perſons, but by laymen, who are generally ſpeaking entirely ignorant of the grounds and reaſons of the Religion they profeſs, and wholly unacquainted with the Hiſtory of the Gods, whom they worſhip. Some few however there are among the *Sintosju*, or adherents of the *Sintos* Religion, chiefly of the order of the *Canuſi*'s, who will now and then make a ſermon to the people, and be at ſome pains in inſtructing young children. During my ſtay in *Japan*, one of theſe *Canuſis* came from *Miaco* to preach at the temple of *Tenſi*, and afterwards at that of *Suwa*. He made a Sermon every day, in order to explain the Law, or Commandment *Nacottominotarrai*, or *Nacottomibarrai*, but his Sermons, at beſt, were ill diſpos'd, confuſed compoſitions of romantick and ridiculous ſtories of their Gods and Spirits. They will teach their ſyſtem of divinity to others for a proper conſideration, and under an obligation of ſecrecy; particularly when they come to the laſt article, which relates to the beginning of all things, they take ſpecial care not to reveal the ſame to their diſciples, till he hath oblig'd himſelf with an oath, ſign'd with his hand and ſeal, not to profane ſuch ſacred and ſublime myſteries, by diſcovering them to the ignorant and incredulous laity. The original text of this myſterious doctrine is contain'd in the following words taken out of a book, which they call *Odaiki*; *Kai fakuno faſime Dſjuſio Fuſo Tatojaba Jujono ſui Joni ukunga Gotoſi Tentſijno utſijni Itſi butſu wo ſeofu Katats Igeno gotoſi fenquas ſte ſin to nar kuni toko datſno Mi-*

kotto

Syſtem of the Sintos Divinity.

Their Notions of the beginning of all things.

kotto to goos: That is, *In the beginning of the opening of all things, a Chaos floated, as fiſhes ſwim in the water for pleaſure. Out of this Chaos aroſe a thing like a prickle, moveable and transformable: This thing became a Soul or Spirit, and this Spirit is call'd* KUNTOKO-DATSNO MIKOTTO.

CHAP II.

Of the Sintos *Temples, Belief and Worſhip.*

Names of the Sintos Temples.

THE *Sinsju*, that is, the adherents of the *Sintos* Religion, call their Temples, or Churches, *Mia*, which word, as I have obſerv'd, ſignifies dwelling places of immortal Souls. They come neareſt to the *Fana* of the ancient Romans, as they are generally ſpeaking ſo many laſting monuments erected to the memory of great men. They call them alſo *Jaſijro*, and *Sia*, or *Sinsja*, which laſt takes in the whole Court of the *Mia*, with all other buildings and dependencies belonging to the ſame. The Gods, who are the ſubject of their worſhip, they call *Sin* and *Cami*, which ſignifies Souls or Spirits. Sometimes alſo they honour them with the epithet of *Mioſin*, ſublime, illuſtrious, holy; and *Gongen*, juſt, ſevere, jealous. The adherents of other religions call the convents of their religious men, and the places of their worſhip, *Siſia Tira*, that is, temples, and the Gods themſelves, which they adore, *Fotoge*. All other foreign Idols, the worſhip of whom was brought into *Japan* from beyond Sea, are comprehended under one general name of *Eoſatz*, or *Budz*. The *Mias*, as indeed all convents and religious houſes in general, as well of this, as of their other ſects, are ſeated in the pleaſanteſt parts of the Country, on the beſt ſpots of ground, and commonly within, or near great cities, towns, villages and other inhabited places. I will confine my ſelf in this chapter only to the *Mias* of the *Sintoiſts*. A broad and ſpacious walk planted with rows of fine cypres trees, which grow in the country, and are a tall fine tree, leads ſtrait to the *Mia*, or elſe to the Temple-court, on which there are ſometimes ſeveral *Mias* ſtanding together, and in this caſe the walk aforeſaid leads directly to that, which is reckon'd the chief. The *Mias* are, generally ſpeaking, ſeated in a pleaſant wood, or in the aſcent of a fine green hill, and have neat ſtone ſtair caſes leading up to them. Next to the highway, at the entry of the walk, which leads to the temple, ſtands, for diſtinction's ſake from common roads, a particular faſhion'd gate, call'd *Torij*, and built either of ſtone or wood. The ſtructure of theſe gates is but very mean and ſimple, they conſiſting of two perpendicular poſts or pillars, with two beams laid acroſs, the uppermoſt of which is, for ornament's ſake, depreſs'd in the middle, the two extremities ſtanding upwards. Between the two croſs beams,

And Gods

Deſcription Of their Mias

Temple Gates.

is

is placed a ſquare table, commonly of Stone, whereon is engrav'd the name of the God, to whom the *Mia* is conſecrated, in golden characters. (*v. Tab.* XVII. *A.*) Sometimes ſuch another gate ſtands before the *Mia* itſelf, or before the Temple-Court, if there be ſeveral *Mias* built together in one Court. Not far from the *Mia* is a Baſon, commonly of ſtone, and full of water for thoſe, who go to worſhip to waſh themſelves. Cloſe to the *Mia* ſtands a great wooden Alms-cheſt. The *Mia* itſelf is neither a ſplendid, nor a magnificent building, but very mean and ſimple, commonly quadrangular, and built of wood, the beams being ſtrong and neat. It ſeldom exceeds twice or thrice a man's height, and two or three fathoms in breadth. It is raiſed about a yard, or upwards, from the ground, being ſupported by ſhort wooden poſts. There is a ſmall walk, or gallery, to go round it, and a few ſteps lead up to this walk. The frontiſpiece of the *Mia* is as ſimple as the reſt, conſiſting only of one, or two, grated windows, for thoſe that come to worſhip to look through, and to bow towards the chief place within. It is ſhut at all times, and often without any body to take care of it. Other *Mia*'s are ſomewhat larger, ſometimes with an Anti-chamber, and two ſide-rooms, wherein the keepers of the *Mia* ſit, in honour of the *Cami*, richly clad in their fine Eccleſiaſtical Gowns. All theſe ſeveral rooms have grated windows and doors, and the floor is cover'd with curious mats. Generally ſpeaking, three ſides of the temple are ſhut with deal-boards, there being no opening left but in the front. The roof is cover'd with tiles of ſtone, or ſhavings of wood, and jets out on all ſides to a conſiderable diſtance, to cover the walk, which goes round the temple. It differs from other buildings by its being curiouſly bent, and compos'd of ſeveral layers of fine wooden beams, which jetting out underneath make it look very ſingular. At the top of the roof there is ſometimes a ſtrong wooden beam, bigger than the reſt, laid lengthways, at the extremities of which, two other beams ſtand up, croſſing each other, ſometimes a third one is laid a-thwart behind them. This ſtructure is in imitation, as well as in memory, of the firſt *Iſje* Temple, which tho' ſimple, was yet very ingeniouſly and almoſt inimitably contriv'd ſo, that the weight and connexion of theſe ſeveral beams was to keep the whole building ſtanding. Over the Temple-door hangs ſometimes a wide flat bell, and a ſtrong, long, knotted rope, wherewith thoſe that come to worſhip, ſtrike the bell, as it were, to give notice to the Gods of their preſence. This cuſtom however is not very ancient, nor did it originally belong to the *Sintos* Religion, for it was borrow'd from the *Budſdo*, or foreign Idol-worſhip. Within the temple is hung up white paper, cut into ſmall bits, the intent of which is to make people ſenſible of the purity of the place. Sometimes a large Looking-glaſs is plac'd in the middle, for the worſhippers to behold themſelves, and withal to conſider, that as diſtinctly as the ſpots of their face appear in the Looking-glaſs, ſo

conſpicuous are the ſecret ſpots and frauds of their hearts in the eyes of the Immortal Gods. Theſe temples are very often without any Idols, or Images of the *Cami*, to whom they are conſecrated. Nor indeed do they keep any Images at all in their temples, unleſs they deſerve it on a particular account, either for the reputation and holineſs of the carver, or becauſe of ſome extraordinary miracles wrought by them. In this caſe a particular box is contriv'd at the chief and upper end of the temple, oppoſite to its grated front, and it is call'd *Fongù*, which is as much as to ſay, the real, true Temple. In this box, which the worſhippers bow to, the Idol is lock'd up, and never taken out, but upon the great feſtival day of the *Kami*, whom it repreſents, which is celebrated but once in a hundred years. In the ſame ſhrine are likewiſe lock'd up, what relicks they have, of the bones, habits, ſwords, or handy-works of the ſame God. The chief *Mia* of every place hath one or more *Mikoſi*, as they call them, belonging to it, being ſquare, or ſix, or eight-corner'd Sacella, or ſmaller Temples, curiouſly lacker'd, adorn'd without with gilt corniſhes, within with looking-glaſſes, cut white paper and other ornaments, and hanging on two poles in order to be carried about upon proper occaſions, which is done with great pomp and ſolemnity, when upon the *Jennitz*, that is, the chief feſtival-day of the God, to whom the *Mia* itſelf is conſecrated, the *Canuſi* or Officers of the Temple celebrate the *Matſuri*, of which more in another place. Sometimes the Idol of the *Cami*, to whom the *Mia* is dedicated, or ſuch of his relicks, as are there kept, are carried about in theſe *Mikoſi*'s upon the ſame ſolemn occaſion. The chief of the *Canuſis* takes them out of the ſhrine of the Temple, where they are kept in curious white boxes, carries them upon his back to the *Mikoſi*, and places them backwards into the ſame, the people in the mean time retiring out of the way, as being too impure and unworthy a race to behold theſe ſacred things. The outſide of the *Mia*, or the Anti-chamber, and other rooms built cloſe to it, are commonly hung with divers ornaments, Scimiters curiouſly carved, Models of Ships, Images of different ſorts, or other uncommon curioſities, affording an agreeable amuſement for the idle ſpectators, who come to view and to worſhip in theſe Temples upon their holidays. Theſe ſeveral ornaments are called *Jemma*, and are generally ſpeaking free gifts to the Temple, given by the adherents of this religion, purſuant to vows, which they made, either for themſelves, or for their relations and friends, when taken ill of ſome violent ſickneſs, or labouring under ſome other misfortunes, and which they afterwards very ſcrupulouſly put in execution, both to ſhew the power of the Gods, whoſe aſſiſtance they implored, and their own deep ſenſe of gratitude for the bleſſings receiv'd from them. The ſame cuſtom is likewiſe obſerv'd by the adherents of the *Boſatz*, or *Budſdo*-Religion. *Tab.* XVII. is a view of ſome of theſe *Sintos* Temples and *Mikoſi*, copied from an original drawing of the Japaneſe.

Mikoſi, what they are.

Jemma, or Ornaments of the Temple.

These

These *Mias*, or *Sintos* Temples are not attended by ſpiritual perſons, but by ſecular married men, who are call'd *Negi*, and *Canuſi*, and *Siannin*, and are maintained, either by the legacies left by the founder of the *Mia*, or by the ſubſidies granted them by the *Mikaddo*, or by the charitable contributions of pious well-diſpos'd perſons, who come to worſhip there. *Mikaddo*, according to the litteral ſenſe of the word, ſignifies the Sublime Port, *Mi* being the ſame with *On*, *Goo*, *Oo*, *Gio*, high, mighty, illuſtrious, ſupreme, ſublime, and *Kado*, ſignifying a port, gate, or door. Theſe *Canuſi*'s, or Secular Prieſts, when they go abroad, are for diſtinction's ſake, clad in large gowns, commonly white, ſometimes yellow, ſometimes of other colours, made much after the faſhion of the *Mikaddo*'s Court. However, they wear their common ſecular dreſs under theſe gowns. They ſhave their beards, but let their hair grow. They wear a ſtiff, oblong, lacker'd cap, in ſhape not unlike a ſhip, ſtanding out over their forehead, and tied under their chins with twiſted ſilk-ſtrings, from which hang down fringed knots, which are longer, or ſhorter, according to the office, or quality, of the perſon, that wears them, who is not oblig'd to bow down lower to perſons of a ſuperior rank, but to make the ends of theſe knots touch the floor. Their ſuperiors have their hair twiſted up under a black gauze, or crape, in a very particular manner, and they have their ears cover'd by a particular ſort of a lap, about a ſpan and a half long, and two or three inches broad, ſtanding out by their cheeks, or hanging down, more or leſs, according to the dignities, or honourable titles conferr'd upon them by the *Mikaddo*. In Spiritual Affairs, they are under the abſolute juriſdiction of the *Mikaddo*, but in Temporalities, they, and all other Eccleſiaſtical Perſons in the Empire, ſtand under the command of two *Dſi Sin Bugios*, as they call them, or *Imperial Temple-Judges*, appointed by the Secular Monarch. They are haughty and proud, beyond expreſſion, fancying themſelves to be of a far better make, and nobler extraction than other people. When they appear in a ſecular dreſs, they wear two Scimiters, after the faſhion of the Noblemen. Tho' Secular Perſons themſelves, yet they think it their duty, and becoming their ſtation, to abſtain religiouſly from all communication and intimacy with the common People. Nay, ſome carry their ſcrupulous conceits about their own purity and holineſs ſo far, that they avoid converſing, for fear of injuring the ſame, even with other religious perſons, who are not of the ſame Sect. As to this their conduct however, I muſt own, that ſomething may be ſaid on their behalf, for as much as this their uncommon carriage, and religious abſtinence from all ſort of communication with other people, ſeems to be the beſt means to conceal their groſs ignorance, and the enormity and inconſiſtence of their ſyſtem of divinity, which could not but be very much ridicul'd, if in converſation the diſcourſe ſhould happen to fall upon religious affairs. For the whole *Sintos* Religion is ſo mean and ſimple,

Mias, by whom attended.

By whom govern'd.

Their Character.

ſimple, that beſides a heap of fabulous and romantick ſtories of their Gods, Demi-gods and Heroes, inconſiſtent with reaſon and common ſenſe, their Divines have nothing, neither in their Sacred Books, nor by Tradition, wherewithal to ſatisfy the Inquiries of curious perſons, about the nature and eſſence of their Gods, about their power and government, about the future ſtate of our Soul, and ſuch other eſſential points, whereof other Heathen Syſtems of Divinity are not altogether ſilent. For this reaſon it was, that when the foreign Pagan *Budſdo*-Religion came to be introduced in *Japan*, it ſpread not only quickly, and with ſurprizing ſucceſs, but ſoon occaſioned a difference and ſchiſm even between thoſe, who remain'd conſtant and faithful to the religion of their anceſtors, by giving birth to two Sects, which the *Sintoiſts* are now divided into. The firſt of theſe Sects is call'd *Juitz*. The Orthodox Adherents of this, continued ſo firm and conſtant in the religion and cuſtoms of their anceſtors, that they would not yield in any the leaſt point, how inſignificant ſoever. But they are ſo very inconſiderable in number, that the *Canuſi*'s, or Prieſts themſelves make up the beſt part. The other Sect is that of the *Riobu*'s: Theſe are a ſort of Syncretiſts, who for their own ſatisfaction, and for the ſake of a more extenſive knowledge in religious matters, particularly with regard to the future ſtate of our Souls, endeavour'd to reconcile, if poſſible, the foreign Pagan Religion, with that of their anceſtors. In order to this they ſuppoſe, that the Soul of *Amida*, whom the *Budſdoiſts* adore as their Saviour, dwelt by tranſmigration in the greateſt of their Gods *Ten Sio Dai Sin*, the eſſence, as they call him, of light and ſun. Moſt *Sintoiſts* confeſs themſelves to this Sect. Even the *Dairi*, or the Eccleſiaſtical Hereditary Emperor's whole Court, perhaps ſenſible enough of the falſity and inconſiſtence of the religion, which they profeſs, and convinc'd, how poor and weak their arguments are, whereby they endeavour to ſupport the almoſt divine majeſty and holineſs, which their maſter arrogates to himſelf, ſeem to incline to this Syncretiſm. Nay they have ſhewn not long ago, that they are no great enemies even to the foreign Pagan worſhip, for they conferr'd the Arch-biſhoprick, and the two Biſhopricks of the *Ikoſiu*, the richeſt and moſt numerous Sect of the *Budſdoiſts*, upon Princes of the Imperial Blood. The Secular Monarch profeſſes the religion of his forefathers, and pays his reſpect and duty once a year to the *Mikaddo*, though at preſent not in perſon, as was done formerly, but by a ſolemn embaſſy and rich preſents. He viſits in perſon the Tombs of his Imperial Predeceſſors, and frequents alſo the chief Temples, and religious Houſes, where they are worſhip'd. When I was in *Japan* myſelf, two ſtately Temples were built by order of the Secular Monarch in honour of the Chineſe Philoſopher *Koosju*, or as we call him *Confutius*, whoſe philoſophy they believe, was communicated to him immediately from Heaven, which

Two Sects of the Sintoiſts.

The Juitz.

The Riobus.

Religion of the Secular Monarch.

which ſame opinion the Greeks formerly had of the philoſophy of *Socrates*. One thing remains worth obſerving, which is, that many, and perhaps the greateſt part of thoſe, who in their life-time conſtantly profeſs'd the *Sintos* Religion, and even ſome of the *Siutosjus*, or Moraliſts, recommend their ſouls on their death-bed to the care of the *Budſdo* clergy, deſiring that the *Namanda* might be ſung for them, and their bodies burnt and buried, after the manner of the Budſdoiſts. The adherents of the *Sintos* Religion do not believe the Pythagorean Doctrine of the tranſmigration of Souls, altho' almoſt univerſally receiv'd by the eaſtern nations. However, they abſtain from killing and eating of thoſe beaſts, which are ſerviceable to mankind, thinking it an act of cruelty and ungratefulneſs. They believe, that the Souls, after their departure from the Bodies, tranſmigrate to a place of happineſs ſeated juſt beneath the thirty three heavens and dwelling places of their Gods, which on this account they call *Takamanofarra*, which ſignifies, *high and ſubceleſtial Fields*, that the Souls of thoſe, who have led a good life in this world, are admitted without delay, but that the Souls of the bad and impious are denied entrance, and condemn'd to err without a time ſufficient to expiate their crimes. This is all they know of a future ſtate of bliſs. But beſides theſe Elyſian-fields, theſe ſtations of happineſs, they admit no hell, no places of torment, no Cimmerian darkneſs, no unfortunate ſtate attending our Souls in a world to come. Nor do they know of any other Devil, but that which they ſuppoſe to animate the Fox, a very miſchievous animal in this Country, and ſo much dreaded, that ſome are of opinion, that the impious after their death are transform'd into Foxes, which their Prieſts call *Ma*, that is, evil Spirits.

Belief of the Sintoiſts about a future State.

The chief points of the *Sintos* Religion (and thoſe, the obſervation whereof its adherents believe, makes them agreeable to the Gods, and worthy to obtain from their divine mercy an immediate admiſſion into the ſtations of happineſs after their death, or what is more commonly aim'd at, a train of temporal bleſſings in this life) are, 1. The inward purity of the heart. 2. A religious abſtinence from whatever makes a man impure, 3. A diligent obſervation of the ſolemn feſtival and holy days. 4. Pilgrimages to the holy places at *Iſie*. Of theſe, to which by ſome very religious people is added, 5. Chaſtizing and mortifying their bodies, I proceed now to treat ſeverally.

Eſſential Points of the Sintos Religion.

To begin therefore with the inward purity of the heart, the ſame conſiſts in doing, or omitting thoſe things, which they are order'd to do, or to avoid, either by the law of nature, and the dictates of reaſon, or the more immediate and ſpecial command of civil magiſtrates. The law of external purity, of which more hereafter, is the only one, the obſervation of which is more ſtrictly recommended to the followers of this Religion. They have no other Laws given them, neither by Divine nor Eccleſiaſtical authority, to direct and to regulate them in their outward

The inward purity of the heart.

outward behaviour. Hence it would be but natural to think, that they ſhould abandon themſelves to all manner of voluptuouſneſs and ſinful pleaſures, and allow themſelves, without reſtraint, whatever can gratify their wiſhes and deſires, as being free from fear of acting contrary to the will of the Gods, and little apprehenſive of the effects of their anger and diſpleaſure. And this perhaps would be the miſerable caſe of a nation in this condition, were it not for a more powerful ruler within their hearts, natural reaſon, which here exerts it ſelf with full force, and is of itſelf capable enough to reſtrain from indulging their vices, and to win over to the dominion of virtue, all thoſe, that will but hearken to its dictates. But beſides, the civil magiſtrates have taken ſufficient care to ſupply what is wanting on this head; for, by their authority, there are very ſevere laws now in force againſt all ſorts of crimes and miſdemeanors. And certainly the Japaneſe Nation, conſider'd in the main, makes it evident, that the dictates of natural reaſon, and the laws of civil magiſtrates, are ſure guides enough to all thoſe, that will lead a good and virtuous life, and preſerve their hearts in a ſtate of purity.

Laws of the external purity.

But as to the external purity, the obſervance whereof tho' leſs material in it ſelf, hath yet been more ſtrictly commanded, it conſiſts in abſtaining from blood, from eating of fleſh, and from dead bodies. Thoſe, who have render'd themſelves impure by any of theſe things, are thereby diſabled from going to the temples, from viſiting holy places, and in general from appearing in preſence of the Gods. Whoever is ſtain'd with his own, or other blood, is *Fuſio* for ſeven days, that is, impure and unfit to approach holy places. If in building a *Mia*, or Temple, one of the workmen ſhould happen to be hurt, ſo as to bleed in any part of his body, it is reckon'd a very great misfortune, and ſuch a one, as makes him altogether incapable to work for the future on that ſacred building. If the ſame accident ſhould happen in building, or repairing, any of the Temples of *Tenſio Dai Sin* at *Iſje*, the misfortune doth not affect the Work-man alone, but the Temple it ſelf muſt be pull'd down, and rebuilt anew. No woman may come to the Temple, whilſt ſhe hath her monthly terms. It is commonly believ'd, that in their holy pilgrimages to *Iſje*, the monthly terms do for that time entirely ceaſe, which if true, muſt be owing, either to the fatigues of a long and tedious journey, or to their taking great pains to conceal it, for fear their labour and expences ſhould thereby become uſeleſs. Whoever eats the fleſh of any four footed beaſt, Deer only excepted, is *Fuſio* for thirty days. On the contrary whoever eats a fowl, wild or tame, water fowls, pheaſants and cranes excepted, is *Fuſio* but a Japaneſe hour, which is equal to two of ours. Whoever kills a beaſt, or is preſent at an execution, or attends a dying perſon, or comes into a houſe, where a dead body lies, is *Fuſio* that day. But of all the things, which make us impure, none is reckon'd

reckoned ſo very contagious, as the death of Parents and near relations. The nearer you are related to the dead perſon, ſo much the greater the impurity is. All Ceremonies which are to be obſerved on this occaſion, the time of mourning and the like, are determined by this rule. By not obſerving theſe precepts, people make themſelves guilty of external impurity, which is deteſted by the Gods, and become unfit to approach their Temples. Over ſcrupulous people, who would be looked upon as great Saints, ſtrain things ſtill further, and fancy that even the Impurities of others will affect them in three different ways, *viz.* by the Eyes, which ſee impure things, by the mouth which ſpeaks of them, and by the ears, which hear them. Theſe three ways to ſin and impurity are repreſented by the Emblem of three Monkeys ſitting at the feet of *Dſijſo*, and ſhutting with their *fore feet, one both his Eyes, the other his mouth, the third his ears. This Emblem is to be ſeen in moſt Temples of the Budsdoiſts*, of *whom it hath been* borrow'd. *We found it alſo in* ſeveral places upon the high way. An acquaintance of mine at *Nagaſaki* was ſo exceedingly nice and ſcrupulous on this head, that when he received but a viſit of one, whom he had reaſon to ſuſpect of being a *Fuſio*, he cauſed his houſe to be waſh'd and cleaned with water and ſalt from top to bottom, and yet, all this ſuperſtitious care notwithſtanding the wiſer of his Crountrymen look upon him as a downright Hypocrite.

CHAP III

Of the Sintos Rebi, *that is, their fortunate and Holidays, and the Celebration thereof.*

THE Celebration of ſolemn Feſtivals and Holidays, which is the third eſſential point of the *Sintos* Religion, conſiſts in what they call *Majiru*, that is, in going to the *Mias* and Temples of the Gods and deceaſed great Men. This may be done at any time, but ought not to be neglected on thoſe days, which are particularly conſecrated to their worſhip, unleſs the faithful be in a ſtate of Impurity, and not duely qualify'd to appear in the preſence of the Immortal Gods, who deteſt all uncleaneſs. Scrupulous adorers carry things ſtill further, and think it unbecoming to appear in the preſence of the Gods, even when the thoughts, or memory of their misfortunes, poſſeſs their mind. For, as theſe Immortal Beings dwell in an uninterrupted ſtate of bliſs and happineſs, ſuch objects, 'tis thought, would be offenſive and unpleaſing to them, as the addreſſes and ſupplications of people,

The Celebration of Feſtivals.

Devotions of the Japaneſe how perform'd.

ple, whoſe hearts, the very inmoſt of which is laid open to their penetrating ſight, labour under deep ſorrow and affliction. They perform their devotions at the Temples in the following manner. The worſhippers having firſt waſh'd and clean'd themſelves, put on the very beſt cloath they have, with a *Kamiſijno*, as they call it, or *a garment of Ceremony*, every one according to his ability. Thus clad they walk, with a compos'd and grave countenance, to the Temple-court, and in the firſt place to the baſon of water, there to waſh their hands, if needful, for which purpoſe a pail is hung by the ſide of it, then caſting down their eyes they move on, with great reverence and ſubmiſſion, towards the *Mia* itſelf, and having got up the few ſteps, which lead to the walk round the Temple, and are placed oppoſite to the grated-windows of the *Mia*, and the looking-glaſs within, they fall down upon their knees, bow their head quite to the ground, ſlowly and with great humility, then lift it up again, ſtill kneeling, and turning their eyes towards the looking-glaſs, make a ſhort prayer, wherein they expoſe to the Gods their deſires and neceſſities, or ſay a *Takamano Farokami Jodomari*, and then throw ſome *Putjes*, or ſmall pieces of money, by way of an offering to the Gods and charity to the Prieſts, either through the grates upon the floor of the *Mia*, or into the Alms-box, which ſtands cloſe by: All this being done, they ſtrike thrice the bell, which is hung up over the door of the *Mia*, for the diverſion of the Gods, whom they believe to be highly delighted with the ſound of Muſical Inſtruments, and ſo retire, to divert themſelves the remaining part of the day, with walking, exerciſes, eating or drinking, and treating one another, in the very beſt manner they can. This plain and ſimple act of devotion, which may be repeated at any time, even when they are not clad in their beſt cloaths, is on the ſolemn feſtivals perform'd by all the *Sintos* Worſhippers, at the Temples of one, or more Gods, whom they more peculiarly confide into, either for being the patrons of the profeſſion they follow, or becauſe otherwiſe they have it in their power to aſſiſt and to forward them in their private undertakings. They have no ſettled rites and church ceremonies, no beads, nor any ſtated forms of prayers. Every one is at liberty to ſet forth his neceſſities to the Gods, in what words, and after what manner he pleaſes. Nay, there are among them, who think it needleſs to do it in any at all, upon a ſuppoſition, that the very inmoſt of their hearts, all their thoughts, wiſhes and deſires, are ſo fully known to the immortal Gods, as diſtinctly their faces are ſeen in the looking glaſs. Nor is it in the leaſt requiſite, that by any particular mortification of their bodies, or other act of devotion, they ſhould prepare themſelves worthily to celebrate their feſtival days, ordinary or extraordinary, or the days of commemoration of their deceaſed parents, or neareſt relations. Even on thoſe days, which are more particularly conſecrated to commemo-

rate

rate the death of their Parents, and which they obſerve very religiouſly, they may eat or drink any thing they pleaſe, provided it be not otherwiſe contrary to the cuſtoms of the Country. It is obſervable in general, that their Feſtivals and Holidays are days ſacred rather to mutual compliments and civilities, than to acts of holineſs and devotion, for which reaſon alſo they call them *Rebi*'s, which implies as much as *Viſiting-days*. 'Tis true indeed, that they think it a duty incumbent on them on thoſe days, to go to the Temple of *Tenſio Daiſin*, the firſt and principal object of their worſhip, and the Temples of their other Gods and deceaſed great men. And although they are ſcrupulous enough in the obſervance of this duty, yet the beſt part of their time is ſpent with viſiting and complimenting their ſuperiors, friends and relations. Their feaſts, weddings, audiences, great entertainments, and in general all manner of publick and private Rejoicings are made on theſe days preferably to others, not only becauſe they are then more at leiſure, but chiefly beeauſe they fancy, that their Gods themſelves are very much delighted, when men allow themſelves reaſonable pleaſures and diverſions. All their *Rebi*'s or Holidays in general, are unmovable, and fix'd to certain days. Some are monthly, others yearly, both which I proceed now more particularly to enumerate.

Monthly Holidays.

The Monthly Holidays are three in number. The firſt is call'd *Tſitatz*, and is the firſt day of each month. It deſerves rather to be call'd a Day of Compliments and mutual Civilities, than a Church or Sunday. The Japaneſe on this day riſe early in the morning, and paſs their time going from houſe to houſe to ſee their ſuperiors, friends and relations, to pay their reſpects and compliments to them, and to wiſh them *Medito*, or Joy on the happy return of the New Moon. The remainder of the day is ſpent about the Temples and in other pleaſant Places, where there is agreeable walking. Some divert themſelves with drinking of *Soccana*, a ſort of liquor peculiar to this Country. Others paſs the afternoon in company with Women. In ſhort, every one follows that day, what pleaſures and diverſion he likes beſt. And this cuſtom is grown ſo univerſal, that not only the *Sintoiſts*, but the Japaneſe in general, of all ranks and religions, obſerve it as a cuſtom, derived down to them from their anceſtors, and worthy, were it but on this ſole account, that ſome regard ſhould be paid to it.

Day of the New Moon.

Day of the Full Moon.

The ſecond Monthly Holiday, is the fifteenth of each month, being the day of the Full-Moon. The Gods of the Country have a greater ſhare in the viſits, the Japaneſe make on this day, than their Friends and Relations.

Their third Monthly Holiday.

Their third Monthly holiday, is the twenty-eighth of each month, being the day before the New Moon, or the laſt day of the decreaſing Moon. Not near ſo much regard is had to this, than there is to either of the two former, and the *Sintos* Temples are very little crowded on it. There is a greater concourſe of People on this day at the

Budſdos Temples, it being one of the Monthly Holidays ſacred to *Amida*.

Yearly Feſtivals. They have five great yearly *Rebi*, or *Sekf*, that is, Feſtivals or holidays, which from their number are called *Gofekf*, that is, the five ſolemn feſtivals. They are purpoſely laid upon thoſe days, which by reaſon of their Imparity are judged to be the moſt unfortunate, and they have alſo borrow'd their names from thence. They are, 1. *Soguatz*, or the new-years day. 2. *Sanguatz Sanitz*, the third day of the third month. 3. *Goguatz Gonitz*, the fifth day of the fifth month. 4. *Sitſiguatz Fanuka*, the ſeventh day of the ſeventh month, and 5. *Kuguatz Kunitz*, the ninth day of the ninth month.

Theſe five great yearly feſtivals are again little elſe but *Feſta Politica*, days of univerſal rejoicings. It hath been already obſerv'd, that they were by their Anceſtors purpoſely and prudently appointed to be celebrated on thoſe days, which were judgded by their imparity to be the moſt unfortunate, and this in order to divert their *Cami*'s or Gods by their univerſal mirth, and by their wiſhing of Joy and happineſs to each other to decline, and to avoid, all unhappy accidents that might otherwiſe befal them: on this account alſo, and becauſe of their being days ſacred not ſo much to the worſhip of their Gods, as to joy and pleaſure, they are celebrated indifferently, not only by the *Sintoiſts*, but by the generality of the Japaneſe, whatever ſect or religion they otherwiſe adhere to.

New-Years-Day. But to take them into a more particular conſideration, I will begin with the *Songuatz*, or *New-years-day*, which is celebrated in *Japan* with the utmoſt ſolemnity, preferably to all other Holidays. The main buſineſs of the day conſiſts in viſiting and complimenting each other on the happy beginning of the New Year, in eating and drinking, and going to the Temples, which ſome do to worſhip, but far the greater part for pleaſure and diverſion. Whoever is able to ſtir, gets up betimes in the morning, puts on his beſt cloaths, and repairs to the houſes of his patrons, friends and relations, to whom he makes, with a a low bow, his *Medito*, as they call it, or compliment ſuitable to the occaſion, and at the ſame time preſents them with a box, wherein are contained two or three fans, with a piece of the dried fleſh of the *Awabi*, or *Auris Marina*, tied to them, and his name writ upon the box, for the information of the perſon to whom the preſent is made, in caſe he ſhould not be at home, or not at leiſure to receive Company. The piece of the *Awabi* fleſh in particular, is intended to remind them of the frugality, as well as the poverty of their Anceſtors, who liv'd chiefly upon the fleſh of this Shell, and to make them ſenſible of their preſent happineſs and plenty. In houſes of people of quality, where the number of viſiters on ſuch days muſt needs be very conſiderable, they keep a Man on purpoſe, waiting at the entry of the houſe, or in one of the lowermoſt apartments, to receive both the compli-

compliments and preſents that are made that day, and to ſet down in writing the names of the perſons, who came to wait upon his maſter, and what preſents they brought along with them. The forenoon being thus ſpent, and by repeated draughts of ſtrong Liquors, which they are preſented with in ſeveral places, a good foundation laid for the enſuing frolick, they crown the ſolemnity of the day with a plentiful dinner, which is commonly provided by the head or chief of the family. This viſiting, and rambling about from place to place, laſts three days, but the eating and drinking, and treating one another, is not diſcontinued for the whole month. The firſt three or four days every thing is provided for in plenty, and every one clad as elegantly and handſomely as his abilities will allow. Even poor labouring people, on this occaſion, wear a *Camiſijno*, as they call it, or a *Garment of Ceremony*, with a Scimiter ſtuck in their girdle. If they have none of their own, they borrow them of other people, for fear of being excluded from honeſt companies, and depriv'd of their ſhare in the univerſal mirth and pleaſure. Some few go to perform their devotions at the Temples, particularly that of *Tenſio Dai Sin.*

Second Yearly Feſtival.

The ſecond *Sakf*, or great yearly Feſtival, is call'd *Sanguatz Sannitz*, becauſe of its being celebrated on the third day of the third month. On this alſo, after the uſual compliments and viſits, which friends and relations pay one to another, and inferiors to their ſuperiors, every one diverts himſelf in the beſt manner he can. The ſeaſon of the year, the beginning of the ſpring, the trees, chiefly Plumb, Cherry and Apricock-trees, which are then in full bloſſom, and loaded with numberleſs white and incarnate flowers, ſingle and double, and no leſs remarkable for their largeneſs and plenty, than for their ſingular beauty, invite every body to take the diverſion of the Country, and to behold nature in her new and inimitable dreſs. But this ſame feſtival is beſides a day of pleaſure and diverſion for young girls, for whoſe ſake a great Entertainment is commonly prepared by their Parents, whereto they invite their neareſt relations and friends. A large and ſpacious apartment is curiouſly adorn'd with Puppets to a conſiderable value, which are to repreſent the Court of the *Dairi*, or Eccleſiaſtical Hereditary Emperor, with the Perſon of *Finakuge*. A Table with Japaneſe victuals is plac'd before each Puppet, and among other things, cakes made of rice and the leaves of young mugwort. Theſe victuals, and a diſh of *Saki*, the gueſts are preſented with by the girls, for whoſe diverſion the entertainment is intended, or if they be too young by their Parents. The following Story gave birth to this cuſtom. A rich man, who liv'd near *Riuſagava*, which is as much as to ſay, the *Bird-River*, had a daughter call'd *Bunſjo*, who was married to one *Symmios Dai Mioſin*. Not having any children by her husband for many years, ſhe very earneſtly addreſs'd herſelf in her prayers to the *Cami's* or Gods of the Country, and this with ſo much ſucceſs, that ſoon

Hiſtory of Bunſio, or the Goddeſs of Riches.

ſoon after ſhe found herſelf big, and was brought to bed of 500 eggs. The poor woman extremely ſurpriz'd at this extraordinary accident, and full of fear, that the eggs, if hatch'd, would produce monſtrous animals, pack'd them all up into a box, and threw them into the River *Riuſagawa*, with this precaution however, that ſhe wrote the word *Fosjoroo* upon the Box. Sometime after an old Fiſherman, who lived a good way down the river, found this box floating, took it up, and having found it full of eggs, he carried them home to preſent them to his wife, who was of opinion, that there could not be any thing extraordinary in them, and that certainly they had been thrown into the water for ſome good reaſon, and therefore ſhe adviſed him to carry them back, where he found them. But the old Man reply'd: We are both old, ſaid he, my dear, and juſt on the brink of the grave, it will be a matter of very little conſequence to us, whatever comes out of the eggs, and therefore I have a mind to hatch them, and to ſee what they will produce. Accordingly he hatch'd them in an oven, in hot ſand, and between cuſhions, as the way is in the Indies, and having afterwards open'd them, they found in every one a Child. To keep ſuch a number of Children prov'd a very heavy burthen for this old couple. However they made a ſhift, and bred them up with mugwort-leaves minc'd, and boil'd rice. But in time they grew ſo big, that the old man and his wife could not maintain them any longer, ſo that they were neceſſitated to ſhift for themſelves, as well as they could, and took to robbing on the highway. Among other projects, it was propos'd to them to go up the river to the houſe of a rich man, who was very famous for his great wealth in that part of the Country. As good luck would have it, this houſe proved to be that of their Mother. Upon application made at the door, one of the ſervants aſk'd what their names were, to which they anſwer'd, that they had no names, that they were a brood of 500 eggs, that mere want and neceſſity had oblig'd them to call, and that they would go about their buſineſs, if they would be ſo charitable as to give them ſome victuals. The ſervant having brought the meſſage in to his Lady, ſhe ſent him back to inquire, whether there had not been ſomething writ upon the box, in which the eggs had been found, and being anſwer'd, that the word *Fosjoroo* was found writ upon it, ſhe could then no longer doubt, but that they all were her children, and accordingly acknowledg'd and receiv'd them as ſuch, and made a great entertainment, whereat every one of the gueſts was preſented with a diſh of *Sokana*, cakes of mugwort and rice, and a branch of the Apricock-tree. This is the reaſon they give, why on this Feſtival branches of Apricock-trees are laid over the kettle, and cakes made of mugwort and rice, which they call *Futſumotzi*, that is, *Mugwort-Cakes*, and prepare after the following manner: The mugwort-leaves are ſoak'd in water over-night, then preſs'd, dry'd and reduc'd to powder, after-

afterwards mix'd with rice, which hath been boil'd in water, then again reduc'd to powder and mix'd with boil'd rice and *Adſuki*, or red beans groſsly powder'd, and ſo bak'd into cakes. The mother of theſe children was afterwards related among the goddeſſes of the country, by the name of *Benſaiten*. They believe that ſhe is waited upon in the happy regions of the Gods by her five hundred ſons, and they worſhip her as the goddeſs of riches.

The third yearly Feſtival.

The third *Seku*, or yearly Feſtival, is *Goguatz-Gontz*, or the fifth day of the fifth month. It is alſo call'd *Tangono Seku*, and is much of the ſame nature with the laſt, with this difference only, that it is intended chiefly for the diverſion of young boys, who in this, as well as in other countries, neglect no opportunity to make a holiday, and to play about. The Inhabitants of *Nvgaſaki* divert themſelves on the water on this and ſome following days, rowing up and down in their boats, which are for this purpoſe curiouſly adorn'd, and crying, according to the cuſtom of the Chineſe, *Peiruun*, *Peiruun*. Mugwort leaves are put upon the roofs and over the doors of their houſes. It is commonly believ'd that the Mugwort gather'd about this time of the year, and particularly on theſe holidays, makes the beſt and ſtrongeſt *Moxa*, when three or four years old. This Feſtival owes its origine to the hiſtory of *Peiruun*, a King of the Iſland *Maurigaſima*, of whom, and the tragical deſtruction of this once rich and flouriſhing Iſland, I have given a large account in my *Amœnitates Exoticæ*, *Faſc* 3. §. 13. whereto I refer the Reader. (See the Hiſtory of the Tea in the Appendix.) It begun to be celebrated at *Nagaſaki*, by the *Foktſui* people, who introduc'd it at firſt among the young boys, and kept it for ſome time, before elderly and grave people would conform themſelves to the cuſtom. It is ſaid, that at the place, where the Iſland ſtood, ſome remains of it do ſtill appear in low water. The very beſt earth for porcellane ware is found at the ſame place, and ſometimes entire veſſels of a fine, thin, greeniſh, old china are taken up by the Divers, which the Japaneſe have a very great value for, both for their antiquity and for the good quality, which it is ſaid they have, not only to preſerve Tea a long while, but even to reſtore old Tea, which begins to decay, to its former ſtrength and goodneſs.

Hiſtory of Peiruun.

Fourth yearly Feſtival.

The fourth great yearly Feſtival is call'd *Siſiguatz Nanuka*, becauſe of its being celebrated on the ſeventh day of the ſeventh month. They give it alſo the name of *Siſſeki Tanabatta*, which implies as much, and *Tanomunoſeku*, which is as much as to ſay, an *Auxiliar Feſtival*. The uſual pleaſures and diverſions conſiſting in viſiting one another, in eating and drinking, are follow'd on this day with the ſame freedom, as on other ſolemn days. The School-boys in particular, among various ſorts of plays, erect poles or poſts of Bambous, and tie verſes of their own making to them, to ſhew their application and progreſs at School.

Fifth yearly Feſtival. The fifth and laſt of the great yearly Feſtivals is *Kunitz*, or *Kuguatz Kokonoka*, ſo call'd, becauſe of its being celebrated on the ninth day of the ninth month. Drinking is the favourite diverſion on this Feſtival, tho' without prejudice to other their uſual rejoicings. No expences are ſpar'd to provide victuals and good liquors in plenty, every one according to his ability. The joy and mirth is univerſal. Neighbours treat one another by turns that and ſome following days. Not even ſtrangers and unknown perſons are ſuffer'd to paſs by without being invited to make merry with the company. In ſhort, one would imagine that the Bacchanals of the Romans had been brought over into *Japan*, and eſtabliſh'd there. At *Nagaſaki* the ſolemnity is ſo much the greater, as the feſtival of *Suwa*, formerly a renowned Hunter, and now God and Protector of hunting, luckily happens to fall upon this ſame day. All ſorts of diverſions and publick ſhews, dancings, plays, proceſſions and the like, (which they call *Matſuri*, or an offering, and *Matſurn*, that is, making an offering) ſo greatly divert and amuſe the people, that many chuſe rather to loſe their dinner, than to give over ſauntering and ſtaring about the ſtreets till late at night.

Other Feſtivals. But beſides theſe five great yearly Feſtivals, there are many more Holidays obſerv'd in *Japan*, of leſs note indeed, and ſacred to particular Gods and Idols, in whoſe honour they are celebrated, either univerſally and throughout the Empire, or only in ſuch particular places, which in a more peculiar manner acknowledge their favour and protection. It would be needleſs, and almoſt endleſs, to mention them all: However, to give ſome ſatisfaction to my Reader, I will confine my ſelf to ſome of the moſt eminent. But before I proceed, I muſt beg leave to obſerve, that for the major part, they are not of ſo great antiquity and long ſtanding, as the great yearly Feſtivals mention'd above, but of a later date, and inſtituted at different times in honour and memory of ſome of their Emperors, and other great Men, who had either in their life time done ſignal ſervices to their Country, or by their apparitions after their death, by extraordinary miracles wrought by them, and by their powerful aſſiſtance in private undertakings convinc'd their Countrymen, that having been tranſported into the regions of immortal Spirits, they had no ſmall ſhare in the government of this world, and were worthy, on this account, to have divine worſhip paid them.

Feſtival of Tenſio Daiſin *Tenſio Dai Sin* is the ſupreme of all the Gods of the Japaneſe, and acknowledg'd as Patron and Protector of the whole Empire. His annual Feſtival falls upon the ſixteenth day of the ninth month, and is celebrated in all cities and villages, throughout the Empire, among other things, with ſolemn *Matſuri's*, as they call them, or proceſſions and publick ſhews in honour, and often in preſence of his Idol and Prieſts. It is a cuſtom which obtains in all cities and villages, to have

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two ſuch *Matſuri*'s celebrated every year with great pomp and ſolemnity in honour of that God, to whoſe more particular care and protection they have devoted themſelves. As to *Tenſio Dai Sin*, beſides his great yearly feſtival, which is on the ſixteenth day of the ninth month, the ſixteenth, twenty firſt and twenty ſixth, days of every month are likewiſe ſacred to him, but not celebrated with any great ſolemnity.

The ninth, (common people add the nineteenth and twenty ninth) of every month are ſacred to *Suwa*. All lovers of hunting, and ſuch perſons as recommend themſelves *Suwa*'s more immediate protection, never fail on theſe days to pay their duty and worſhip to him at his Temples. His annual feſtival is celebrated with more than ordinary pomp and ſolemnity, on the ninth day of the ſixth month. The *Gouſis* on this day make all thoſe, that come to worſhip at *Suwa*'s Temples creep through a circle, or hoop, made of *Bambous*, and wound about with linnen, in memory of a certain accident, which is ſaid to have happen'd to the Saint in his Life time. But the greateſt of his yearly feſtivals is celebrated at *Nagaſaki* on the ninth day of the ninth month. This City hath a particular veneration for *Suwa*, and the *Matſuri*'s, and other publick and private rejoycings made on this occaſion, laſt three days ſucceſſively. *Feſtival of Suwa.*

Tenſin hath two yearly feſtivals, one on the twenty fifth day of the ſecond month, the other on the twenty fifth day of the eight month, which laſt is celebrated with much greater ſolemnity than the firſt. His chief Temple is at *Saif*, the place of his baniſhment. He hath another at *Miaco*, where he manifeſted himſelf by many miracles. His adorers reſort in pilgrimage to theſe two places from all parts of the Empire, chiefly on the twenty fifth day of the eight month. He hath alſo a private monthly holiday, every twenty fifth day of the month. *Feſtivals of Tenſin.*

The Feſtival of *Fatzman*, a Brother of *Tenſio Dai Sin*, is likewiſe celebrated on the 25th day of the eighth month. He was in his life-time call'd *Ooſin*, and was the 16th Emperor of *Japan*. *Feſtivals of Fatzman.*

The Feſtival of *Mori Saki Dai Gongen*, is on the 11th day of the third month.

Simios Dai Mioſin.

Sitenno.

Gotſutenno, or *Giwon*, hath his Feſtival at *Nangaſaki*, on the fifteenth day of the ſixth month. His monthly holiday is the ſame with *Fatzman*'s, but little regarded. *Gotſutenno.*

Inari Dai Mioſin, is the great God of the Foxes. His yearly Feſtival is on the eighth day of the eleventh month, and his monthly holiday every eighth day of the month. *Inari.*

Idſumo no O Jaſijro, that is, *O Jaſijro* of the Province *Idſumo*, is another God, for whom they have a great reſpect. Amongſt ſeveral glorious *O Jaſijro*

exploits

exploits, he kill'd a miſchievous terrible Dragon. He is call'd alſo *Osjuwo ni no Mikotto.*

Kaſſino. *Kaſſino Dai Mioſin.* She was Empreſs of *Japan*, and in her life time call'd *Singukoga.*

Benſaiten. *Benſaiten.* Her Feſtival is on the ſeventh day of the eighth month. The Hiſtory of this Goddeſs is amply deſcrib'd at the beginning of this Chapter.

Kumano Gongen.

Naniwa. *Naniwa Takakuno Mia Kokſirano Dai Mioſin*, was the ſeventeenth Emperor of *Japan*, and in his life time call'd *Ninteku.*

Askano. *Askano Dai Mioſin*, was the twenty ſeventh Emperor of *Japan*, and when alive call'd *Kei Tei.*

Kimbo Senno Gogin. *Kimbo Senno Gogin*, was in his life time call'd *Ankan*, and was the twenty eighth Emperor of *Japan.*

Gods of the Merchants. The merchants worſhip and devote themſelves in a more peculiar manner to the four following Gods, as Gods of fortune and proſperity. 1. *Jebiſu* was *Tenſio Daiſin*'s brother, but by him diſgrac'd and baniſh'd into an uninhabited Iſland. It is ſaid of him, that he could live two or three days under water. He is, as it were, the Neptune of the Country, and the Protector of Fiſhermen, and Seafaring-people. They repreſent him ſitting on a rock, with an angling-rod in one hand, *Daikoku.* or the celebrated fiſh *Tai*, or *Steenbraſſem* in the other. 2. *Daikoku*, is ſaid to have the power, that wherever he knocks with his hammer, he can fetch out from thence any thing he wants, as for inſtance, rice, victuals, cloth, money, *&c.* He is commonly repreſented ſitting on a bale of rice, with his fortunate hammer in his right hand, and *Toſſitoku.* a bag laid by him, to put up what he knocks out. 3. *Toſſitoku*, and by ſome call'd *Kurokuſi.* The Japaneſe worſhip him at the beginning of the new year, in order to obtain from his aſſiſtance, ſucceſs and proſperity in their undertakings. He is repreſented ſtanding, clad in a large gown, with long ſleeves, with a long beard, a huge monſtrous forehead, and large ears, and a fan in his right hand. The pictures of theſe three Gods are to be ſeen amongſt other ornaments of *Tab.* *Fottei.* VIII, or the large Map of *Japan.* 4. *Fottei*, by ſome call'd *Miroku*, is repreſented with a great huge belly. His worſhippers expect from his benevolent aſſiſtance, among other good things, health, riche, and children.

Theſe are the greateſt of their Gods, and the Feſtival-days ſacred to them. There are many more ſaints and great men, whoſe memory is celebrated on particular days, becauſe of their noble actions, and great ſervices done to their country. But as they are confined to particular places, being call'd the Saints of ſuch or ſuch a place, and beſides, as they were never canoniz'd by the *Mikaddo*, who alone can make Saints, nor honour'd with an *Okurina*, as they call it, or illuſtri-

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ous title, which is uſually given to new Gods and Saints, I did not think it worth while to make any Enquiries about them.

Thus far, what an attentive traveller can learn in the Country, concerning the *Sintos* Religion, and the Gods, who are the objects of its worſhip. A more extenſive and accurate account of both is contain'd in two Japaneſe Books, one of which is call'd *Nippon Odaiki*, being an Hiſtorical and Chronological account of their *Kintsju*, or great men, and their memorable actions; the other *Sin Dai Ki*, that is, the Hiſtory and Actions of their great Gods.

CHAP IV.

Of the SANGA or Pilgrimage to ISJE.

THE Japaneſe are very much addicted to Pilgrimages. They make ſeveral, and to different places. The firſt and chief goes to *Isje*, the ſecond to the 33 chief *Quanwon* Temples of the Empire, the third to ſome of the moſt eminent *Sin*, or *Cami*, and *Fotoge* or *Buds* Temples, famous for the great miracles wrought there, and the help and benefit, Pilgrims found by going to worſhip there: Such are for inſtance, *Nikotira*, that is, the *Temple of the Splendour of the Sun* in the Province *Osju*, ſome Temples of *Fatzman*, ſome Temples of the great teacher *Jakuſi*, and ſome more, whereof every one is at liberty to choſe, which he likes beſt, or which it beſt ſuits his convenience to reſort to. A true Orthodox *Sintoiſt* viſits no other Temples in Pilgrimage, but thoſe of his own Gods, and the Temple *Saif*, in *Tſikuſen*, where *Tenſin* died. It may not be amiſs to obſerve in general, that of the three ſeveral ſorts of Pilgrimages mention'd above, the laſt are made indifferently, by the *Sintoiſts* as well as the *Budſdoiſts*, with this difference however, that every one goes only to thoſe Temples, and worſhips, only thoſe Gods, whom his religion commands him to worſhip. The ſecond, which is the Pilgrimage to the 33 *Quanwon* Temples, is peculiar to neither of theſe two Religions, but made indifferently by the adherents of both, and look'd upon by the generality of the Japaneſe as a ſure means to obtain happineſs in this world, and bliſs in that to come. But the firſt of all, which is made to *Isje*, I propoſe to take into a more particular conſideration in this Chapter.

Pilgrimages of the Japaneſe.

Sanga, in the litteral ſenſe of the word, is as much as to ſay, the *Aſcent*, or *going up the Temple*, and muſt be underſtood only of this moſt eminent Temple of *Tenſio Dai Sin*, or *Tenſio ko Dai Sin*, that is, according to the litteral ſignification of theſe words, *The great Hereditary*

Pilgrimage to Isje.

Its Name.

reditary Imperial God of the Celeſtial Generation. This *Tenſio Dai Sin*, is the greateſt of all the Gods of the Japaneſe, and the firſt and chief object of the *Sintos* Worſhip, on which account alſo his Temple is call'd *Dai Singu*, that is, *the Temple of the great God*, for *Dai* ſignifies great, *Sin* and *Cami*, a God, a Spirit, or Immortal Soul, and *Gu* in conjunction with theſe words, a *Mia*, that is, a *Temple*, or holy Building erected in honour and memory of a God, or Immortal Spirit. The common people call it *Isje Mia*, or the Temple of *Isje*, from a Province of that name, wherein it ſtands. A particular and extraordinary holineſs is aſcrib'd to this Province, becauſe *Tenſio Dai Sin* was born, lived and died there, whence alſo they derive the name *Isje*.

Temple at Isje.

This Temple, according to the account of thoſe, that have been to ſee it, is ſeated in a large plain, and is a ſorry low building of wood, cover'd with a low, flattiſh, thatch'd roof. Particular care is taken to preſerve it, as it was built originally, that it ſhould be a ſtanding monument of the extreme poverty and indigence of their anceſtors and founders of the Temple, or the firſt men as they call them. In the middle of the Temple is nothing elſe but a looking-glaſs caſt of Mettal, and poliſh'd, according to the faſhion of the Country, and ſome cut-paper is hung round the walls; the looking-glaſs is placed there, as an Emblem of the All-ſeeing Eye of this great God, and the knowledge he hath of what paſſes in the inmoſt heart of his woſhippers; the cut white paper is to repreſent the purity of the place, and to put his adorers in mind, that they ought not to appear before him, but with a pure unſpotted heart and clean body. This principal Temple is ſurrounded with near an hundred ſmall Chappels, built in honour of other Inferior Gods, which have little elſe of a Temple but the meer ſhape, being for the greateſt part ſo low and ſmall, that a man can ſcarce ſtand upright in them. Each of theſe Chapels is attended by a *Canuſi*, or Secular Prieſt of the *Sintos* Religion. Next to the Temples and Chapels live multitudes of *Nege*, *Lords* or *Officers of the Temple*, and *Taije*, as they alſo ſtile themſelves, that is, *Evangeliſts* or *Meſſengers of the Gods*, who keep houſes and lodgings to accommodate Travellers and Pilgrims. Not far off lies a Town, or rather a large Borough, which bears the ſame name with the Temple, and is inhabited by Inn-keepers, Printers, Paper-makers, Book-binders, Cabinet-makers, Joiners and ſuch other workmen, whoſe buſineſs and profeſſion are any ways related to the holy trade carried on at this place.

Pilgrimage to Isje, by whom made, and how often.

Orthodox *Sintoiſts* go in Pilgrimage to *Isje* once a year, or at leaſt once in their life. Nay 'tis thought a duty incumbent on every true Patriot, whatever ſect or religion he otherwiſe adheres to, and a publick mark of reſpect and gratitude, which every one ought to pay to *Tenſio Dai Sin*, if not, as to the God and Protector of the Nation, at leaſt, as to its founder and firſt parent. But beſides that they

they look upon it as a duty, there are many conſiderable advantages, which, as they believe, accrue to thoſe, that viſit in Pilgrimage theſe holy places, ſuch as for inſtance, abſolution and delivery from ſin, aſſurances of a happy ſtate in the world to come, health, riches, dignities, children, and other temporal bleſſings in this life. To keep up the ſuperſtitious vulgar in theſe advantageous notions, every Pilgrim is preſented by the *Canuſi's*, for a ſmall conſideration, with an *Ofarai*, as they call it, that is, a *great purification*, being, as it were, a publick and undoubted Inſtrument of the abſolution and remiſſion of their ſins, inſured to themſelves by this holy act. But as many people are not able to fetch them at *Isje* in perſon, by reaſon either of ſickneſs, and old age, or becauſe of their employments, attendance upon their Prince, or for ſome ſuch other weighty cauſe, care is taken not to let them want ſo great and ſingular a beneſit, but to provide them at home. Many of the *Bandoiſts* reſort in Pilgrimage to this place, at leaſt once, if not oftner, in their life, were it but in order to get the reputation of a true Patriot amongſt their Countrymen. But ſtill there are very many who ſtay at home, and think it ſufficient for the eaſe and quietneſs of their conſcience, beſides the yearly indulgences of their own Prieſts, to purchaſe the *Ofarrais*, from *Isje*, great quantities whereof are ſent yearly to all parts of the Empire.

Is made at all Times of the Year.

This Pilgrimage is made at all times of the year, but the greateſt courſe of people is in the three firſt months (*March*, *April* and *May*,) when the ſeaſon of the year, and the good weather, make the journey very agreeable and pleaſant. Perſons of all ranks and qualities, rich and poor, old and young, men and women, reſort thither, the Lords only of the higeſt quality, and the moſt potent Princes of the Empire excepted, who ſeldom appear there in perſon. An Embaſſy from the Emperor is ſent there once every year, in the firſt month, at which time alſo another with rich preſents goes to *Miaco*, to the Eccleſiaſtical Hereditary Monarch. Moſt of the Princes of the Empire follow the Emperor's Example. As to the Pilgrims, who go there in Perſon, every one is at liberty to make the Journey in what manner he pleaſes. Able people do it at their own expence in litters, or on horſeback, with a retinue ſuitable to their quality. Poor people go a foot, living upon charity which they beg along the road. They carry their bed along with them upon their back, being a Straw-mat roll'd up, and have a Pilgrim's ſtaff in their hands, and a pail hung by their girdle, out of which they drink, and wherein they receive people's charity, pulling off their hats much after the European manner. Their hats are very large, twiſted of ſplit reeds. Generally ſpeaking their names, birth, and the place from whence they come, are writ upon their hats and pails, that in caſe ſudden death, or any other accident, ſhoul'd befall them upon the road, it might be known, who they are, and to whom they belong. Thoſe that can afford it, wear a ſhort white coat, without ſleeves over their

Pilgrims dreſs.

their uſual dreſs, with their names ſtitch'd upon it before the breaſt and on the back. Multitudes of theſe Pilgrims are ſeen daily in the road. It is ſcarce credible what numbers ſet out, only from the Capital City of *Jedo*, and from the large Province *Osju* It is no uncommon thing at *Jedo* for children to run away from their parents, in order to go in Pilgrimage to *Isje*. The like attempt would be little difficult in other places, where a traveller, that is not provided with the neceſſary paſſports, would expoſe himſelf to no ſmall trouble. As to thoſe that return from *Isje*, they have the privilege, that the *Ofarrai*, which they bring from thence, is allow'd every where as a good Paſſport.

Effects of Impurity on the Pilgrim.

After the Pilgrim is ſet out on his Journey to *Isje*, a rope with a bit of white paper twiſted round it, is hung up over the door of his houſe, as a mark for all ſuch as labour under an *Ima*, as they call it, that is under a conſiderable degree of impurity, occaſion'd chiefly by the death of their parents or near relations, to avoid entering the ſame, it having been obſerv'd, that when by chance, or thro' inadvertency, ſuch an impure perſon came into a Pilgrim's houſe, the Pilgrim at the ſame time found himſelf very much troubled with ſtrange uneaſy dreams, or expos'd to ſome misfortunes. The like marks of purity are alſo hung up over the walks which lead to the *Mias*, or Temples.

Leave of purity to be obſerv'd by him.

But it is requir'd beſides, that the Pilgrim himſelf, when he is about, or hath already undertaken this holy journey, ſhould abſtain religiouſly, from what will make a man impure, as amongſt other things from whoring, nay, lying with his own wife, not that otherwiſe it be thought an act of unholineſs, and unpleaſing to the Gods, to comply with the duties of married perſons, but becauſe they are apprehenſive that doing it at a time, when their minds ſhould be wholly taken up with the holy action, they are about to perform, would prove prejudicial to them. The *Jammabos*, that is, *Mountain Prieſts*, (a certain religious order affecting a very auſtere life) in order to keep up theſe ridiculous notions in the minds of the ſuperſtitious, never fail to report about, and to make people believe ſtrange ſtories of perſons in this caſe, who were ſo firmly and cloſely join'd one to another, that nothing but the power of their charms, and magical ceremonies could bring them aſunder. Should a *Fuſo*, a perſon that labours under any degree of impurity, preſume to undertake this holy journey, before he hath ſufficiently purified himſelf, he would undoubtedly draw upon him, and his family, the *Sinbatz*, that is the diſpleaſure and vengeance of the juſt and pure Gods. The *Siukkie*, or Prieſts of the *Budſdo* Religion, ſtand excluded for ever from theſe holy places, becauſe they follow an impure profeſſion and are oblig'd to attend ſick people, and to bury the dead.

When

When the Pilgrim is come to *Iſje*, the deſir'd end of his journey, which is done daily by great numbers, and upon ſome particular days by ſeveral thouſands he repairs forthwith to one of the *Canuſi's*, whom he is acquainted withal, or hath been addreſs'd to, or by whom he hath been before furniſh'd with *Ofarrais*, and accoſts him in a civil and humble manner, bowing his forehead quite down to the ground according to the country faſhion. The *Canuſi* upon this, either conducts him himſelf, with other pilgrims that applied to him for the ſame purpoſe, or commands his ſervant to go along with them, to ſhew them the ſeveral temples, and to tell them the names of the Gods, to whom they were built, which being done, he himſelf carries them before the chief temple of *Tenſio Dai Sin*, where with great humility they proſtrate themſelves flat to the ground, and in this abject poſture addreſs their ſupplications to this powerful God, ſetting forth their wants and neceſſities, and praying for happineſs, riches, health, long life, and the like. After this manner it is, that they diſcharge their duty towards *Tenſio Dai Sin*, and compleat the end of their Pilgrimage. They are entertained afterwards, as long as they ſtay at *Iſje*, by the *Canuſi*, who lodges them at his own houſe, if they are not able to bear the expence of a lodging at a publick Inn. The Pilgrims however, are generally ſo grateful, as to make the *Canuſi* a handſom return for his civility, ſhould it be even out of what they got by begging, and he hath complaiſance enough not to refuſe it. *Pilgrims, how they are to behave at Iſje.*

Having performed all the acts of devotion this Pilgrimage requires, the Pilgrim is by the *Canuſi* preſented with an *Ofarrai*, or Indulgence. This *Ofarrai* is a ſmall oblong ſquare box, about a ſpan and half long, two inches broad, an inch and half thick, made of ſmall thin boards, and full of thin ſmall ſticks, ſome of which are wrapt up in bits of white paper, in order to remind the Pilgrim to be pure and humble, theſe two virtues being the moſt pleaſing to the Gods. The name of the Temple, *Dai Singu*, that is, the Temple of the great God, printed in large characters, is paſted to the front of the box, and the name of the *Canuſi* who gave the box, (for there are great numbers that carry on this trade) to the oppoſite ſide, in a ſmaller character, with the noble title of *Taiju*, which is as much as to ſay, *Meſſengers of the Gods*, a title which all the Officers of *Mias* aſſume to themſelves. *Ofarrai, or Indulgence-Box.*

This *Ofarrai* the Pilgrims receive with great tokens of reſpect and humility, and immediately tie it under their hats, in order to keep it from the rain. They wear it juſt under their forehead, and ballance it with another box, or a bundle of ſtraw, much of the ſame weight, which they faſten to the oppoſite ſide of the hat. Thoſe that travel on horſeback have better conveniencies to keep and to hide it. When the Pilgrims are got ſafe home, they take eſpecial *How receiv'd and kept by the Pilgrim.*

care for the preſervation of this *Ofarrai*, as being a relick of very great moment and conſequence to them. And altho' the effects and virtues of it be limited only to a year, yet after this term is expired, they allow it a very honourable place in one of the chief apartments of their houſes, on a ſhelf made for this purpoſe, and rais'd above a man's height. In ſome places the cuſtom is to keep the old *Ofarrais* over the doors of their houſes, underneath a ſmall roof. Poor people, for want of a better place, keep them in hollow trees behind their houſes. In like manner the *Ofarrais* of deceaſed people, and thoſe that are dropt upon the road, when found, are put up carefully in the next hollow Tree.

Are ſent to all Parts of the Empire.

Large quantities of theſe *Ofarrais* are ſent by the *Canuſi's* every year into all parts of the Empire, to ſupply thoſe, who cannot conveniently, or are not willing to come and fetch them at *Isje*. Theſe *Ofarrai* Merchants make it their buſineſs to reſort to the principal and moſt populous towns towards the *Sanguatz*, as they call it, or *New-years-day*, this being one of their moſt ſolemn feſtivals, and a day of great purification, and certainly the time when they are moſt likely to diſpoſe of their merchandize quickly, and to advantage. They ſell at the ſame time new Almanacks, which are made by the command of the *Mikaddo*, or Eccleſiaſtical Hereditary Emperor, and cannot be printed any where elſe but at *Isje*. One may buy an *Ofarrai* and an Almanack together for a *Maas*, or an *Itzebo*. Able people will give more by way of charity. Thoſe that buy them once, are ſure to be called upon the next year, and to be preſented with three things, to wit, a receipt from the *Canuſi*, or rather a compliment of thanks to the buyer, a new *Ofarrai*, and a new Almanack. Such as pay handſomely, and more than is due, which common people ſeldom do, receive moreover a *Sakkant*, or a varniſh'd wooden cup, as a ſmall return for their generoſity.

Account of Isje, taken out of a Japaneſe Author.

The following account of the preſent ſtate and ſituation of the Temples at *Isje*, is taken out of *Itznobe*, a Japaneſe Author. There are two Temples at *Isje*, about the length of twelve ſtreets diſtant from each other, both indifferent low ſtructures. The ground whereon they ſtand hath not above ſix mats in compaſs, the place where the *Canuſi's* ſit in honour of *Tenſio Dai Sin*, taken in. They are both cover'd with a thatch'd roof, and both built, which is very remarkable, without any one of the workmen's receiving the leaſt hurt in any part of his body. Behind theſe two Temples on a ſmall eminence, ſtands the ſmall, but true Temple of *Tenſio Dai Sin*, which is called *Fongu*, that is, the *true Temple*, and which hath been purpoſely built higher than the others, in like manner as the Temple of *Suwa* is at *Nangaſaki*. Within this Temple, a view of which, taken from a Japaneſe drawing, is repreſented in *Tab.* XVIII, there is nothing to be ſeen but a looking-glaſs, and bits of white paper.

The

The firſt of the Temples mention'd above is call'd *Geku*, It hath ſeveral *Canuſi's* to attend it, and about fourſcore *Maſſia* or ſmaller Temples around it, built in honour of Inferior Gods, each about four mats large, and guarded by a *Canuſi* ſitting within to receive people's charity, that being his perquiſite for his attendance.

The ſecond *Mia* is call'd *Naiku*, and ſtands about the length of twelve ſtreets further off. It hath likewiſe great numbers of *Canuſi's*, and forty *Maſſia*, or ſmaller Temples round it, each with a *Canuſi* as above. The *Canuſi's* of theſe ſmaller Temples have a very ſingular title, being call'd *Mia Dſuſume*, which ſignifies *Temple-Sparrows.*

Rules to be obſerved in ſeeing what is remarkable at Isje.

Thoſe who have a mind to ſee theſe Temples, and what is remarkable in and about them, without being conducted by a *Canuſi*, or his Servants, muſt obſerve the following Rules. They go in the firſt place to the River *Mijangawa*, which runs by the Village *Isje*, oppoſite to the Temples, there to waſh and to clean themſelves. Thence walking towards the houſes of the *Canuſi*'s, and other merchants, which are about the length of three or four ſtreets diſtant from the banks of the river, and paſſing the ſaid houſes, they come to a broad gravelly walk, which leads them ſtreight to the *Geku Mia.* Here they worſhip in the firſt place, and then go round to view the inferior Temples, beginning on the right hand, and ſo going on till they come again to the ſaid Temple, from whence they proceed ſtreight forward to the ſecond, call'd *Naiku*, where they worſhip as before and ſee the *Maſſia's* round it. From this ſecond Temple they proceed further up a neighbouring hill, ſituate not far from the coaſts, and having walk'd the length of about fifteen ſtreets, they come to a ſmall cavern, called *Awano Matta*, that is, *the Coaſt of Heaven*, which is not above twenty *Ikins* diſtant from the Sea. 'Twas in this cavern the great *Tenſio Dai Sin* hid himſelf, and thereby depriving the world, ſun and ſtars of their light, ſhew'd, that he alone is the Lord and Fountain of Light, and the ſupreme of all the Gods. This Cavern is about a mat and a half large, with a ſmall Temple or Chapel, wherein they keep a *Cami* or Idol ſitting on a Cow, and call'd *Dainitz no rai*, that is, *the great Repreſentation of the Sun.* Hard by live ſome *Canuſi's* in two houſes built upon the coaſts, which are hereabouts very ſteep and rocky. The Pilgrim performs his devotions alſo at this Cavern and Temple, and then preſents the *Canuſis* with a few *Putjes*, deſiring them withal to plant a *Sugi-plant* in memory of his having been there. From the top of this hill, a large Iſland is ſeen at a diſtance, lying about a mile and a half off the coaſts, which they ſay aroſe out of the ocean in the times of *Tenſio Dai Sin.* Theſe are the moſt remarkable things to be ſeen at *Isje.* Curious Pilgrims before they return to *Isje*, go a couple of Miles further to ſee a ſtately *Budſdo-Temple*, call'd *Aſamadaki*, where they worſhip a *Quanwon*, call'd *Kokuſo:oſatz.*

CHAP.

CHAP. V.

Of the Jammabos, *or Mountain-Priests, and other Religious Orders.*

Japanese inclin'd to Religious Vows.

THE superstitious Japanese are no less inclin'd to make religious Vows, than they are to visit in pilgrimage holy places. Many among them, and those in particular, who aim at a quick unhinder'd passage into their Elysian Fields, or a more eminent place in these stations of happiness, devote themselves to enter into a certain religious order of Hermits, call'd *Jammabos* in the country-language. Others, who labour under some temporal misfortune, or are upon the point to go about some affair of consequence, frequently make vow, that in case of delivery from present danger, or good success in their undertakings, they will, out of respect and gratitude to the Gods, go to worship at certain Temples, or keep to a rigorous abstinence on certain days, or build Temples, or make valuable presents to the Priests, and extensive charities to the poor, and the like.

Jammabos, what they are.

Jammabos signifies properly speaking, a *Mountain Soldier*. The character indeed, whereby this word is express'd, doth not altogether answer to this signification, which depends more upon the rules of their order, and their original establishment, whereby all the individual members of this society are oblig'd, in case of need, to fight for the Gods and the Religion of the Country. They are a sort of Hermits, who pretend to abandon the Temporal for the sake of the Spiritual and Eternal, to exchange an easy and commodious way of life, for an austere and rigorous one, pleasures for mortifications, spending most of their time in going up and down holy mountains, and frequently washing themselves in cold water, even in the midst of the winter. The richer among them, who are more at their ease, live in their own houses. The poorer go strolling and begging about the Country, particularly in the Province *Syriga*, in the neighbourhood of the high mountain *Fusi Jamma*, to the top whereof they are by the rules of their order oblig'd to climb every year in the sixth month. Some few have *Miaʼs*, or Temples, but generally speaking so ill provided for, that they can scarce get a livelihood by them.

The Order of the Jammabos by whom found-ed.

The founder of this order was one *Gienno Giossa*, who liv'd about 1100 years ago. They can give no manner of account of his birth, parents and relations. Nor had he any issue. He was the first that chose this solitary way of life for the mortification of his body. He spent all his time erring and wandering through desart, wild, and uninha-

uninhabited places, which in the end prov'd no inconſiderable ſervice to his Country, inſomuch, as thereby he diſcover'd the ſituation and nature of ſuch places, which no body before him ventur'd to to view, or to paſs thorough, becauſe of their roughneſs and wild aſpect, and by this means found out new, eaſier and ſhorter roads from places to places, to the great advantage of travellers. His followers, in ſucceſs of time, ſplit in two differing orders. One is call'd *Toſanfa*. Thoſe who embrace this, muſt once a year climb up to the top of *Fikooſan*, a very high mountain in the Province *Buſen*, upon the confines of *Tſikuſen*, a journey of no ſmall difficulty and danger, by reaſon of the height and ſteepneſs of this mountain, and the many precipices all round it, but much more, becauſe, as they pretend, it hath this ſingular quality, that all thoſe who preſume to aſcend it, when *Fuſio's*, that is, labouring under any degree of impurity, are by way of puniſhment for their impious raſhneſs poſſeſs'd with the Fox (others wou'd ſay, the Devil) and turn ſtark mad. The ſecond order is call'd, *Fonſanfa*. Thoſe who enter into this, muſt viſit in pilgrimage, once a year, the grave of their Founder at the top of a high mountain in the Province *Joſtſijio*, which by reaſon of its height is call'd *Omine*, that is, the top of the high mountain. It is ſaid to be exceſſive cold at the top of this mountain, the ſteepneſs and precipices whereof make its aſcent no leſs dangerous, than that of the other mention'd above. Should any one preſume to undertake this Journey, without having firſt duly purify'd and prepar'd himſelf for it, he would run the hazard of being thrown down the horrid precipices, and daſh'd to pieces, or at leaſt by a lingring ſickneſs, or ſome other conſiderable misfortune, pay for his folly, and the contempt of the juſt anger of the Gods. And yet all theſe dangers and difficultics notwithſtanding, all perſons, who enter into any of theſe two orders, muſt undertake this journey once a year. In order to this they qualify themſelves by a previous mortification, by virtue whereof they muſt for ſome time abſtain from lying with their wives, from impure food, and other things, by the uſe of which they might contract any degree of impurity, though never ſo ſmall, not forgetting frequently to bath and to waſh themſelves in cold water. As long as they are upon the Journey, they muſt live only upon what roots and plants they find on the mountain.

Split in two.

Toſanfa.

Fonſanfa.

If they return ſafe home from this hazardous Pilgrimage, they repair forthwith, each to the general of his order, who reſides at *Miaco*, make him a ſmall preſent in money, which if poor, they muſt get by begging, and receive from him a more honourable title and higher dignity, which occaſions ſome alteration in their dreſs, and encreaſes the reſpect that muſt be ſhewn them by their brethren of the ſame order. So far is ambition from being baniſh'd out of theſe religious Societies. For thus they riſe by degrees, much after the ſame manner

Ranks and Titles of the Jammabos

manner, and in the ſame order as they do in the ſociety of the Blind, of which I ſhall have occaſion to ſpeak in the latter part of this Chapter.

Their habit. The Religious of this order wear the common habit of Secular Perſons, with ſome additional ornaments, directed by the Statutes of the order, each of which of hath a peculiar name and meaning. They are.

Additional ornaments. *Wakiſaſi*, a Scimeter of *Fudo*, which they wear ſtuck in their Girdle on the left ſide. It is ſomewhat ſhorter than a *Katanna*, and kept in a flat ſheath.

Sakkudſio a ſmall ſtaff of the God *Dſiſo*, with a Copperhead, to which are faſtened four Rings likewiſe of Copper. They rattle this ſtaff in their prayers upon uttering certain words.

Foranokai a large ſhell, which will hold about a pint of water, and is wound like a *Buccinum*, or Trumpet, ſmooth, white, with beautiful red ſpots and lines. It is found chiefly about *Array* in low-water. It hangs down from their Girdle, and ſerves them in the nature of a Trumpet, having for this purpoſe a tube faſten'd to the end, through which they blow upon approach of Travellers to beg their Charity. It ſounds not unlike a Cowherds-horn.

Dſuſukake, a twiſted band or ſcarf, with Fringes at the end. They wear it about their neck. By the length of this Scarf, as alſo by the ſhape and ſize of the fringes, it is known, what titles and dignities they have been raiſed to by their Superiors.

Foki, a Cap, or Head dreſs, which they wear on their forehead It is peculiar only to ſome few among them.

Oji, a bag, wherein they keep a Book, ſome Money, and cloth They carry it upon their back.

Jatzuwono warandzie, are their ſhoes, or ſandals, which are twiſted of ſtraw, and the ſtalks of the *Tarate* flower, which plant is in a peculiar repute of Holineſs among them. They wear them chiefly in their penitential Pilgrimages to the tops of the two holy Mountains abovementioned.

Iza Taka no Dſiuſu, is their *Roſary*, or ſtring of Beads, by which they ſay their prayers. It is made of rough Balls. The invention and uſe of it are of a later date, than the inſtitution of the order accordingly there is no mention made of it in the ſtatutes of the ſame. (*Theſe Beads, with ſome others, ſee among the ornaments of Tab.* VIII. *or the Map of* Japan.) *Kongo Dſuje*, a thick ſtrong ſtaff, a very uſeful Inſtrument for their Journey to the top of the Mountains aforeſaid

The moſt eminent among them have the hair cut off ſhort behind their heads. Others let it grow, and tie it together. Many ſhave themſelves cloſe, as do in particular the Novices upon their entring

tring the order, in imitation of the *Budsdo* Prieſts, of whom they have borrowed this cuſtom.

Theſe *Sintos* Hermits are now very much degenerated from the auſterity of their Predeceſſors, who in imitation of their Founder's Example, and purſuant to the rules laid down by him, lived, from their firſt entring the order, upon nothing elſe but plants and roots, and expoſed themſelves to perpetual and very rude trials and mortifications, faſting, waſhing themſelves in cold water, erring through woods and foreſts, deſart and uninhabited places, and the like. In like manner, they deviated very much from the ſimplicity of the Religion, they formerly profeſſed, admitting the worſhip of ſuch foreign Idols, as are thought by them to have the greateſt power and influence over the occurrencies of human life. They enlarged their Syſtem of divinity, and encreaſed the number of ſuperſtitious ceremonies. Among other things they betook themſelves to a ſort of trade, which proves very beneficial to them, and to impoſe upon the vulgar they give out, that they are peculiarly verſed in Magical arts and ſciences, pretending by virtue of certain ceremonies, and myſtical obſcure words and charms, to command all the Gods worſhip'd in the Country, as well of the *Sintoiſts* as th ſe of the *Budsdoiſts*, the worſhip of whom, was brought over from beyond Sea, to conjure and drive out evil ſpirits, to do many things beyond the power of Nature, to dive into ſecrets and myſteries, to recover ſtolen Goods, and to diſcover the thieves, to fortel future events, to explain dreams, to cure deſperate diſtempers, to find out the guilt, or innocence, of perſons accuſed of crimes and misdemeanors, and the like.

Preſent ſtate of this order.

I flatter myſelf the Reader will not be diſpleaſed to receive ſome farther Information about their way of proceeding in ſeveral of theſe particulars. To begin with the cure of diſtempers. The patient is to give the *Jammabos* as good an account, as poſſibly he can, of his diſtemper and the condition he is in. The *Jammabos* after a full hearing writes ſome characters on a bit of paper, which Characters, as he pretends, have a particular relation to the conſtitution of the patient and the nature of his diſtemper. This done, he places the paper on an altar before his Idols, performing many ſuperſtitious ceremonies, in order, as he gives out, to communicate a healing faculty, to it after which he makes it up into pills, whereof the patient is to take one every morning, drinking a large draught of water upon it, which again muſt be drawn up from the ſpring or river, not without ſome myſtery, and towards ſuch a corner of the world, the *Jammabos* directs. Theſe Character pills are called *Goof*. It muſt be obſerved however, that the *Jammabos* ſeldom adminiſter, and the Patients ſtill ſeldomer reſolve to undergo this myſterious, cure, till they are almoſt paſt all hopes of recovery

Their way of curing diſtempers.

covery. In leſs deſperate caſes recourſe is had to more natural remedies.

Of finding out whether People are innocent or guilty.

Their trials of the guilt or innocence of perſons accus'd of crimes and miſdemeanours, are made in preſence of an Idol, call'd *Fudo*, ſitting amidſt fire and flames, not indeed in a judicial and publick way, after the manner of the *Brahmines*, *Siamites*, and other *Heathens*, nor by giving the queſtion, as is often done in Europe, chiefly in caſes of witchcraft, but privately in the houſe, where the fact was committed, and in preſence of the domeſticks, either by a ſimple conjuring and uttering certain words, or by fire, or by a draught of *Khumano Goo*. If the firſt, a ſimple conjuration, proves ineffectual, recourſe is had to the ſecond, a trial by fire, to be perform'd by making the ſuſpected perſons walk thrice over a coal-fire, about a fathom long, which if they can do without being burnt on the ſoles of their feet, they are acquitted. Some are brought to confeſſion by a draught of *Khumano Goo*. *Goo* is a paper fill'd with characters and pictures of black birds, as Ravens and others, and ſealed with the ſeals of the *Jammabos*. It is paſted to the doors of houſes, to keep off evil ſpirits, and ſerves for ſeveral other ſuperſtitious purpoſes. It is made indifferently by all *Jammabos*, but the beſt come from *Khumano*, whence the name. A little bit tore off of this paper, muſt be ſwallow'd by the accus'd Perſon, in a draught of water, and it is ſaid, that if he be guilty, it will work and trouble him moſt cruelly till he confeſſes. They talk very big of the ſurprizing and wonderful virtues of their charms and conjurations, whereby they pretend, to be able to manage and handle burning coals and red-hot iron, without receiving any the leaſt hurt, ſuddenly to extinguiſh fires, to make cold water boiling hot, and hot water ice-cold in an inſtant, to keep People's ſwords and ſcimiters ſo faſt in the ſheath, that no force is able to draw them out, to keep themſelves from being hurt by theſe or other weapons, and to perform many more ſuch uncommon and ſurprizing things, which, if more nicely examin'd, would be found perhaps to be little elſe than Juggler's Tricks, and effects of natural cauſes. They call it *Jamaſſu*, which ſignifies, *Conjuring Strokes*. Theſe mighty ſtrokes are nothing elſe but certain motions of their hands and fingers, whereby they pretend to repreſent Crocodiles, Tygers, and other monſtrous animals, at the ſame time uttering certain obſcure ſounds. By this, and by frequently altering theſe poſitions and repreſentations, as alſo by lifting up and letting fall their voice, they endeavour, they ſay, as with ſo many croſs-ſtrokes to come within reach of the object to be charmed, till at laſt having remov'd and cut through all obſtacles and hindrances they obtain their deſired end.

The greateſt Charm.

One of their chief and moſt myſterious *Sin*, as they ſometimes call them, or charms, is, when holding up both hands, and twiſting the fingers, as it were, one within another, they repreſent the *Si Tenſi O*, that

that is the four moſt powerful Gods of the thirty third and laſt Heaven. The poſition, which they put their Fingers in, is thus. They hold up the two middle fingers one againſt another almoſt perpendicular, and make the two next fingers, on each ſide, croſs one another in ſuch a manner, that they point towards four different corners of the world, in repreſentation of theſe four Gods, whom they call *Tammonden*, *Tſigokten*, *Soſioten*, and *Kamokten*. The two middle fingers, held up as I obſerv'd, almoſt perpendicularly, ſerve them, as they pretend, in the nature of a Spy-glaſs, whereby to ſpy out the Spirits and diſtempers, to ſee the *Kitz* or Fox, and the *Ma*, or evil Spirit, lodged in peoples bodies, and to find out preciſely, what ſort they be of, in order afterwards to ſquare their charms and ceremonious ſuperſtitions to the more effectual driving of them out. But this ſame poſition of the middle fingers with regard to the reſt is to repreſent beſides *Fudo mio wo*, that is, the holy great *Fudo*, formerly a *Gioſia*, a mighty devotee of their order, who, among other extraordinary mortifications, ſat down daily in the midſt of a large Fire, though without receiving any hurt, and by whoſe powerful aſſiſtance they believe, on this account, to be able not only to deſtroy the burning quality of fire, when they pleaſe, but alſo to make it ſerve at command to what purpoſes they think fit. A lamp fill'd with an Oyl made of a certain black venomous water lizard, call'd *Inari*, is kept continually burning before the Idol of *Fudo*.

Trial of their Novices.

The *Jammabos* make a mighty ſecret of theſe charms and myſterious arts. However, for a handſome reward they will communicate and teach them to other people, though under condition of ſecrecy. The account, I have given in this Chapter, of this ſingular order, I had chiefly from a young Japaneſe well verſed in the affairs of his Country, whom during my ſtay in *Japan* I taught Phyſick and Surgery, and who had been one of their Scholars himſelf. He further told me, that before they would let him into the ſecret, they made him undergo a very rude Noviciate. And in the firſt place he was to abſtain from every thing, that had had life in it, and to ſubſiſt only upon rice and herbs for ſix days together. In the next place they commanded him to waſh himſelf ſeven times a day in cold water, and kneeling down on the ground, with his buttocks to his heels, and clapping his hands over his head, to lift himſelf up ſeven-hundred and fourſcore times every day. This laſt part of his Trial he found alſo the rudeſt, for by getting up and down two or three hundred times, he brought himſelf all into a ſweat, and grew ſo tired and weary, that he was often upon the point to run away from his Maſters, but being a young luſty fellow, ſhame rather than curioſity prevailed upon him to hold it out to the laſt.

Thus much of the *Jammabos*. There are ſtill many more religious orders and ſocieties eſtabliſh'd in this country, a particular account of which would ſwell this Chapter to an unbecoming length. The ſuperſtitious veneration of the vulgar for their Eccleſiaſticks, the eaſe and pleaſures of a religious life, great as they are, 'tis no wonder, that the number of coſtly temples, rich monaſteries and convents, where under the cloak of retirement, and divine worſhip, the Monks give themſelves up to an uninterrupted purſuit of wantonneſs and luxury, is grown to an exceſs ſcarce credible. But there are alſo ſome particular ſocieties, not purely Eccleſiaſtical, nor confin'd to the Clergy alone, but rather of a mix'd nature, with an allay of ſecularity. Out of many that of the blind is not unworthy of conſideration, a ſingular, but very ancient and numerous body, compos'd of Perſons of all ranks and profeſſions. Originally they made up but one ſociety, but in proceſs of time they ſplit into two ſeparate bodies, one of which is called, *Feekiſado*, or the *Blind Feekis*, the other *Buſſetz Sato*, or the *Blind Buſſetz*. It will not be amiſs to enquire into the origin and conſtitutions of both. The *Buſſetz Sato* muſt be conſider'd firſt, as being of a more antient ſtanding. At preſent this ſociety is compos'd only of Eccleſiaſtical perſons, whoſe rules and cuſtoms are not very different from thoſe of the *Jammabos*. Their Founder was *Senmimar*, the Emperor *Jengino Mikaddo* his third (and according to ſome authors his fourth) Son, and the occaſion of their inſtitution is recorded in Japaneſe Hiſtories to have been as follows. *Senmimar* was a youth of incomparable beauty, and exceedingly belov'd by all that came near him. It happen'd that a Princeſs of the Imperial Blood fell deſperately in love with him: Her beauty and virtues prov'd charms as unreſiſtable to the young Prince, as his graceful Perſon and princely qualities had been to her. For ſome time the happy lovers enjoy'd all the ſatisfaction and mutual returns of paſſion and friendſhip, when the death of the Princeſs intervening *Senmimar* took it ſo much to heart, that not long after thro' grief and ſorrow he loſt his ſight. Upon this, to perpetuate the memory of his dearly beloved, and to make known to poſterity, what an unfortunate effect his unfeign'd concern and ſorrow for her loſs had had upon himſelf, he reſolv'd, with his father's leave, and under his Imperial Charter, to erect a ſociety, whereinto none ſhould be admitted, but ſuch as had the misfortune to be blind by birth or accident. His deſign was put in execution accordingly. The new erected ſociety proſper'd exceedingly, and flouriſh'd, and got into great repute at Court, and in the Empire. For ſome Centuries they continu'd united in one body, till a new ſociety of the *Feki* Blind, as they are now call'd, ſprung up, which in a ſhort time got ſo far the better of the former, many great men in the Empire, who were blind, voluntarily entering into it, that by degrees they loſt much of their reputation

Societies of Blind People.

That of the Buſſetz.

By whom found'd.

Society of the Feki Blind.

ion, and were reduc'd very low in number, none being left at aſt but eccleſiaſtical Perſons, to whom it remains now confin'd. ver ſince their firſt inſtitution, the *Feki Blind* continu'd in an ninterrupted poſſeſſion of all the eſteem and authority, the *Buſſetz* ad once enjoy'd. Nay, being ſtill more numerous, they are lſo much more conſider'd in proportion. They owe their origin o the civil wars between the *Feki*'s and *Gendzi*'s, both con- ending for the Empire. Whole Volumes have been wrote of he long and bloody diſſentions between theſe two once conſidera- and powerful parties, and the manifold calamities which thence be- el the Empire. The cauſe of *Feki* and his adherents, appearing no e juſt to the then reigning *Dairi*, than that of *Gendzi*, he thought imſelf bound in conſcience to ſupport it, which he did ſo effectually, hat *Gendzi*, and his party were defeated and almoſt totally deſtroy'd. The victorious *Feki*, as ſucceſs is often follow'd by pride and ambi- ion, ſoon forgot the obligations he lay under to the *Dairi*, and be- av'd himſelf with ſo much inſolence and ungratefulneſs towards him, hat he reſolv'd to eſpouſe the intereſt, tho' almoſt totally ſunk, of *endzi* and his adherents, promiſing all manner of encouragement and ſſiſtance, if they would once more gather all their ſtrength together, nd take up arms againſt *Feki* and his Party. Affairs upon this ſoon ook another turn, victory in a deciſive battle favour'd the *Gendzi*'s; *eki* himſelf was ſlain near *Simonoſeki*, and his whole army defeated, ut few eſcaping. Amongſt thoſe who eſcap'd with their lives, was *akekigo*, a General very much renowned for his valour and ſuperna- tural ſtrength, which 'twas believ'd he obtain'd from *Quanwon*, as a reward for his conſtant devotion to that God. This General fled in a ſmall boat. *Joritomo*, General of the *Gendzi's*, and himſelf a very reſolute Soldier, knew of what conſequence it was to ſecure the perſon of *Kakekigo*, and till then thinking his victory incomplete, he caus'd him to be purſued and taken. However, when he was brought before him, he treated him kindly, and with all the reſpect due to a Perſon of his rank and character, withall confining him ſo little, that *Kakekigo* found means ſeveral times to make his eſcape, but was as often retaken. The generous *Joritomo* had no thoughts of putting him to death, tho' his Enemy and his Priſoner. Nay, far from it, he put ſuch a value upon the friendſhip and affection of a Perſon of his note, as to think it worth his while to purchaſe it at any price. One day when he was preſſing him very cloſe to enter into his ſervice, upon whatever terms he pleas'd, the captive General return'd him the following reſolute anſwer. *I was once*, ſaid he, *a faithful Servant to a kind maſter. Now he is dead, no other ſhall boaſt of my faith and friendſhip. I own, that you have laid me under great obligations. I owe even my life to your Clemency. And yet ſuch is my misfortune, that I cannot ſet my Eyes on you, but with a deſign, in revenge of him and me, to cut off your head.*

Occaſion of their Inſtitution.

Hiſtory of Kakekigo their Founder.

Theſe

Theſe therefore, theſe deſigning Inſtruments of miſchief I will offer to you, as the only acknowledgment for your generous behaviour towards me, my unhappy condition will allow me to give you. This ſaid, he plucks out both his Eyes, and on a plate, preſents them to *Joritomo*, undaunted like that bold Roman, who in ſight of *Porſenna* burnt his right hand on the altar *Joritomo* aſtoniſh'd at ſo much magnanimity and reſolution, forthwith ſet the captive General at liberty, who thereupon retired into the Province *Fiuga*, where he learnt to play upon the *Byiwa*, a particular muſical Inſtrument uſed in *Japan*, and gave birth to this Society of the *Feki blind*, of which he himſelf was the firſt *Kengio*, or Head. This is the account, Japaneſe Hiſtories give of the original inſtitution of this Society, which is ſince grown very numerous, being compoſed of perſons of all ranks and profeſſions. They ſhave their heads, as do alſo the *Buſſetz ſato*, or Eccleſiaſtical blind. Otherwiſe, being ſecular perſons, they wear alſo a ſecular habit, different however from the common dreſs of the Japaneſe, and different among themſelves according to their rank and dignities. They do not live upon Charity, but make a ſhift, in their ſeveral capacities, to get a livelyhood for themſelves, and to provide for the maintenance of their commonwealth, following divers profeſſions not altogether inconſiſtent with their unhappy condition. Many of them apply themſelves to Muſic, in which capacity they are employ'd at the Courts of Princes and great men, as alſo upon publick ſolemnities, feſtivals, proceſſions, weddings, and the like. Whoever is once admitted a member of this Society, muſt remain ſuch for life. They are diſperſed up and down the Empire, but their General reſides at *Miaco*, where the Caſh of the Company is kept. He is call'd *Oſiokf*, and hath 4300 Thails a year allow'd him for his maintenance by the *Dairi*. He governs the common-wealth, being aſſiſted by ten Counſellors call'd *Siu Ro*, which ſignifies *Elder men*, *Alder-men*, of which he, the General himſelf is the eldeſt. They reſide at *Miaco*, and have, jointly with the General, power of life and death, with this reſtriction however, that no perſon can be executed, unleſs the Sentence be approv'd of, and the dead-warrant ſign'd by the Lord Chief Juſtice of *Miaco*. The Council of ten appoint their inferior officers, who reſide in the ſeveral Provinces: Some of theſe are call'd *Kengio*, as it were, Father Provincials, being each in his Province, what the General is with regard to the whole Society. The founder himſelf took only the title of *Ken Gio*. But the ſociety being in proceſs of time grown very numerous, 'twas thought neceſſary to alter the government, and to appoint a Court ſuperior to the *Kengios*. Every *Kengio* hath his *Kotos*, as they are call'd, to aſſiſt and adviſe him. The *Kotos* ſometimes govern particular diſtricts by themſelves. At *Nagaſaki* there is a *Kengio* and two *Koto's*, under whoſe command ſtand all the Blind of that Town, and adjacent Country. The *Kengio's* and *Koto's* have many other inferior officers

Of the ſtate of this Society.

ficers subordinate to them, who are call'd *Sijbun*, and are again subordinate to one another. They differ from the common body of the blind, by wearing long breeches. As they have different ranks and titles among themselves, so they are oblig'd every five years to purchase a new *Quan*, that is, a new and higher title from their *Kengio*, for 20 to 50 Thails. If they neglect, or are not able to do it, they are remov'd to a lower rank. The main body of the Blind are comprehended under one general name of *Mukwan*. These wear no breeches, and are divided into four *Quans*, ranks, or classes. Those of the fourth and last class are capable of being made *Sijbuns*, from which office they gradually rise to the dignity of *Koto*, *Kengio*, and so on. Sometimes, thro' money or favour they rise very suddenly.

CHAP. VI.

Of the BUDSDO, *or Foreign Pagan Worship, and its Founder.*

FOREIGN Idols, for distinction's sake from the *Kami*, or *Sin*, which were worshipp'd in the country in the most ancient times, are call'd *Budsd* and *Fotoke*. The Characters also, whereby these two words are express'd, differ from those of *Sin* and *Cami*. *Budsdo*, [illegible] litteral sense signifies the *way of Foreign Idols*,, that is, the *way of worshipping Foreign Idols*. The origine of this religion, which [illegible] spread thro' most *Asiatick* Countries to the very extremities [illegible] the East, (not unlike the *Indian* Fig-tree, which propogates itself, and spreads far round, by sending down new roots from the extremities of its branches,) must be look'd for among the *Brahmines*. I have strong reasons to believe, both from the affinity of the name, and the very nature of this religion, that its author and founder is the very same person, whom the *Brahmines* call *Budha*, and believe to be an essential part of *Wisthnu*, or their Deity, who made its ninth appearance in the world under this name, and in the shape of this Man. The Chinese and Japanese call him *Buds* and *Siaka*. These two names indeed became in success of time a common Epithet of all Gods and Idols in general, the worship of whom was brought over from other Countries: sometimes also they were given to the Saints and great men, who preach'd these new doctrines. The common people in *Siam*, call him *Prah Pudi Dsau*, that is, the *Holy Lord*, and the learned among them, in their *Pali* or holy language, *Sammona Khodum*. The Peguans call him *Sammana Khutama*. (*See* Book I. Ch. II.)

Foreign Worship.

Its Origine.

Budha, its Founder.

His Native Country His native country, according to the Japaneſe (with regard to whom he is chiefly conſider'd in this place) is *Magattakokf*, or the Province *Magatta* in the Country *Tenſik*. *Tenſik*, in the litteral ſenſe, ſignifies a *Heavenly Country*, a *Country of Heavens*. The Japaneſe comprehend under this name the Iſland of *Ceylan*, the Coaſts of *Malabar* and *Cormandel*, and in general all the Countries of South *Aſia*, the continent as well as the neighbouring Iſlands, which are inhabited by Blacks, ſuch as the *Peninſula* of *Malacca*, the Iſlands of *Sumatra*, *Java*, the Kingdoms of *Siam*, *Pegu*, &c.

His Birth. He was born in in the twenty-ſixth year of the reign of the Chineſe Emperor *Soowo*, who was fourth Succeſſor of the famous *Suno Buo*, on the eighth day of the fourth month. This was according to ſome the year before our Saviour's Nativity 1029, and according to others 1027, (when I was in *Siam*, in 1690,) the *Siamites* then told 2232 years from their *Budha*, who, if he be the ſame with the *Siaka* of the Japaneſe, his birth comes up no higher than 542 years before Chriſt. His father was King of *Magattakokf*, a powerful Kingdom in the Country *Tenſikf*. I conjecture this to be the Iſland of *Ceylon*. The Kingdom of *Siam* indeed is ſo call'd to this day by the common People in *Japan*.

His Life. *Siaka*, when he came to be nineteen years of age, quitted his Palace, leaving his wife and an only ſon behind him, and voluntarily, of his own choice, became a diſciple of *Arara Sennin*, then a Hermit of great repute, who liv'd at the top of a mountain call'd *Dandokf*. Under the inſpection of this holy man he betook himſelf to a very auſtere life, wholly taken up with an almoſt uninterrupted contemplation of heavenly and divine things, in a poſture very ſingular in itſelf, but reckon'd very proper for this ſublime way of thinking, to wit, ſitting croſs-legg'd, with his hands in the boſom placed ſo, that the extremities of both thumbs touch'd one another: A poſture, which is thought to engage one's mind into ſo profound a meditation, and to wrap it up ſo entirely within itſelf, that the body lies for a while as it were ſenſeleſs, unattentive, and unmoved by any external objects whatſoever. This profound Enthuſiaſm is by them call'd *Safen*, and the divine truths revealed to ſuch perſons *Satori*. As to *Siaka* himſelf, the force of his Enthuſiaſm was ſo great, that by its means he penetrated into the moſt ſecret and important points of religion, diſcovering the exiſtence and ſtate of Heaven and Hell, as places of reward and puniſhment, the ſtate of our Souls in a life to come, the tranſmigration thereof, the way to eternal happineſs, the divine Power of the Gods in the government of this world, and many more things beyond the reach of humane underſtanding, which he afterwards freely communicated to the numerous crowds of his diſciples, who for the ſake of his doctrine and inſtructions follow'd him in flocks,

flocks, embracing the ſame auſtere way of life, which he led himſelf.

He liv'd ſeventy-nine years, and died on the fifteenth day of the ſecond month, in the year before Chriſt 950. *His Death.*

The moſt eſſential points of his doctrine are as follows. *His Doctrine*

The ſouls of men and animals are immortal: Both are of the ſame ſubſtance, and differ only according to the different objects they are placed in, whether human or animal.

The ſouls of men after their departure from their bodies, are rewarded in a place of happineſs, or miſery, according to their behaviour in this life.

The place of happineſs is call'd *Gokurakſ*, that is, *a place of eternal pleaſures.* As the Gods differ in their nature, and the Souls of men in the merit of their paſt actions, ſo do likewiſe the degrees of pleaſure and happineſs in their Elyſian Fields, that every one may be rewarded as he deſerves. However the whole place is ſo throughly fill'd with bliſs and pleaſure, that each happy inhabitant thinks his portion the beſt, and far from envying the happier ſtate of others, wiſhes only for ever to enjoy his own. *Place of Happineſs.*

Amida is the ſovereign Commander of theſe heavenly Stations, (for all his doctrine hath not been introduc'd by the *Brahmines*, till after our Saviour's glorious reſurrection.) He is look'd upon as the general Patron and Protector of human Souls, but more particularly as the God and Father of thoſe, who happily tranſmigrate into theſe places of bliſs. Through his, and his ſole mediation, Men are to obtain abſolution from their ſins, and a portion of happineſs in the future Life. *Amida*

Leading a virtuous Life, and doing nothing that is contrary to the Commandments of the Law of *Siaka*, is the only way to become agreeable unto *Amida*, and worthy of eternal happineſs.

The five Commandments of the Doctrine of *Siaka*, which are the ſtanding rule of the life and behaviour of all his faithful adherents, are call'd *Gokai*, which implies as much, as the *five Cautions*, or *Warnings.* They are, *Five Commandments of Siaka.*

Se Seo, the Law not to kill any thing that hath Life in it.

Tſu To, the Law not to ſteal.

Sijain, the Law not to whore.

Mago, the Law not to lie.

Onſiu, the Law not to drink ſtrong Liquors; a Law which *Siaka* moſt earneſtly recommended to his Diſciples, to be by them ſtrictly obſerv'd.

Next to theſe five chief and general Commandments, which contain in ſubſtance the whole Law of *Siaka*, follow ten *Sikkai*, as they call them, that is *Counſels*, or Admonitions, being nothing elſe but the five firſt Laws branch'd out, and applied to more particular actions, *Their Diviſion and Sub-diviſion in Sikkai.*

and

and tending to a ſtricter obſervance of Virtue. For the ſake of the learned, and ſuch as aim at a more than ordinary ſtate of Virtue and Perfection even in this World, a ſtill further ſubdiviſion hath been contriv'd into *Go Fiakkai*, that is, *five hundred Counſels* and Admonitions, wherein are ſpecified, and determin'd with the utmoſt exactneſs and particularity, whatever actions have, according to their notions, the leaſt tendency to virtue and vice, and ought on this account to be done or omitted.

The number of theſe *Goſiakkai* being ſo very extenſive, 'tis no wonder, that thoſe, who will oblige themſelves to a ſtrict obſervance hereof, are as few in proportion, the rather ſince they tend to ſuch a thorough mortification of their bodies, as to meaſure and preſcribe the very minuteſt parts of their diet, allowing ſcarce ſo much as is neceſſary to keep them from ſtarving. Nothing but the ambition of acquiring a great repute of Perfection and Sanctity in this World, and the deſire of being rais'd to a more eminent ſtation of happineſs in the next, can prompt any body to undergo ſuch a rude and ſevere diſcipline, as is preſcribed by the *Go Fiakkai*, and few there are, even among the beſt part of their Clergy, who, for the ſake of a greater portion of happineſs in a future World, would willingly renounce the very leaſt pleaſures of this.

All Perſons, Secular or Eccleſiaſtical, who by their ſinful Life and vitious Actions have rendered themſelves unworthy of the pleaſures prepar'd for the virtuous, are ſent after their death to a place of miſery, call'd *Dſigokf*, there to be confined and tormented, not indeed for ever, but only during a certain undetermined time. As the pleaſures of the Elyſian Fields differ in degrees, ſo do likewiſe the torments in theſe infernal places. Juſtice requires that every one ſhould be puniſhed, according to the nature and number of his crimes, the number of years he lived in the world, the ſtation he lived in, and the opportunities he had to be virtuous, and good. *Jemma*, or with a more majeſtuous Character *Jemma O*, (by which ſame name he is known alſo to the Brahmines, Siamites, and Chineſe,) is the ſevere Judge and ſovereign commander of this place of darkneſs and miſery. All the vitious actions of mankind appear to him in all their horror and heinouſneſs, by the means of a large looking-glaſs, placed before him and called, *Ssofarino Kagami* or the looking-glaſs of knowledge. The miſeries of the poor unhappy Souls confined to theſe priſons of darkneſs are not ſo conſiderable and laſting, but that great relief may be expected from the virtuous life and good actions of their family, Friends and relations, whom they left behind. But nothing is ſo conducive to this deſirable end, as the prayers and offerings of the Prieſts to the great and good *Amida*, who by his powerful interceſſion can prevail ſo far upon the almoſt inexorable Judge of this infernal place, as to oblige him to remit from the ſeverity of his Sentence,

tence, to treat the unhappy impriſon'd Souls with kindneſs, at leaſt ſo far, as it is not inconſiſtent with his Juſtice and the puniſhment their crimes deſerve, and laſt of all, to ſend them abroad into the world again aſſoon as poſſible.

Return of the Souls of the impious into the World.

When the miſerable Souls have been confined in theſe priſons of darkneſs a time ſufficient to expiate their Crimes, they are, by virtue of the Sentence of *Jemma O*, ſent back into the world, to animate, not indeed the bodies of men, but of ſuch vile creatures, whoſe nature and properties are nearly related to their former ſinful Inclinations, ſuch as for inſtance, Serpents, Toads, Inſects, Birds, Fiſhes, Quadrupeds and the like. From the vileſt of theſe, tranſmigrating by degrees into others and nobler, they at laſt are ſuffered again to enter human Bodies, by which means it is put in their power, either by a good and virtuous life to render themſelves worthy of a future uninterrupted ſtate of happineſs, or by a new courſe of vices to expoſe themſelves once more to undergo all the miſeries of confinement in a place of torment, ſucceeded by a new unhappy tranſmigration.

Thus far the moſt eſſential points of the doctrine of *Siaka*.

Siaka's diſciples.

Among the diſciples of *Siaka* aroſe ſeveral eminent men, who contributed greatly to the propagation of his doctrine, and were ſucceeded by others equally learned and zealous, inſomuch, that we need not wonder, that his religion within a very ſhort compaſs of time ſpread to the very extremities of the Eaſt, even all the difficulties, they had to ſtruggle with, notwithſtanding.

Annan and Kasja.

The moſt eminent of his diſciples were *Annan* and *Kaſia*, or with their full titles *Annan Sonsja*, and *Kaſia Sonsja*. They collected his wiſe ſentences, and what was found after his death, written with his own hands on the leaves of trees, into a book, which for its peculiar excellency is call'd *Fokekio*, that is, the *Book of fine Flowers* (in compariſon with the holy *Tarate*-Flower) and ſometimes alſo by way of pre-eminence *Kio*, the *Book*, as being the moſt perfect performance in its kind, and the Bible of all Eaſtern Nations beyond the *Ganges*, who embraced *Siaka*'s doctrine. The two compilers of it, for their care and pains, were related among the Saints, and are now worſhipp'd jointly with *Siaka*, in whoſe Temples, and upon whoſe altars. they are placed, one to his right, the other to his left hand.

Old Religion of the Japaneſe and Chineſe.

Before the doctrine of *Siaka* was brought over into *China*, and from thence through *Corea* into *Japan*, the old *Sintos* or *Cami* Wotſhip, mean and ſimple as it was, was yet the only one flouriſhing in this Empire. They had but few Temples and few Holidays, and the yearly Pilgrimage to the Temple of *Tenſio Dai Sin* at *Iſje*, was thought the beſt and ſureſt way to happineſs. 'Tis true, in ſucceſs of time, the number of Gods and Saints encreaſed, their Syſtem of Divinity was embelliſh'd with new fables, arts alſo and ſciences were improv'd, chiefly

chiefly ſince the time of *Synnu Ten O* their firſt Monarch. But ſtill a certain ſimplicity prevail'd, and people following the dictates of reaſon, aim'd at nothing ſo much as to live morally well. The Chineſe alſo, before that time follow'd the illuſtrious examples and moral precepts, of their two great Emperors *Tee Gio*, that is the Emperor *Gio*, who according to their Chronological Computation liv'd 2359 years before Chriſt, and his ſucceſſor Tee Siun, or the Emperor Siun, who though a Peaſant, was yet for his prudence and honeſty made by *Gio*, firſt his co-partner in the government, and afterwards his ſucceſſor, tho' in prejudice to his, *Gio*'s, twelve children, *viz.* ten ſons and two daughters. Theſe two illuſtrious Princes were the two firſt *Seſins*. *Seſin* is a Philoſopher, able to find out truth and wiſdom, meerly by the force of his own underſtanding, and without being taught by others. By miſtake, this ſame name hath been ſometimes given to ſome of their moſt eminent Divines. Some hundred years after the reign of theſe Princes, the Pagan Doctrine of *Roos* aroſe in *China*. This man was born in *Sokokf*, that is, the Province *So*, on the fourth day of the ninth month, 346 years after the death of *Siaka*, or 604 before our Saviour's Nativity. They ſay, that his mother had been big with child 81 years, for which reaſon, when ſhe was brought to bed, they call'd him *Roos*, which implies as much as *Old Son*, or *Old Child*. They further add, that the Soul of *Kaſſoboſatz*, or the holy *Kaſſo*, the eldeſt diſciple of *Siaka*, by tranſmigration dwelt in him, which made it eaſy to him to attain to ſuch a high pitch of knowledge about the nature of Gods and Spirits, the Immortality of our Souls, a future State, and ſuch other important Points, as are highly conducive to the inſtruction of ſuch, as are deſirous of learning, and fill the credulous vulgar with admiration. He liv'd eighty-four years.

Doctrine of Roos.

Doctrine of Confutius.

Mean while the Doctrine and Philoſophy of *Roos* got ground in *China*, another incomparable *Seſin* appear'd upon the Philoſophical Stage of that Empire. This was *Kooſi*, or as we Europeans call him *Confutius*, born in the Province *Kok*, on the fourth day of the eleventh month, 399 years after the death of *Siaka*, and 53 after the birth of *Rooſi*, who was then as yet alive. His birth was in a manner miraculous, attended with no obſcure ſigns of a future *Seſin*. He had ſome natural marks on his head, like thoſe of the Emperor *Gio*, and his forehead was of the ſame ſhape with that of the Emperor *Siun*. At the time of his birth a Muſic was heard in Heaven, and two Dragons were obſerv'd to attend, when the Child was waſh'd. His Stature, when grown up, was very noble and majeſtuous, of nine *Saku*, and nine *Suns*, proportionable to the greatneſs of his Genius. Paſſing over in ſilence, what is fabulous and romantick, in the Hiſtory of his Life, it cannot be denied but that he had an incomparable underſtanding and excellent Senſe, and was perhaps the greateſt Philoſopher the

His Birth.

His Life.

the Eaſt ever produc'd. His Writings and Philoſophy maintain'd a conſtant uninterrupted reputation for now upwards of two hundred years, and are thought in *China* to have been brought down from Heaven, as was formerly the Philoſophy of *Socrates* in *Greece*. A profound reſpect is ſhewn to his memory both in *China* and *Japan*, by publick as well as private Perſons. Very lately the Emperor of *Japan* caus'd two Temples to be built to him in his Capital *Jedo*, whither he repair'd in Perſon, as ſoon as they were finiſh'd, and on this occaſion ſet forth, in a handſome Speech to his Courtiers, the merits of this great Man, and the peculiar excellency of the maxims of Government laid down by him. His Picture is allow'd the moſt honourable Place in the Houſes of Philoſophers, and all Perſons who apply themſelves to ſtudies and learning, never mention his name without particular tokens of reſpect. It is no wonder then, that the chimerical, and in ſeveral particulars incomprehenſible doctrine of *Rooſi* was not able to ſtand its ground againſt the reaſonable and pleaſing moral of *Confutius*, but was, as it were, ſmother'd in its Infancy, and inſenſibly decreaſed, in proportion as the adherents of *Confutius* increas'd, of whom there was a concourſe from all parts of the Empire almoſt beyond imagination. He died in the ſeventy third year of his age, leaving behind him many able Men, who propagated his Doctrine and Philoſophy, not only by their teaching it to others, but gather'd all his wiſe Sentences and moral Maxims, which he communicated to them in his Life-time, into a Book, which is call'd *Siudo*, that is, the *Philoſophical way of Life*, or *the way of Life agreeable to Philoſophy*, which ever ſince, for now upwards of two thouſand years, hath been look'd upon as a performance incomparable in its kind, and an excellent Pattern of a good and virtuous Life; a Book extoll'd not only by the admirers of *Confutius*, but admir'd for its Morals and political Maxims, even by the adherents of the *Budſdo* and other Religions, in the very ſame manner, as the Writings of the ancient Greek and Roman Philoſophers, which have eſcap'd the common ſhipwreck of time, deſervedly ſtand the admiration of all Europe, and a laſting Monument of the excellent Genius of their great Authors.

His Philoſophy.

Whilſt thus the Doctrine and pleaſing Philoſophy of *Confutius* began to flouriſh in *China*, and to ſpread to the neighbouring Empire of *Japan*, the Doctrine and Religion of *Siaka*, which had then already penetrated to the Kingdoms of *Siam* and *Laos*, was not like to meet with a favourable reception in this furthermoſt part of the Eaſt. If we believe the Japaneſe Hiſtorians, the firſt, that taught this Religion in *China*, came over thither about the year of Chriſt ſixty three, and obtain'd leave to build a Temple, which is ſtill call'd *Fakubaſi*, that is, the Temple of the white Horſe, becauſe the *Kio*, or holy Book of *Siaka*, was brought over on a white Horſe. The greateſt difficulty, the Preachers of this new Doctrine had to ſtruggle withal, was the Philoſophy

Doctrine of Siaka when introduc'd into Japan.

Phloſophy of *Confutius*, then ſhining in its full luſtre, and univerſally approv'd. And indeed it appears that for ſeveral hundred years the Religion of *Siaka* made a very ſlow and inſignificant Progreſs, till about the year of Chriſt 518, one *Darma*, a great Saint, and thirty third Succeſſor on the holy See of *Siaka*, came over into *China* from *Seitenſiku*, as the Japaneſe Writers explain it, (that is from that part of the World which lies Weſtward with regard to *Japan*) and laid properly ſpeaking the firſt ſure Foundations of the *Budſdoiſm* in that mighty Empire. The fame of his Dignity and Holineſs, the auſterity of his Life, his ardent uninterrupted Devotion, which was ſo ſtrong, that he did not ſcruple in the height of his zeal, to cut off his own Eyelids, becauſe they had once drawn him out of his Enthuſiaſtic meditations into a ſleep, ſoon brought a crowd of admirers about him. But the moſt effectual and moſt perſuaſive arguments, he made uſe of to induce people to the worſhip of the Gods, were the doctrine of the Immortality of our Souls, and the promiſes of a reward in a future Life, which they ſhould not fail to obtain, if they would but worſhip them, as his Doctrine, Religion and Example ſhould direct. This new Worſhip having once got ground in *China*, ſoon ſpread into *Fakkuſai*, (which was then the name given to the Peninſula of *Coræa*, and is now that of one of its three Provinces) where the firſt *Budz*, or Idol of *Siaka* was erected and worſhip'd in the year of Chriſt 543. *Japan*, whoſe Inhabitants were then divided between the old Religion of the Country, and the philoſophical doctrines communicated to them from *China*, could now hold out no longer, but ſoon admitted the Religion of *Siaka*, following in that, as they had done in many other things, the example of the neighbouring Countries. The firſt *Bukkio* was brought over into *Japan*, about the year of Chriſt 550. About 18 years after, according to Japaneſe Writers, a curious carv'd Idol of *Amida*, which had been ſome years before brought over from *Tenſiku* into *Fakuſai*, appear'd in a miraculous manner, in the Province *Tſino Cami*, all ſurrounded with ſparkling rays, upon which a Temple was built in *Sinano*, in memory of this remarkable event, which was call'd *Sanquoſi*, and is ſtill the chief and largeſt Temple of that Province. About that time *Kimmei* ruled over *Japan*, who was no Enemy to this religion, and conniv'd at its introduction and ſpreading. This was the ſame Emperor, who divided the time into *Nengo*'s, in imitation of the Chineſe. The *Nengo* then ſubſiſting, when this Temple was built, was call'd *Cengo*.

CHAP.

CHAP. VII.

Of the SIUTO, *that is, the Doctrine and Way of Life of their Moraliſts and Philoſophers.*

SIUTO, in the litteral ſenſe, ſignifies the way or method of the Philoſophers. *Siudosja*, or in the plural number, *Siudosju*, are the Philoſophers, who follow this method. Theſe people have, properly ſpeaking, no religion at all, that is, they conform themſelves to none of thoſe forms of worſhipping the Gods, which are eſtabliſh'd in the Country. They ſay, that the greateſt perfection and the ſupreme good, men are able to acquire, conſiſt in that pleaſure and delight, which our minds find in a good and virtuous life. They admit of none but temporal rewards, or puniſhments, and only ſuch, as are the neceſſary conſequences of the practice of virtue or vice. They ſay, that we are oblig'd to be virtuous, becauſe nature hath endow'd us with reaſon, on purpoſe, that living according to the dictates of reaſon, we ſhould ſhew our difference, and ſuperiority over irrational brutes. *Kooſi*, or *Confutius*, born in *China* 2243 years ago, computing from the 5th year of *Genrokf*, (of Chriſt 1692) was the firſt who taught, that the ſupreme good conſiſts in the practice of virtue, and muſt conſequently be looked upon as the founder of this Philoſophical Sect. It hath been obſerv'd above, how prejudicial the *Sioogakf*, or the Book wherein are contain'd his precepts and morals proved to the then flouriſhing doctrine of *Rooſi*. *Mooſi*, one of *Confutius*'s diſciples, was very inſtrumental in eſtabliſhing and propagating this Philoſophy, which he publiſh'd in *Siſio*, or four Books, which are ſtill held in great eſteem, and read in all Countries, where the learned language, wherein they were written, is underſtood. *Doctrine of the Siudosja; or Philoſophers.*

This Philoſophy, ſo far as it relates to the practice of virtue and good morals, may be reduced to the following five points, which they call *Dſin*, *Gi*, *Re*, *Tſi* and *Sin*. *Dſin*, teaches them to live virtuouſly; (hence *Dſinsja*, a virtuous man,) *Gi*, to do right and juſtice to every body; *Re*, to be civil and polite; *Tſi* ſets forth the maxims of a good and prudent Government, and *Sin* treats of a free conſcience and uprightneſs of heart. They admit no tranſmigration of Souls, but believe an *Animam mundi*, an univerſal Soul, Spirit or power, diffuſed throughout the whole world, which animates all things, which re-aſſumes the departing Souls, (as the Sea doth all rivers and waters that flow into it from all parts of the Globe,) as *Its five chief Points.*

into a common receptacle, and lets them, as it were, flow out again indifferently to animate other creatures. This univerſal ſpirit they confound with the ſupreme Being, attributing to one the ſame divine qualities, which only belong to the other. They often make uſe of the word *Ten*, Heaven or Nature, in things, which more immediately concern our life and actions. Thus they thank heaven and nature for their victuals, and the neceſſaries of life. Some among them, whom I converſed withal, admitted an intellectual, or incorporeal being, but only as governor and director, not as the author of nature, nay, they pretended, that it is an effect of nature produced by *In* and *Jo*, heaven and earth, one active, the other paſſive, one the principle of generation, the other of corruption: after the ſame manner alſo they explained ſome other active powers of nature to be ſpiritual beings. They make the world eternal and ſuppoſe men and animals to have been produced by *In Jo*, the heaven and five terreſtrial elements. Admitting no Gods, they have no temples, no forms of worſhip. Thus far however they conform themſelves to the general cuſtom of the Country, in that they celebrate the memory of their deceaſed parents and relations, which is done by putting all ſorts of victuals, raw and dreſſed, on a *Bios-ju*, as they call it, or table purpoſely made with this view, by burning candles before them, by bowing down to the ground as if they were yet alive, by monthly or anniverſary dinners, whereto are invited the deceaſed's family and friends, who appear all in the beſt cloth, and waſh and clean themſelves by way of preparation for three days before, during which time they abſtain from lying with their wives, and from all impure things, and by many other tokens of reſpect and gratitude. As to the burial of their dead, they do not burn them, but keep the corpſe three days, and then lay it on the back into a coffin, after the European manner, with the head raiſed. Sometimes the coffin is filled with ſpices and ſweet ſcented herbs, to preſerve the body from corruption, and when every thing is ready, they accompany it to the grave, and bury it without any further ceremony.

They admit of Self-murther. Theſe Philoſophers do not only admit of *ſelf-murther*, but look upon it as an heroic and highly commendable action, and the only honourable means to avoid a ſhameful death, or to prevent falling into the hands of a victorious enemy.

Their way of Life. They celebrate no feſtivals, nor will they pay any reſpect to the Gods of the Country, any more than common civility and good manners require. The practice of virtue, a free conſcience, and a good and honeſt life, is all what they aim at. They were even ſuſpected of ſecretly favouring the Chriſtian religion, for which reaſon, after the ſaid Religion had been entirely aboliſhed by croſs and fire, and proper means taken to prevent its ever reviving again, they alſo were commanded

manded to have, each the Idol, or at leaſt the name, of one of the Gods worſhip'd in the country, put up in their houſes, in a conſpicuous and honourable place, with a flower pot, and Incenſory before them. They commonly chuſe *Quanwon*, or *Amidá*, whoſe Idols they place behind the hearth, according to the Country faſhion. Some have beſides, of their own free choice, the *Bioſiu* in their houſes, or elſe the name of ſome learned man. In their publick Schools is hung up the picture of *Kooſi* or *Confutius*. Formerly this ſect was very numerous. Arts and Sciences were cultivated and improved among them, and the beſt part of the nation profeſs'd it. But that unparallel'd perſecution of the Chriſtian Religion, weaken'd it very much, and it loſt ground ever ſince; the extream rigour of the imperial Edicts make people cautious even as to reading their books, which formerly have been the delight and admiration of the nation, held in as great an eſteem as the writings of *Plato*, *Socrates*, and other heathen Philoſophers are in Europe.

Hiſtory of the Prince of Siſen.

About thirty years ago, the Prince of *Siſen* and *Inaba*, a great *Sindoſia*, and Patron of learned men, endeavour'd to revive this Philoſophy, then almoſt extinct, in his dominions. In order to this, he founded an univerſity, endowed it with great privileges, and ſettled handſome penſions upon able learned men, whom he ſent for from all parts of the Empire. The deſign of this undertaking was to open the Eyes of his Subjects, and to teach them, if poſſible, to make uſe of their reaſon, which they no ſooner did, but they began to ſee thro' the impertinent and ridiculous Fables of their prieſts, and diſcovering their cheats refuſed to grant them any further ſubſiſtance, whereby this numerous crew, which till then lived only upon the charity of credulous people, was reduced to a ſtarving condition. Of ſo dangerous an innovation heavy complaints were made to both Emperors, and the unhappy Prince was like to fall a ſacrifice to his good intentions, had he not, by a voluntary reſignation of his dominions to his Son, prevented the fatal blow of the Imperial diſgrace ready to fall upon him and his family. His Son, though of a more prudent and reſerv'd behaviour, yet by his life and conduct leaves no room to doubt, but that his principles are nearly the ſame with thoſe of his Father's, an inſtance whereof, though foreign to my preſent purpoſe, will not be improper to cloſe this Chapter and Book.

On the *Songuats*, or *New-years-day*, one of their greateſt Feſtivals, there was a numerous appearance at Court of gentlemen and ladies, who came thither in their richeſt apparel, to compliment the Prince on the occaſion of the day, and were by him entertain'd at dinner. Amongſt other preſents made to him that day, there happen'd to be a Peacock and Hen. Every one was delighted, and ſtruck with admiration, by the uncommon beauty of theſe ſcarce, foreign Birds, whence the Prince took occaſion to aſk their opinion, which of the two

two they thought was the cock, and which the hen. The gentlemen out of civility to the ladies, unanimouſly pitch'd upon the moſt beautiful to be the hen; the ladies on the contrary very modeſtly apprehended, that the fineſt of the two was the cock. You are in the right, anſwer'd thereupon the Prince; Nature itſelf will have the man beſt clad, and it ſeems to me incomprehenſible, that the wife ſhould have more pride, and go richer dreſs'd than her husband, who muſt be at the expence of maintaining her. An excellent New-year's Sermon from a Heathen Prince.

THE

THE

Hiſtory of JAPAN.

BOOK IV.

OF

NAGASACKI,

The Place of Reſidence for Foreigners: Of their Trade, Accommodation, &c.

CHAP. I.

Of the Situation of the City of Nagaſacki, *and its Harbour; as alſo of its publick and private Buildings.*

AMONGST the Imperial Demeſns, or Crown-lands, are comprehended the *Gokoſio*, as they call them, that is, the five chief Maritime, or Trading Towns in the Empire. They are, *Mijaco*, the Reſidence of the Eccleſiaſtical Hereditary Emperor, in the Province *Jamaſijra*; *Jedo* the reſidence of the Secular Monarch, in the Province *Muſasj*; *Ooſaka*, in the Province *Setz*; *Sakai* in *Jaſſumi*, and *Nagaſaki* in *Fiſen*. The four firſt are ſituate upon the great Iſland *Nipon*, and all eminent for their wealth and riches, as needs they muſt, conſidering the fruitfulneſs of the Country about them, their manufactures and inland commodities, and many more conſiderable advantages, ſuch as for inſtance, the reſidence of the two Imperial Courts, *The five Imperial Towns.*

the great number of ſtrangers, and amongſt them, of many Noblemen Princes and Lords, who reſort thither, in their way to and from Court, with great retinues. *Nagaſacki*, on the contrary, the ſubject of my preſent conſideration, is ſituate at the Weſtern extremity of the Iſland *Kiusju*, upon an indifferent and barren ſoil, between ſteep rocks and high mountains, remote from the populous and wealthy *Nipon*, and almoſt ſhut up even againſt the Commerce with foreign nations. So many diſadvantages, this City labours under, make it but thinly inhabited by Merchants, Innkeepers, Mercers, Manufacturers, or other rich people. The greateſt part of its Inhabitants is made up by workmen, labourers and ordinary people, who muſt get their livelyhood by their daily labour. However, the commodious and ſecure ſituation of its port, makes it the common harbour for ſuch foreign ſhips and people, as are permitted to trade to *Japan*, to import foreign commodities, and to ſell them to Japaneſe Merchants, who reſort thither at certain times of the year, from ſeveral parts of the Empire. This particular favour and privilege is granted only to the Chineſe, or ſuch Eaſtern Nations as trade under their name, and to the Dutch, to both indeed with great reſtrictions and under a very narrow inſpection. After that cruel perſecution of the chriſtian religion, which, with the loſs of many thouſand Natives of *Japan*, ended at laſt in its total extirpation, about the year of Chriſt 1638, amongſt many new laws which were then made, it was enacted by Imperial Authority, that for the future the harbour of *Nagaſacki* ſhould be the only one open to foreigners, and that if any ſhip ſhould be forc'd, thro' diſtreſs of weather, or otherwiſe, to put in for ſhelter any where elſe, none of the crew ſhould be ſuffer'd to ſet foot aſhore, but that immediately, upon the danger's blowing over, ſhe ſhould proceed on her Voyage to *Nagaſacki*, under a convoy of Japaneſe Guard-ſhips, if needful, and ſhew cauſe to the Governor of that place, why ſhe put in elſewhere.

Whereof Nagaſacki is one.

Harbour of Nagaſacki.

The harbour begins to the North of the City. Its entrance is very ſmall, and but a few fathom deep, with a ſandy bottom. Not far from it ſome rivers fall into the ſea from the neighbouring mountains. It ſoon grows broader and deeper, and when it comes to be about half a mile broad, and five to ſix fathom deep, it turns to the Southweſt, and ſo runs on between high land and mountains for about a mile, being all along about a quarter of a mile broad, more or leſs, till it reaches an Iſland, or rather a mountain encompaſs'd by the ſea, and call'd *Taka Jama*, or *Taka Boko*, which is as much as to ſay, *Bambu's Pic*, or *high Mountain of Bambou's*. The Dutch call it *Papenberg*. This latter denomination is grounded upon a fabulous ſtory of ſome Roman Catholick Prieſts, ſaid to have been thrown down that mountain into the Sea, in the time of the perſecution. All the Ships bound from *Nagaſacki* to *Batavia*, commonly ride at anchor near this Iſland, to watch an opportunity of getting out of the harbour, which could

could be eaſily done in two hours time, or thereabouts, were it not for the many banks, ſhoals, and cliffs, which make the ſtreight paſſage equally difficult and dangerous, and to avoid which ſhips muſt ſteer Weſtwards, leaving the continent to the right, and ſo paſſing between ſome ſmall Iſlands get out to the main. Some baſtions are built along the harbour, as it were for defence, but they have no cannon. *Its Guards.* About half a mile from the Town are two Imperial guards, oppoſite to one another, and encloſed with Palliſadoes. They conſiſt of about 700 men each, thoſe taken in, who do duty in their Guard-boats, which lie in the harbour both for its defence, and to guard foreign Ships riding at anchor. Near the *Papenberg*, where properly ſpeaking the harbour begins, is a ſmall Iſland, where the laſt Portugueſe Ship, which was ſent from *Macao* to *Japan*, was burnt with all the goods on board, about the year 1642. They call it ever ſince the *burning place of hoſtile Ships*, having appointed it to be the conſtant place for the like executions hereafter.

Number of Ships and boats. There are ſeldom leſs than fifty Japaneſe Ships and boats in this harbour, beſides ſome hundred fiſher-boats and other ſmall boats. Of foreign Ships there are ſeldom, ſome few months in the winter excepted, leſs than thirty, moſt of which are Chineſe Yonks. The Dutch Ships never ſtay longer than three months in Autumn, nay ſeldom ſo long, for about that time the South, or Weſt Seaſon, or Monſoon, which brought then to *Japan*, turns, and the North, or North Eaſt Monſoon ſets in, under favour of which they muſt return to *Batavia*, or other places where they are bound to. The Anchorage is at the end of the bay, within reach of the Imperial guards, about a muſket ſhot from the Town, where Ships ride at anchor upon a ſoft clay in about ſix fathom at high, and four and a half at low water.

The town of *Nagaſaki*, its Harbour, and part of the adjacent Country are repreſented in *Tab.* XIX, copied in ſmall from a very large map made by the Japaneſe themſelves.

Situation of the Town of Nagaſaki. *Nagaſaki* lies in 32° 36′ of North Latitude, and 151 degrees of Longitude, at the end of the harbour, where it is broadeſt, and where turning North it forms a near Semicircular ſhore. It hath the ſhape of a half moon ſomewhat inclining to a triangle. It is built along the ſhore in a narrow valley, which runs Eaſtward, and is form'd by the opening of the neighbouring mountains. It is about three quarters of a mile long, and nearly as broad, the chief and broadeſt of its Streets running almoſt ſo far up the valley. The Mountains, which encompaſs it, are not very high, but ſteep, otherwiſe green up to their tops, and withal of a very pleaſant and agreeable aſpect. Juſt behind the city in going up the mountains are built many ſtately Temples, beautifully adorn'd with fine Gardens and terraſs walks, according to the Country faſhion; higher up are innumerable burying places.

places one behind another. Still further appear other higher mountains fruitful and well cultivated. In ſhort the whole ſituation affords to the Eye a moſt delicious and romantick view. The moſt remarkable places in the neighbourhood of *Nagaſaki* are; *Fukaſori*, a pleaſant village, ſituate to the S. W. about five Japaneſe water Leagues, or two ſmall german miles from the town; It hath a ſmall fort, or caſtle, the reſidence of a *Bugjo*, who governs the whole diſtrict for the Prince of *Fiſen*, as Proprietor. It affords a great quantity of firewood, and its yearly revenue amounts to near three *Mangokf*, though in the general liſt of the revenues of the Empire it is ſet down only at one. Not far from this Village is a geat lake, or pond, which is ſaid to have this particular quality, that, though ſurrounded with trees, there is never a leaf, nor any dirty thing to be ſeen upon it. This they attribute to the great cleanlineſs and purity of the ſpirit, under whoſe protection the pond ſtands, on which account they have ſuch a high veneration for it, that it is forbid under ſevere penalties to fiſh in it. To the North of *Nagaſaki* lies the Princely town and reſidence *Omura*, ſituate on a Gulf, and in the diſtrict of the ſame name. A few miles further Eaſtwards lies the city *Iſafai*, belonging to the Prince of *Fiſen*, upon an arm of the gulf of *Simabara*.

Remarkable Places in the neighbourhood of Nagaſaki.

Fukaſori.

Remarkable Pond.

Omura

Iſafai.

Deſcription of the Town of Nagaſaki.

The Town of *Nagaſaki* it ſelf is open, as moſt other Towns in *Japan*, without either caſtle, walls, fortifications, or indeed any other defence. The ſtreets are neither ſtrait nor broad, running up hill, and ending near the Temples. Three freſh water rivers run through the town, which come down from the neighbouring mountains. The middlemoſt, and largeſt, croſſes the valley from Eaſt to Weſt. For the greateſt part of the year they have ſcarce water enough to water ſome rice fields, and to drive a few mills, tho' in rainy weather they are apt to increaſe ſo, as to waſh away whole houſes.

Its State in antient times.

Nagaſaki hath obtain'd its name from its former Lords, who had it in poſſeſſion, along with its whole diſtrict of 3000 Kokf yearly Revenues, from *Nagaſaki Kotari* the firſt of this name, through a ſucceſſion of twelve of his lineal deſcendents to *Nagaſaki Sijn Seijemon*. They ſtill ſhew at the top of a Hill, behind the Town, the ruins of their former reſidence. The laſt Lord of *Nagaſaki*, I mean the abovementioned *Nagaſaki Sijn Seijemon*, dying without iſſue, about 200 years ago, it fell, with its whole diſtrict, to the Prince of *Omura*. The place, where the Town now ſtands, was then nothing elſe but a poor miſerable Hamlet, the abode of ſome few fiſhermen, and was call'd *Fukaje*, or *Irije*, that is, the *long Bay*, from the length of the Harbour, as well as for diſtinction's ſake from another village, ſituate not far off on the ſaid Harbour, and call'd *Fukaſori*, which is as much as to ſay, the long Pond, which name it ſtill retains. The new Lord of *Fukaje* then thought fit to alter the name of this Hamlet into that of *Naga-*

ſaki, and 'twas owing entirely to his care and attention, that in ſucceſs of time it became a very conſiderable village or borough.

In the times of the Portugueſe.

Things continu'd upon this foot till ſometime after the firſt arrival of the Portugueſe in *Japan*. This Nation for ſome time enjoy'd a free commerce, upon the ſame terms with the Chineſe, then likewiſe trading to theſe Iſlands. For they were not bound to any particular Harbour, but at liberty to put in wherever they pleas'd, or thought it moſt convenient. Accordingly they made divers ſettlements in the Iſland *Saikoku*, chiefly in the Provinces *Bungo* and *Fiſen*; and firſt of all in the Province *Fiſen*, at a village call'd *Fakuda*, ſituate upon the Iſland *Firando*, not far from the entrance of the harbour of *Nagaſaki*, about ſix Japaneſe water Leagues, or two long German Miles off this Town. This Place was under the juriſdiction of the Prince of *Omura*. Their next Settlement was in the Village *Fukafori* mention'd above. At theſe and all other Places, they ever ſettled at, they made two things the chief object of their care and attention; one was to carry on their trade and commerce, the other to propagate the Chriſtian Religion, and to ſet up the ſtandard of our Saviour in this remote Empire. They ſucceeded in both according to their beſt wiſhes. They proſper'd in their Trade beyond expectation, and by their good conduct, which at firſt was humble and complaiſant, they gain'd the hearts, not only of the common People, but even of great Men, the rather as there was ſome natural reſemblance between the minds and inclinations of both Nations. About that time the Prince of *Omura* himſelf openly eſpous'd the intereſt of the Chriſtian Religion, and invited the Portugueſe to come and ſettle at *Nagaſaki*, which Place was then already grown up to a conſiderable Village, conſiſting of about twenty three Streets, which now make up that part of the Town, call'd *Utſimatz*, or the inner Town, and containing in all twenty ſix Streets. In this condition it was deliver'd up by the ſaid Prince into the poſſeſſion of the Portugueſe, both for carrying on their trade, and for propagating the goſpel. Whether or no this was done by him, with a real deſign to forward the advancement of the Chriſtian Religion, or rather with an intent to encreaſe his revenues, and to enrich his ſubjects, by making this place, as it were, the center of commerce and trade with foreigners, I will not take upon me to determine. Be this as it will, thus much is certain, that this new eſtabliſhment ſoon prov'd in many reſpects very advantageous to this town. For the convenient and ſecure ſituation of its harbour, with ſeveral other advantages, invited alſo the Chineſe to come up thither with their ſhips and goods, and the Japaneſe, allur'd by the proſpect of gain, came to ſettle there in ſuch numbers, that the old town was not large enough to contain them. Therefore new ſtreets were built, and nam'd from the ſeveral provinces, towns or boroughs, their firſt inhabitants came from, as for inſtance *Bungomatz*, *Jedomatz*, *Kabaſima-*

matz, Firandomatz, Omuramatz, Simabaramatz. Beſides theſe there are ſome other ſtreets call'd *Bunts*, from one of the firſt members of this new Colony, who built them at his own expence. Thus *Nagaſaki*, formerly a mean and inconſiderable hamlet, became by degrees a wealthy and populous town, wherein there are now about 87 ſtreets, all well inhabited.

It taken from the Prince of Omura, and why.

The flouriſhing condition, and increaſing wealth of the town of *Nagaſacki*, when in poſſeſſion of the Portugueſe, ſoon afforded matter of jealouſy and diſcontent to the Court. *Taico*, the then reigning Secular Monarch, reprimanded the Prince of *Omura* very ſeverely, for that he imprudently parted with a place of that importance in favour of a foreign Nation, and withal told him, that ſeeing he was not fit to keep and to govern it any longer, he would annex it to his own dominions. The haughty conduct of the Portugueſe contributed not a little to this reſolution. Puff'd up with pride and ſucceſs, they pull'd off the mask too ſoon, and thought it unbecoming the honour and gravity of their nation, to pay ſo much deference and reſpect to the great men of the Empire, as they had formerly condeſcended to do. I was told by an old Japaneſe, that the following incident, with many more of the like nature, very much incens'd the Emperor, and haſten'd his reſolution, to let the proud Portugueſe feel the effects of his Imperial diſpleaſure. *Taico*, to be nearer at hand to ſecond his expedition into *Corea*, ſet up his Court and reſidence for ſome time at *Facatta*. One day a Portugueſe Prieſt meeting upon the road one of the principal Counſellors of ſtate in his way to court, cauſed himſelf to be carried by without ſtopping or alighting from his chair, as is uſual in the country, nay indeed without ſhewing him ſo much as common marks of reſpect and civility. It is eaſy to be imagin'd, how much ſuch a haughty and contemptible conduct provok'd a man of his quality, for which reaſon he reſolv'd, as ſoon as he ſhould come to court, to acquaint the Emperor with what had paſs'd, which he did accordingly, and in the height of his reſentment made a moſt odious picture of the pride and haughtineſs of the Portugueſe Nation in general, withal intimating, how inconſiſtent it was with the Emperor's ſchemes, and of how dangerous a conſequence it might prove, any longer to ſuffer theſe foreigners to inforce their Intereſt and influence over his ſubjects, they having already gain'd too much. In ſhort, whether the Emperor was really diſpleas'd at the diſreſpect ſhewn to his Miniſter, or whether he look'd upon the increaſing proſperity of the Portugueſe Nation, and the propagation of the Chriſtian Religion in general, as detrimental to the peace and tranquility of the Empire, the indiſcreet behaviour of this Prieſt furniſh'd him with a plauſible pretext, to let theſe foreigners experience the firſt proofs of his diſpleaſure, to take away their town from them, and their patron the Prince of *Omura*, and beſides, to deprive

prive the latter of its whole diſtrict and dependencies of 3000 *Kokf* yearly Revenues, which he annex'd to his own dominions.

Thus much of the Town of *Nagaſacki* in general, I proceed now to a more particular ſurvey thereof.

Diviſion of Nagaſaki.

Nagaſacki, (or as it is ſometimes pronounc'd, tho' not written, *Nangaſacki*) is divided into two parts: One is call'd *Utſimatz*, or the inner town, conſiſting of 26 *Tsjoo*, or Streets, all very irregular, as they had been built in the infancy of that town. The other is call'd *Sottomatz*, which is as much as to ſay, the outward city, or as it might be otherwiſe expreſs'd, the ſuburbs. This contains 61 ſtreets, ſo that there are in all 87.

Its Publick Buildings.

The moſt remarkable publick buildings in and about *Nangaſacki*, are

Janagura.

Some *Janagura*, as they call them, belonging to the Emperor, being five large houſes, built of wood, on the North-ſide of the town, on a low ground, not far from the ſhore, where they keep three large Imperial Yonks, or Men of war, with all the tackle, ready to be launch'd at command.

Powder-Magazine.

Jen Siogura, or the Powder Magazine, ſtands on the ſhore, oppoſite to the town. For a greater ſecurity, and to prevent ill accidents, they have built a large vault in a neighbouring hill, where they keep the Gun-powder.

Palaces of the Governors.

The Palaces of the two reſiding Governors. They take in a large ſpot of ground, ſtanding ſomething higher than the reſt of the ſtreets. The houſes are very neat and handſom, all uniform, and equally high. Strong gates, and well guarded, lead into the court. The third Governor lodges at *Tattejama*, in a Temple, till his Predeceſſor, by his departure for *Jedo*, makes him room in the Palace.

Houſes of the Princes and Lords of the Empire.

Beſides the Governor's Palaces, there are about twenty other houſes and ſpots of ground, belonging to all the *Dai Mio*, and ſome of the moſt eminent *Sio Mio*, (*Dai Mio* are Lords of the firſt rank, or Princes of the Empire, and *Sio Mio* all other Lords of an inferior rank,) of the Iſland *Kiusju*, or as it is otherwiſe call'd *Saikokf*, that is, the *Weſtern Country*, wherein the town of *Nangaſacki* lies. Some of their Noblemen conſtantly reſide there, upon all occaſions to take care of the affairs and intereſt of their Principal, being anſwerable upon their return for what happens. If the *Dai Mio*'s, or *Sio Mio*'s come up to *Nagaſacki* themſelves, the ſaid houſes ſerve to lodge them and their retinue.

Accommodation of Foreigners.

The Foreigners live without the town, in ſeparate places, where they are very narrowly watch'd and guarded, like perſons ſuſpected of ill practices. The Dutch live on a ſmall Iſland, ſituate in the harbour, hard by the town, and call'd *De Sima*, that is the Iſland *De*. The Chineſe, and neighbouring nations, who profeſs the ſame religion, and trade under the ſame name, live behind the town, at the Southern extremity

extremity of it, upon a riſing ground. Their habitations are encompaſs'd with a wall, and are call'd *Jakujin*, or the *Phyſick-Garden*, from what they were formerly, as alſo *Dſiuſensju* from the Imperial Look-outs, who from the tops of the neighbouring hills are to look out for what foreign ſhips ſteer towards the harbour, and to give notice of their arrival to the Governors of the town.

Temples. There are in all 62 Temples, within and without the town, *viz.* five *Sinſia* Temples, erected to the *Came*, or the Gods and Idols as of old worſhipp'd in the Country, ſeven Temples of the *Jammabos*, or Mountain-Prieſts, and fifty *Tira*, Temples of foreign Idols, the worſhip of whom was brought over from beyond ſea. Of theſe laſt there are 21 within, and 29 without the town, in the aſcent of the hills, with beautiful ſtair-caſes of ſtone leading up to them. Theſe Temples are ſacred not only to devotion and worſhip, but ſerve alſo for recreation and diverſion, being for this purpoſe curiouſly adorn'd with pleaſant gardens, elegant walks, and fine apartments, and by much the beſt buildings of the town, for good air, a ſweet ſituation, and a moſt entertaining proſpect over the town of *Nagaſacki* itſelf, and good part of the harbour and adjacent country. A more particular deſcription of theſe, and the like religious buildings, I propoſe to give in the fourth Chapter of this Book.

Bawdy Houſes. My next Step ſhall be, according to the cuſtom of the Country, from the Temples over to the Bawdy Houſes, the concourſe of people being as great at the latter, as it is at the former. That part of the Town, where they ſtand, is call'd *Keſiematz*, that is, the *Bawdy Houſes Quarters*. It lies to the South, on a riſing hill, call'd *Mariam*. It conſiſts, according to the Japaneſe, of two Streets, which an European would be apt to miſtake for more, and which contain the handſomeſt private buildings of the whole Town, all inhabited by Bawds. This and another Place in the Province *Tſikuſen*, tho' not ſo famous, are the two only Mariams, as they call them, or publick Stews, in *Saikokf*, where the poor People of this Iſland, which produces the greateſt beauties of all *Japan*, (the Women of *Miaco* only excepted, who are ſaid to exceed them) can diſpoſe of their Daughters this way, provided they be handſome and well ſhap'd. The place accordingly is extraordinary well furniſh'd, and after that of *Miaco* the moſt famous of the thole Empire, the Trade being much more profitable here than it is any where elſe, not only becauſe of the great number of foreigners, *Nagaſaki* being the only place they have leave to come to, but alſo on account of the Inhabitants themſelves, who are ſaid to be the greateſt Debauchees and lewdeſt people in the Empire. The Girls are purchas'd from their Parents, when very young. The price varies in proportion to their beauty, and the number of years agreed for, which is generally ſpeaking, ten or twenty, more or leſs. Every Bawd keeps as many as he is able, in one houſe together, from ſeven

to

to thirty. They are very commodiouſly lodg'd in handſome apartments, and great care is taken to teach them to dance, ſing, play upon muſical Inſtruments, to write Letters, and in all other reſpects to qualify them for the way of life they are oblig'd to lead. The old ones being more ſkilful and expert, inſtruct the young ones, and theſe in their turn ſerve them as their miſtreſſes. Thoſe who make conſiderable improvements in what they are taught, and for their beauty, and agreeable behaviour, are oftner ſent for, to the great advantage of their maſters, are alſo by him better accommodated in cloaths and lodging, all at the expence of their lovers, who muſt pay ſo much the dearer for their favours. The price paid to their Landlord, is from one *Maas* to two *Itzebi* for a night, beyond which they are forbid to aſk, under ſevere penalties. One of the ſorrieſt, and almoſt worn by too much uſe, muſt watch the houſe overnight, in a ſmall room adjoining to the door, where any paſſenger may have to do with her, paying but one *Maas*. Others are ſentenc'd to keep the watch by way of a puniſhment for their miſbehaviour. After having ſerv'd their time if they are married, they paſs among the common people for honeſt women, the guilt of their paſt life being by no means laid to their charge, but to that of their parents and relations, who ſold them for ſo ſcandalous a way of getting a livelihood in their Infancy, before they were able to chuſe a more honeſt one. Beſides, as they are generally well bred, this makes it leſs difficult for them to get husbands. The Bawds on the contrary, tho' poſſeſs'd of never ſo plentiful an eſtate, are for ever denied admittance in honeſt companies. They call them by the ſcandalous name of *Katſuwa*, which ſignifies the very worſt ſort of Rabble, and put them upon the ſame foot with the *Jetta*, or *Leather-Tanners*, the moſt infamous ſort of people in their opinion, who are oblig'd in this country to do the office of publick Executioners, and to live out of the town, in a ſeparate village, not far from the place of Execution. The Bawds are oblig'd alſo to ſend their own ſervants, to aſſiſt the *Jetta* at all publick executions, or to hire other people to do it. Thus much of the *Keſiematz*. It will not be improper thence to go over to the

Gokuja, Hell, or as it is otherwiſe call'd *Roja*, the Cage. By this they mean the Priſon, which ſtands about the middle of the town, at the corner of a deſcending ſtreet. It conſiſts of many ſeparate huts and ſmall rooms, to accommodate Priſoners according to their quality, or the crimes they ſtand committed for. Beſides thoſe who are put in priſon for crimes committed at *Nagaſacki*, ſmuglers alſo are confin'd there, and perſons taken up on ſuſpicion of profeſſing the Chriſtian faith, ſo that it often contains above an hundred Priſoners, and tho' clear'd by frequent executions ſeldom leſs than fifty. There are within its compaſs, a place, where the Priſoners are

put to the torture, a place for private executions of ſuch perſons as are not very notorious malefactors, a kitchin, a place where the priſoners are provided with victuals, a place, where at certain times they are permitted to take a walk and to air themſelves, and laſtly a *Tange*, as they call it, or a pond for them to waſh themſelves. Some of the priſoners ſtand accuſed of capital crimes, others are taken up on ſuſpicion, others are condemn'd to perpetual impriſonment. Amongſt the laſt is the *Bungoſo* as they call it, that is the Rabble of *Bungo*, by which name they denote the few remaining Chriſtians, of whom there were upwards of 50 confin'd here, when I was in *Japan*, their women and children computed. Now and then they bring in ſome more, tho' but ſeldom. In the year 1688 three were taken up. Theſe poor people are very ignorant of the Chriſtian Religion, knowing little more than the name of our Saviour and his bleſſed Mother, and yet they are ſo zealouſly attach'd to it, that they chuſe rather to die miſerably in goal, than by renouncing their faith, which they are often compell'd to do, to procure their liberty. It firſt happen'd, in the month of *September* 1692 that three of the Priſoners ſent ſome money to the Temples of *Amida*, to pray for the ſouls of ſome of their deceaſed relations. The Prieſts would not receive it, without having firſt aſk'd the Governor's advice and leave. Nor would the Governor determine any thing in ſo nice a caſe, before he had receiv'd inſtructions from the Imperial Court about it. Theſe Chriſtians however are not executed at preſent, as they were formerly, without mercy, and this in conſideration both of their great ſimplicity, and the little neceſſity, there is at this time to ſhew much ſeverity. But they are condemn'd to end their miſerable life in this Temporal *Hell*, out of which they are never ſuffer'd to ſtir, but when they are carried to the Governor's Palace, which is done once every two months, to be examin'd there, more indeed out of form, than with any rigour, and to be compell'd to diſcover other Chriſtians. All the hours of recreation theſe poor wretches are allow'd, are, to be taken out of the dungeons they are confin'd to, twice a year, in order to be burnt with *Moxa*, according to the cuſtom of the country, to waſh themſelves ſix times a year in the *Tange* of the Priſon, and to take a walk likewiſe ſix times a year in a large and ſpacious houſe built for this purpoſe within the Priſon-walls. The reſt of their miſerable time they ſpend in ſpinning yarn of hemp, for hemming of mats. They ſtitch their cloaths with needles made of *Bambu*'s, being deny'd Iron-tools. Some know how to make ſocks, and other trifles of this nature. What money they get by their labour and induſtry, is their own, and they may buy ſome refreſhments for it, of which they communicate freely and without reſerve to their wives and children, who are kept priſoners in the ſame Goal,

Preſent State of Chriſtianity in Japan.

Goal, tho' in ſeparate places. Out of the remainder of the portion of rice, which is allow'd them for their daily ſuſtenance, they prepare, by letting it ferment over night, a particular liquor, call'd *Ama Saki*, or the pleaſant *Saki*, which, for its agreeable ſweetneſs, is one of their greateſt comforts. They have now and then ſome cloaths ſent them by their friends in *Bungo*, which in this preſent ſcarcity of the adherents to the Chriſtian Faith, and thoſe too Chriſtians more by name, than in fact, are ſomewhat indulg'd, tho' they have many a ſevere cenſure and examination to undergo. The Governors give them every year a mat to lie on. A little while ago, ſome few of them obtain'd leave to make uſe of a *Kogatan*, or ſmall knife, for their work.

Among the publick buildings of *Nagaſacki*, the Bridges muſt not be forgot. There are in all 35, great and ſmall, twenty whereof are built of ſtone, and fifteen of wood. There is nothing remarkable in their ſtructure, which is very ſimple, they being made more for ſtrength than ſhew. *Bridges.*

The ſtreets, in the main, are neither ſtreight nor large, but irregular, dirty, narrow, leading ſome up, others down hill, becauſe of the irregularity of the ground, upon which the Town is built. Stair-caſes of ſtone are built along ſome of the ſteepeſt, for a more commodious aſcent, and deſcent. They are full ſtock'd with Inhabitants, as many as ever they will hold. They are ſeparated from each other by two Wooden-gates, one at each end, which are ſhut up at night, and often in the day, when there is any the leaſt occaſion for it. There is beſides in every ſtreet a *Qua Si Doogu*, as they call it, that is, a place where they keep what is requiſite in caſe of fire, which does a great deal of damage in this country, where all the buildings are made of wood; ſuch as for inſtance, a well full of water, a pail, or bucket, a fire-hook, *&c.* The ladder is at the diſpoſal of the commanding officer of the ſtreet, and kept in his houſe. It muſt be obſerv'd, that the ſtreets of *Nagaſacki* and other towns in *Japan*, never run out into too great a length. However they are not all of the length of a Japaneſe *Tſio*, which is a meaſure of 60 *Kins*, or *Fathoms*, tho' they have borrow'd their name from thence, but they are built ſo, that they may be commodiouſly ſhut with gates at each end. Thus for inſtance, a ſtreet may come up to the full length of a *Tſio*, and take in ſome few houſes more, which are all under the command of one officer. As to the number of houſes, there are ſeldom more than ſixty, or leſs than thirty in a ſtreet. *Streets.*

The houſes of the common people are very mean ſorry buildings, ſmall, low, ſeldom above one ſtory high. If there be two ſtories, the uppermoſt is ſo low, that it ſcarce deſerves that name. The roof is cover'd with ſhavings of Fir-wood, which are faſten'd only by other pieces of wood laid a-croſs. The houſes are built of wood, *Houſes.*

wood, as are all other buildings throughout the Empire. The walls within are wainſcotted, and hung with painted and variouſly colour'd paper. The floor is cover'd with mats, wove, of a conſiderable thickneſs, which they take care to keep exceedingly clean and neat. The rooms are ſeparate from each other, by ſaſh-windows and paper-ſcreens. Seats or chairs they have none, and only ſome few houſhold-goods, chiefly ſuch as are abſolutely neceſſary for daily uſe in the kitchin. Behind every houſe is a back-yard for ſecret offices, which tho' never ſo ſmall, yet contains always ſome curious and beautiful plants to delight the eyes, which they keep with a great deal of care. The houſes of eminent Merchants, both foreign and natives, and of other rich people, are of a far better ſtructure, commonly two ſtories high, and built after the Chineſe manner, with a large court-yard before them, and a garden behind.

Inhabitants of Nagaſaki. *Nagaſaki* is inhabited chiefly by merchants, ſhopkeepers, tradeſmen, handicrafts-men, artificers, brewers, beſides the numerous retinue of the Governors of the town, and the people employ'd in the Dutch and Chineſe Trade. There are more poor people and beggars here, and more impudent, than any where elſe. Amongſt the beggars there are many *Quanſin Bos*, and *Quanſin Bikuni*, or mendicant friars, and beggar women. One ſingle ſtreet which is call'd *Jawatta Matz*, and ſometimes *Fatſmanmatz*, contains upwards of an hundred. They are poor people, who make vow to lead a devout, chaſt and auſtere life, like the prieſts, in order to which they cauſe their heads to be ſhav'd, and dreſs themſelves in black, like other Eccleſiaſticks, the eaſier to obtain people's charity. In this dreſs, with a roſary, or beads, in their hands, as alſo with images, ſmall bells, and other marks of an uncommon devotion, they go begging through the Town. Some of theſe devotees are ſhav'd publickly in one of the Temples, and conſecrated to this odd way of life with great ſolemnity, the Prieſts murmuring certain prayers and obſcure words. But this is done only when old rich people reſolve to enter into this order, and to ſpend the remainder of their days in their houſes, in a devout and retir'd way of life. The monks of the Chineſe, and other *Sensju* monaſteries ſend alſo ſome of the fraternity to go a begging ſix times a month, which they do rather purſuant to the vow they make, when they are admitted into the order, to follow the example of their great Founder and Patron *Siaka*, than out of any want or neceſſity.

Beggars.

Dogs. The Dogs alſo deſerve to be mention'd among the Inhabitants of *Nagaſaki*, they being full as well, nay better maintain'd and taken care of, than many of the reſt, and altho' the Imperial orders on this head are not regarded and complied with at *Nagaſaki*, with that ſtrictneſs, as they muſt be in other parts of the Empire, which are not ſo remote from court, yet the ſtreets lie full of theſe animals, leading a moſt eaſy and quiet life, giving way neither to

Men

Men nor Horſes. If they happen to hurt any body, or otherwiſe to do miſchief, ſo as to deſerve puniſhment or death, no body dares preſume to touch them, but the publick Executioner, and not even he, without a direct order from the Governors. Huts are built in every ſtreet to keep ſuch as grow old and infirm, and when they die, they muſt be carried up to the tops of the mountains in order to be buried. This uncommon care and regard for the preſervation of the Dog-kind, is the effect of a ſuperſtitious whim of the now reigning Emperor, who being born in the Sign of the Dog, hath no leſs an eſteem for this animal, than the great Roman Emperor *Auguſtus Cæſar* is mention'd in Hiſtory to have had for Rams. I have elſewhere related the comical converſation of two Japaneſe, who were carrying up a dead dog to the top of a mountain, in order to his burial.

Manufactures, in the main, are not ſo good at *Nagaſaki*, as they are in other parts of the Empire, and yet every thing is ſold dearer, chiefly to foreigners. However, what is wrought in Gold, Silver and *Sawaas*, being not ſo proper a commodity for the inland trade, as it is for the foreign, is made here with a much better taſte, and of a far more curious workmanſhip, than I believe any where elſe. *Manufactures.*

As to victuals and drink, the country about *Nagaſaki* doth not produce rice enough, which is the common food all over *Aſia*, for the ſuſtenance of its Inhabitants, ſo that the neceſſary proviſions muſt be imported from the neighbouring Provinces of *Fiſen*, *Figo*, and *Tſikungo*, and from the Iſlands *Amakuſa* and *Gotho*, which lie to the North of this Town. The gardens in and about this City, the neighbouring mountains and villages abundantly furniſh it with all ſorts of fruits, plants and roots, with firewood, as alſo with ſome veniſon and poultry. The harbour and neighbouring ſhores yield plenty of fiſh and crabs. The rivers, which run through the town, provide it with clear and ſweet water, very fit for daily drink. The *Saki*, or rice beer, as it is brew'd in *Japan*, being too ſtrong, and that in particular which is brew'd at *Nagaſaki*, of a diſagreeable taſte. Another light and clear water ſprings forth on the neighbouring mountain *Tatta*. The ſhips in the harbour take in their ſtore of water from a clear ſpring, not far from the town to the Eaſt of it. The water, tho' it is very good and clear, (as indeed the water is in all parts of the Empire) yet it hath been obſerv'd to give people the cholick, or belly-ach, a diſtemper which the Inhabitants themſelves are very much ſubject to, chiefly when they drink their *Saki* cold, and in too large a quantity. *Nagaſaki how it is ſupplied with victuals.*

This Town is never without a great deal of noiſe. In the day time victuals, and other merchandize, are cried up and down the ſtreets. Day labourers encourage one another to work with a certain ſound. The Seamen in the harbour meaſure the progreſs of their work according to another loud tune. In the night time, the watchmen and *Is very noiſy.*

ſoldiers upon duty, both in the ſtreets and harbour, ſhew their vigilance, and at the ſame time indicate the hours of the night, by beating two ſtrong pieces of wood one againſt another. The Chineſe alſo contribute their ſhare, chiefly in the evening, when they burn ſome pieces of gilt paper, and throw them into the Sea, as an offering or ſacrifice, to their Idol *Maatſo Boſa*, or when they carry the ſaid Idol about its Temple, both which they do with beating of drums and cymbals. But all this is little, in compariſon to the clamour and bawling of the Prieſts and relations of dying, or dead, Perſons, who, either in the houſe, where the corpſe lies, or elſe upon certain days ſacred to the deceaſed's memory, ſing a *Namanda* with a loud voice, and ringing of bells, for the relief of his ſoul. *Namanda* is a ſhort prayer, contracted from the words *Namu Amida Budſu*, and directed to their God *Amida*, whom they pray to intercede with the ſupreme Judge of the Infernal Court, in favour of the poor condemn'd ſoul. The like is done by the *Nembuds Koo*, certain fraternities, or ſocieties of devout neighbours, friends, or relations, who meet by turns in their houſes, every day in the morning, or evening, in order to ſing the *Namanda*, by way of precaution, for the future relief of their own ſouls.

CHAP. II.

Of the Government of NAGASAKI.

Government of the Imperial Cities.

EVERY Imperial City is commanded by two Governors, or Lords Lieutenants, who are by their ſubjects call'd, *Tono Sama*, that is to ſay, Supreme Lord, or Prince. They command by turns, and mean while the one is upon his government, the other ſtays at *Jedo*, at the Emperor's Court, till he receives orders to return and to relieve his Predeceſſor, who then goes up to Court himſelf. *Nagaſaki* only is commanded by three, it having been thought proper, ever ſince the year 1688, for the better ſecurity of ſo important a place, and in order to have a more watchful eye over the conduct of ſuch foreign nations, as have leave to trade there, to add a third, and to put things upon ſuch a foot, that there be conſtantly two reſiding upon the ſpot, and the third at Court. The two Governors, who ſtay at *Nagaſaki*, command jointly, but preſide by turns every two months, aud when two years are expir'd, the ſenior of the two is reliev'd by a third, appointed by the Council of State to ſucceed in his place. As ſoon as the new Governor is arriv'd at *Nagaſaki*, he, whom he comes to relieve, delivers up his power, and his apartment in the palace,

Of Nagaſaki.

and

and prepares himſelf for his departure for *Jedo*, there to lay before the Council of State, along with the uſual preſents, an account of the moſt material tranſactions of his government in writing, and to inform them more amply, by word of mouth, of other things of leſs moment. Moreover, ſo long as he ſtays in the capital city of *Jedo*, he makes it his buſineſs to court and to viſit the chief miniſters and great men at court, who are moſt in favour with the Emperor, to whom he makes rich preſents, according to his ability, both as an acknowledgment for their laſt favours, and which is more material, to ſecure to himſelf the continuation of their good offices for the future. He ſtays at *Jedo* about ſix months, during which time he is at liberty to live with his family; for, as ſoon as he hath receiv'd orders from the Council of State to depart for his laſt or any other government, and hath taken his leave of its ſeveral members, he muſt ſet out forthwith, leaving his wife and children at *Jedo* till his return, in a manner as hoſtages of his fidelity. Nay all the time, he is upon his government, no woman is to be admitted within his reſidence and apartments, under pain of incurring the Imperial diſpleaſure, the fatal conſequences whereof are no leſs, than death by his own hands, or elſe perpetual baniſhment, or impriſonment, with the unavoidable entire ruin of his family, it being thought beneath the majeſty of the Emperor, to inflict a leſs puniſhment upon any the leaſt diſregard ſhewn to the Imperial Commands.

Conduct of the three preſent Governors.

The conduct of the three preſent Governors, in managing the affairs of their government and regulating the foreign trade, hath been ſuch, as turn'd very much to the ſatisfaction of the Emperor and the Council of State, the rather ſince the Inhabitants of *Nagaſaki* reap'd thereby conſiderable advantages, to the great prejudice, as may be eaſily imagin'd, of the foreign nations trading here. For this reaſon, and in conſideration of their faithful ſervices, the Emperor was pleaſed, not only to continue them in their governments, but to confer upon them the honour of knighthood, with the title of *Cami*, which two of them have already receiv'd in their laſt Journeys to court, and the third expects to be honour'd with, upon his next going thither. *Cami*, in the Japaneſe language, ſignifies ſeveral things, as for inſtance, a great and powerful Spirit, worthy of divine worſhip; a ſublime and immortal Soul; a deceas'd Emperor or great Man, whom the *Mikaddo* hath deify'd and commanded to be worſhipp'd amongſt the Gods of the Country; and laſtly, in the loweſt ſenſe, a Knight. Thoſe Perſons, who are honour'd with it, as the title of Knighthood, commonly add to it, to give it more weight and authority, the name of ſome Province, or part of a Province. But to return to our three Governors, it will not be improper, before I proceed any further, to mention their names, and in a few words to give their character.

The

Tſino Cami. The firſt is *Kawagutz Genſejemon*, or according to his preſent title, (wherein he hath retain'd the name of his family,) *Kawagutz Tſino Cami*. The yearly revenue of his own eſtate amounts to 47[illegible] *Koku*. He is a handſome well ſhap'd Perſon, about 50 years of age, a cunning but malicious man, a great enemy to the Dutch, an unjuſt and ſevere judge, but an agreeable, liberal and happy courtier.

Tſuſſimano Cami. The ſecond is, *Jama Oka Siuhjooje*, or according to his preſent title, *Jama Oka Tſuſſima no Cami*. He was formerly High Conſtable, and appointed by the Emperor, to clear the Imperial Capital *Jedo* of thieves and pickpockets, whereof with the troops, that were order'd him for this expedition, he exterminated in a ſhort time upwards of a thouſand, and was afterwards rewarded with this Government. The revenue of his own eſtate is of 2000 *Kokf* a year.. He is about 60 years of age, ſhort-ſiz'd, ſincere, humble, liberal, chiefly to the poorer people in his government, to whom, when he laſt went up to court, he made a preſent of all his perquiſites, which were ſo conſiderable, that ſome of the inhabitants receiv'd upwards of an hundred *Tails* a head. Now, whether this liberality was really owing to his generous diſpoſition, or whether he endeavour'd thereby to rival, if not to out-do his co-partner in the government, I will not take upon me to determine. Thus much is true, that his generoſity, and other good qualities notwithſtanding, the exerciſe of his former profeſſion ſtill ſticks ſo cloſe to him, that he often orders his domeſticks to be put to death without mercy, let their faults and miſdemeanours be never ſo trifling.

Mijaki Tonomo. The third is, *Mijaki Tonomo*, a Nobleman of great generoſity, endow'd with many excellent qualities. He is much of the ſame age with *Jama Oka Tſuſſima no Cami*, and hath 4000 *Kokf* yearly revenues from his own eſtate, but as yet no title.

Their Salary. Their ſalary is but ſmall, for an employment of this importance for it doth not exceed 1500, or 2000 *Kokfs* of rice, which may amount in money, the price of this commodity being very variable from 7000 to about 10000 *Tails*. But the perquiſites are ſo conſiderable, that in a few years time they might get vaſt eſtates, did not the preſents, which muſt be made to the Emperor and the Grandees of his court, conſume the beſt part of their profits.

Their Court. Out of this ſmall allowance however they muſt keep up all the ſtate, grandeur and magnificence, which is thought becoming the dignity of their employment, and the majeſty of their maſter. The Court conſiſts of ten *Joriki*, who are both military and civil officers and all noblemen of good families, and thirty *Doosjn*, who are likewiſe military and civil officers, but inferior to the former in the office and quality. Their buſineſs is to aſſiſt the governor with their advice, if needful, and to execute his commands. With the deſign at leaſt it was, that they were firſt appointed by the Emperor

of whom they formerly depended, and were paid out of the Imperial Exchequer. But of late, ſince the year 1688, the Governors of *Nagaſacki*, at their inſtant deſire, obtain'd leave to chuſe them themſelves, and to pay them out of their own ſalary. For they took it frequently into their heads, to oppoſe the Governors, meerly to ſhew their authority, as *Fattamatto*, that is, independant Imperial Officers, which often occaſion'd great confuſion, and diſappointed the Governors in the execution of many a good deſign. For this reaſon, (and in order to diſtinguiſh them from thoſe Noblemen, who are in the ſervice of the Governors of other Imperial Cities, or of the Princes of the Empire, upon the ſame foot, as they had been themſelves, that is, depending of no body but the Emperor himſelf,) their titles alſo were taken from them, and they are now call'd, the one *Kiu Ninſiu*, the other *Sita Jaku*, the titles of *Joriki*, and *Doosju* being given them only by the ignorant vulgar, who ſometimes alſo honour the *Joriki*'s with the title of *Bugjo*, which belongs to none, but ſuch, as during their commiſſion enjoy the privilege of having a Governor's pike carried before them, as a badge of the power and authority they have been inveſted with by their maſter. In the court ſtile, the title of *Bugjo* is given only to ſuch Imperial commiſſioners, and other officers, either military or civil, who receive their commiſſion from the Emperor himſelf, and are anſwerable for their conduct to him alone.

But to return to the *Joriki*'s, or as they are now call'd *Kiu Nin Sju*, it is their duty and office, here, and in other Governments, and at all the Courts of the Princes of the Empire, where they are eſtabliſh'd, to aſſiſt their maſter with their advice, to the beſt of their capacity, and faithfully to execute, what commands ſoever he lays upon them, either, as military officers, in caſe of war, or as magiſtrates in civil affairs, judicial enquiries, tryals, judgments, executions and the like. They are likewiſe employ'd in embaſſies, meſſages of moment and all other affairs, where it is requiſite, that the authority of their maſter ſhould be repreſented. Upon theſe and the like occaſions, they are attended by ſeveral of the *Dooſen*, and other inferior officers and ſervants, whoſe aid or aſſiſtance they might have occaſion for in the execution of their commiſſion. Beſides what hath been hitherto mention'd, they are employ'd at *Nagaſacki* for ſeveral other mean offices, and in their opinion very unbecoming their character and quality of Noblemen: Such are, to have a watchful eye over the foreigners, their trade and conduct, to attend the buying and ſelling of goods, the lading and unlading of ſhips, and other things of this kind. For this reaſon but few Noblemen of good families care to enter into the ſervice of the Governors of *Nagaſacki*, the rather as they muſt depend entirely upon their favour, they having it in their power to diſcharge them, whenever they pleaſe, and becauſe they are paid out

Joriki's

of the Governor's own purſe, who, as may be eaſily imagin'd, allows them as little as poſſibly he can. They have ſome diſtinction among themſelves, as to their rank, according to the ſeveral offices which they ſerve. The chief of thoſe at *Nagaſacki*, is the *Kiriſtan Bugjoo*, or Inquiſitor general of the Chriſtian religion, who hath the direction of all affairs relating to the further aboliſhing and ſuppreſſing thereof. The allowance of the *Joriki*'s at *Nagaſacki*, is ſo ſmall, being not above 100 *Tails* a year, beſides the table, and a new ſuit, that they are ſcarce able to keep the neceſſary ſervants, as *Joriki*'s, ſuch as for inſtance, a pike-bearer, a keeper of their great ſword, and a ſhoe or ſlipper-bearer, much leſs to maintain a family. For this reaſon they frequently quit their maſter's ſervice, which puts him under a neceſſity to employ ſome of his other domeſticks to do their buſineſs.

Dooſin. The *Dooſin* are a ſort of aſſiſtants, or helpers, to the *Joriki*'s, and are by them, or by the Governors, employ'd for ſeveral meaner offices. Thus, for inſtance, they ſerve in the guards, do duty on board of ſhips, yonks, convoy-ſhips, and particularly the abovemention'd guard-boats, wherein watch muſt be kept over night for the ſecurity of the town and harbour. Upon theſe and the like occaſions, they ſerve either as commanding officers, or as common ſoldiers, and in caſe of an attack, they are commonly for their courage, and bravery, put at the head of the troops. Sometimes they do the office of Bailiffs, or Conſtables, and put people under arreſt, for which purpoſe they always carry a halter about them. Their yearly allowance, beſides the table, doth not exceed 50 Tails, out of which money they muſt maintain each a ſervant.

Stewards of the Houſhold. The *Karoo*, Major-domo's, or Stewards of the Houſhold, are ſuperior to the *Joriki*'s in rank and quality. They are two in number, and ſometimes three, and have the ſupreme direction of the Governor's Court. All domeſtick affairs are examin'd and determin'd by them, either alone, or if they be of conſequence, with the advice of ſome of the *Joriki*'s, whom they call in to their aſſiſtance, in order to avoid breeding jealouſy and miſtruſt in their maſters, by an affectation of too much power. If they behave themſelves well, they may be ſure of a great ſhare in their maſters's confidence, by whom they are often employ'd as their Secretaries, or Privy Counſellors, and ſometimes in affairs of conſequence, as their Deputies. They are choſen by their maſters from among their oldeſt, ableſt, and moſt faithful ſervants, or out of the deceaſed Steward's neareſt relations, if there be any capable to ſucceed him. The ſons often ſucceed in their father's employment.

Sosjo. There are ſtill ſome other Domeſticks, inferior to the *Joriki*'s, as the *Sosjo*, or Gentlemen of the Bedchamber, who have leave to come into the Governor's apartment at any time, it being their buſineſs to intro-

intorduce people, and to bring in meſſages; the *Tſugosjo*, or *Valets de Chambre*, who dreſs and undreſs them; ſome *Juwitz*, or Clerks, beſides a good number of Footmen and menial Servants. *Tſugosjo.* *Juwitz.*

Theſe ſeveral Perſons, hitherto mention'd, make up the Governor's Court, and if he be at home, they diſcharge their duty and make their appearance in the following order. At the entry of the court, within the outward gate, in an open room, is kept a guard of *Dooſen*, of which there are always four or five, ſitting by turns to look after the door. They have a double ſword, or a ſword and ſcimiter, which they wear ſtuck in their girdle on the left ſide, and a ſtrong heavy ſtaff, made of what they call Iron-wood. They are alſo to take notice what domeſticks go in or out, every one of whom is oblig'd, if he goes abroad upon an errand, to take a mark'd ſquare wooden-plate out of their room, and upon his return to hang it up again, that by the number of the plates wanting they may know at any time, how many of the domeſticks are abſent. They ſhut the door at ſeven a clock, according to the Japaneſe way of counting, which is about four in the afternoon. Paſt this time none of the ſervants and inferior officers can come in without particular order. Upon great occaſions, or if ſome perſons of quality come to viſit the Governor, two or four *Dooſen* more are added to this guard, in order to make a better appearance. *Order of the Governor's Court.* *Guard of Dooſen.*

From this outward guard, having croſs'd the court, you meet in the firſt open apartment of the houſe, next to the great gate, which commonly hath three ſteps leading up to it, the great State, or Houſe-guard, call'd *Genquaban*. This is kept by the *Joriki*'s, who ſit there by turns, looking towards the court, or outward-gate. The *Karoo*, *Sosjo*, and *Tſugosjo*, when they have nothing elſe to do, come to increaſe the number. The *Sosjo* and *Tſugosjo* ſit below the *Joriki*'s, and the *Karoo* above them. One of the *Joriki*'s of the *Genquaban* ſits at the place, where the *Genquaſio*, or *Journal of the Guard*, is kept, wherein he enters, as the cuſtom is in houſes of men of quality, the names of the perſons, who went in or out that day, for the ſatisfaction of their maſter, who ſometimes at night peruſes theſe memoirs. *State, or Houſe-guard.*

Next to the *Genquaban* is the *Nengioſifeja*, a ſmall room, for the Repreſentatives of the Burgher-maſters, or Mayors of *Nangaſaki*, to ſit in. They are four in number, two whereof conſtantly attend at the preſiding, or commanding Governor's court, in the name of the ſaid Burgher-maſters, in order to know whether or no he hath any commands either upon them, or to the town. The inhabitants imagine, that theſe perſons make it their buſineſs to take care of their intereſt, liberties and neceſſities, at the Governor's court, and for this reaſon they ſhare the expences and trouble of this office, hiring people to diſcharge it, or doing duty themſelves, if call'd upon. *Nengioſifeja.*

The

Equipage of the Governors. The Governor's equipage and attendance, when he goes abroad, conſiſts in a Led-horſe, a *Norimon*, or Palankin, wherein he is carry'd, four *Kats*, or Footmen, walking before the *Norimon*, four of his chief *Tſugosjo*'s, or Gentlemen of his Bedchamber, walking on each ſide of the *Norimon*, two *Jarimots*, or *Pike-bearers*, following the *Norimon*. And laſtly, a numerous train of *Karoos*, *Joriki*'s, *Dooſen*, with their own ſervants and attendants. His retinue is ſtill greater, and much more magnificent, in his journey to *Jedo*, tho' during his ſtay in that capital he reduces it to a Pike-bearer, and ſome few Domeſticks.

Their power and Authority. The power of the Governours of *Nangaſaki* extends not only over the Japaneſe Inhabitants of this Town, but alſo over the foreigners eſtabliſh'd here, who are ſubject, as well as the Natives, to the laws of the Empire, and liable to have the ſame penalties, which are put upon tranſgreſſion thereof, inflicted upon them, the moderation or remiſſion of which they muſt commit entirely to the care and favour of the Governor, and withal upon all occaſions, whether his orders and proclamations turn to their advantage, or diſadvantage, expreſs their ſatisfaction, and gratitude, for the pains he is at upon their account. Among the foreigners are comprehended the Dutch, or the people belonging to the Dutch Factory, and employ'd in affairs relating to the commerce of the Dutch Eaſt India Company in *Japan*, and the Chineſe, or ſuch of their neighbours, who trade to this Empire under their name, as for inſtance, the *Tunquineeſe*, *Gambodians*, *Siamites*, and others, beſides ſome Chineſe, who are not inhabitants of *China*, but ſettled in ſeveral parts of the Eaſt Indies. Beſides an almoſt abſolute power, which the Governors of *Nangaſaki* have over the lives and fortunes of the inhabitants of this place, foreign as well as native, they have alſo the direction of the foreign trade, the power of judicially examining Smuglers and Chriſtians, and puniſhing ſuch perſons as are accus'd and found guilty of either of theſe crimes, the regulations relating to foreign ſhips, which put into this harbour, as alſo to ſuch ſhips and crews, as have been by ſtorm and thro' diſtreſs of weather forc'd upon the coaſts of *Japan*, all which, as well as the adherents of the Chriſtian Religion, diſcover'd in any part of this Weſtern Iſland, muſt be brought up to *Nangaſaki*. Moreover they are to take care of all foreigners eſtabliſh'd in this city, and to have a watchful eye over their conduct, and laſt of all to provide for the ſecurity of the harbour.

Checks put upon the Governors. In the mean time, that ſo many affairs, and thoſe of ſo great an importance, ſhould not be left entirely to the good management and fidelity of the Governors, which would be inconſiſtent with the maxims of a government ſo miſtruſtful, as that of the Japaneſe, the Court hath made ample proviſion, that their actions and conduct ſhou'd be narrowly watch'd. This is done by a perſon, who reſides at *Nangaſaki* in quality of *Daiquan*, or Imperial Factor. And leſt he too ſhou'd be

be won over in time to the intereſt of the Governors, or willingly overlook any of their falſe ſteps, it hath been thought proper to put a check likewiſe upon him, for which purpoſe orders have been ſent to all the Lords of the ſeveral provinces in *Kiusju*, that they ſhould command their Reſidents at *Nagaſaki*, immediately to acquaint the court, with whatever occurs remarkable. In caſe of an irruption, or inſurrection, theſe Princes muſt with all ſpeed march their troops towards that place. So many precautions make it impoſſible either for the Governors, or indeed any body elſe, to attempt any thing, but what the court, by ſome means or other, would be immediately acquainted withal.

Interpreters.

For the ſake of the trade and communication with foreign nations, the Emperor maintains, with yearly allowances, a competent number of Interpreters in the Dutch, Portugueſe, Tunquineſe, Siamites, the three Chineſe, and ſeveral other languages. But the knowledge and ſkill of theſe people is, generally ſpeaking, little elſe than a ſimple and indifferent connexion of broken words in the languages abovemention'd, which they put together according to the Idiom of their own tongue, without * regard had to the nature and genius of the language out of which they tranſlate, and this they do in ſo odd a manner, that often other interpreters would be requiſite to make them underſtood.

Proviſion made for the Security of the Harbour.

In order to ſecure the harbour againſt any invaſion from abroad, and to diſable the foreigners living here, from attempting any thing againſt the publick peace and tranquility, four guards of a different nature have been eſtabliſh'd, and regulated upon ſuch a foot, that they ſerve both to ſecure the town and harbour, and to watch one another. Of theſe I proceed now to give a ſhort account.

Great Imperial Guard.

The firſt is the *great Imperial Guard*. This is independant of the Governor's, and kept in the Emperor's name, at the expence of the Princes of *Fizen* and *Tſikuſen* alternatively, by each for a year. It is call'd *Gobanſio*, *Goban*, and *Goban Tokoro*, that is, the chief guard, head guard, or the Imperial guard, becauſe of its being independant of the Governor's. It is kept about half a German Mile from the town, on two eminences oppoſite to one another, whereof that to the left ſailing out of the harbour, is call'd *Tomatſi*, and that to the right *Niſidomari*. There are no walls, ramparts, or ditches round them, nor are they provided with cannon for their defence. Upon the arrival or departure of our ſhips, they are hung about with red cloath, as it were for ornament, and it is the cuſtom to ſalute them each with a diſcharge of our guns on board. There are about 700 men that do duty in both, tho' if compleat, there ſhould be no leſs than a thouſand. They live in huts built of wood, and are commanded by a *Gobangasira*, that is, a Captain of the Imperial Guard; ſome few of them are *Joriki's*, others *Dooſen*, the reſt *Bus*, or common ſoldiers.

They have a fine open view over the whole harbour, and a great boat, or barge, at their diſpoſal, which lies ready ſomewhat below the town, in order to carry them with all ſpeed, where their preſence is wanted.

Ship-guard. The ſecond Guard is the *Funahan*, or Ship-guard. This is compos'd of eighteen *Bus*, or common Soldiers, who have a competent number of Guard-ſhips, with the neceſſary hands on board. They are to watch all the foreign ſhips lying at anchor near the town, and to go round the harbour in the night. As ſoon as a foreign ſhip enters the harbour, two of theſe boats, each with a *Doſin*, as commanding officer, are poſted on the ſides of her. They are reliev'd every three hours by two others. This continues ſo long as ſhe ſtays in the harbour. Upon her departure they keep her company, till ſhe is got out of the harbour to the main Sea. Theſe Guard-ſhips are kept at the expence of the inhabitants of the Water-ſtreets, as they call them, or the ſtreets which are built along the water-ſide, who are alſo to take care, to furniſh the neceſſary number of water-men. And that they ſhould have no reaſon to complain, of any extraordinary hard-ſhips put upon them, another burden of the like kind hath been laid upon the inhabitants of the upper part of the town, towards the mountains, or of the land-ſtreets, as they call them, who muſt ſend ſix, and, if needful more *Kulis*, every day to the Governor's court, to be by them employ'd in the diſpatch of neceſſary buſineſs. No houſe nor ſtreet is exempted from this duty, which all the inhabitants muſt diſcharge in their turn. The *Funahau*, or common Ship-guard, is aſſiſted and enforc'd by a third one, call'd

Third Guard. *Mi Okuri Bune*, that is to ſay, the *Convoying Inſpectors*, who make up the third of the chief guards apppointed for the ſecurity of the harbour. Their buſineſs is to convoy the outward-bound ſhips ſo far out of the harbour into the Ocean, as ſeems neceſſary to put it out of their power to return upon any pretence, or for any reaſon whatſoever. For the ſame purpoſe, but chiefly to hinder the Chineſe from landing their yonks any where elſe, but at *Nagaſaki*, as the only harbour they are allow'd to go to, and likewiſe to diſcover the Japaneſe Smuglers, who are often caught, ſeveral other Japaneſe boats. rowed each by eight watermen, are continually cruiſing along the Coaſts. The main buſineſs of theſe people is the Whale-fiſhing. They ſtand all under the command of a general officer, who hath a yearly allowance of 300 *Tails*, and takes care of the Whale-fiſhing, as well as to hinder ſhips from putting in any where but at *Nagaſaki*, and to chaſe Smuglers. In this view they chuſe for the Whale-fiſhing, what time and upon what coaſts they think it moſt likely to meet with them.

The

The fourth, and laſt, of the chief Guards of the harbour is the *Tomiban*, which is as much as to ſay, the Spy-guard, or the farſeeing Guard. It conſiſts of twenty odd *Bus*, or common Soldiers, call'd *Siu Ninſi*, or the Guard of ten, becauſe formerly they did not exceed that number. They live with their families at the South end of the town, not far from the coaſts, on an eminence, from whence they have an open proſpect over the habitations of the Chineſe, who are their next neighbours, and of the Dutch. Their buſineſs is from the *Tomi Dake*, as they call them, being ſmall houſes, or huts, built at the tops of the mountains round the harbour, with their ſpy-glaſſes to look out upon the main, and as ſoon as they diſcover a ſhip ſteering towards the harbour, to ſend notice thereof to the Governor, as alſo to notify from time to time how ſhe approaches, which is done by the means of quick paſſage boats kept for this purpoſe. The ſame good look out is kept at the top of a mountain, call'd *Fooqua Sán*, or the Jewel-flowers-mountain, not far from the town, whereupon they keep always a certain quantity of combuſtible matter in readineſs to ſet on fire, in caſe a fleet of ten or more European ſhips ſhould be diſcover'd to ſail towards the harbour, or upon certain advice of the arrival of any Portugueſe Ships, they being abſolutely and for ever denied all entrance into the Empire, or laſtly in caſe of a ſudden inſurrection in any part of this weſtern Iſland *Kinsju*. This fire, which however cannot be lighted without the conſent, or expreſs order from the Governors, ſuddenly alarms the country, as being a ſign of ſome impending great misfortune, which requires ſpeedy help. It is ſeen as far as a high mountain in the Province *Amakuſa*, where they light another, which is ſeen as far as *Figo*. By this means, and by ſucceſſively lighting other fires upon ſeveral mountains along the Southern coaſts of *Japan*, warning can be given to the court at *Jedo* within four and twenty hours.

Tomi Ban, or Spy Guard.

The Town of *Nagaſaki*, and its Inhabitants, are under the ſupreme direction of the Imperial Governors, commanded by four Burghermaſters, or Mayors, and their Deputies. They exerciſe this office a year at a time, and are during their mayoralty call'd *Ninban*, which in a litteral ſenſe ſignifies, the *yearly warden*, or *watchman*, that is, the commanding Mayor, or Burghermaſter. His buſineſs is to acquaint the commanding Governor, with his daily tranſactions in the execution of his office, to make his report of things of great importance in perſon, in difficult caſes, or diſagreements ariſing between him and the other Mayors, to lay the caſe before the Emperor's Bench, or Court of Juſtice, or with the conſent of that Court to leave it to the Governors, to be by them determin'd in the laſt reſort.

Mayors of Nagaſaki.

All civil affairs are brought before this Imperial Court of Judicature, the parties and their witneſſes are by them examin'd, and after a formal hearing of council on both ſides, judgment is given according

The Court of the Emperor's Bench.

ing to the laws of the Empire, their printed reports, the imperial orders and proclamations, or the opinion of perſons learn'd in the Law. Sentence being once given in this Court, there is no appeal to any other. However, ſuch perſons as have receiv'd ſentence of death cannot be executed, without a warrant ſign'd by the council of ſtate at *Jedo*, which muſt be likewiſe conſulted in all affairs of moment, and which more immediately concern the publick welfare of the Empire, provided they be of ſuch a nature, as not to be prejudiced by the delays, the ſending and return of an expreſs require.

To Sij Jori. The four Mayors, or Burghermaſters, are otherwiſe call'd *To Sij Jori Sju*, that is, according to the litteral ſignification of the Characters, whereby theſe words are expreſs'd, the *Seniors*, or *Elder Men* (Aldermen) becauſe they were formerly choſen out of the oldeſt and moſt prudent of the Inhabitants. But of late this office is become in a manner hereditary, and in regard to the Father's merit, the Son is ſometimes ſuffer'd to ſucceed him in his employment, provided the Governors of the Town give their conſent, and the Candidate be approv'd of by the Emperor's Council of State, to whom he is to return thanks in perſon for this ſingular mark of favour conferr'd upon him. At this very time *Takaku Goparo*, an Infant of eleven years, hath inherited the title and dignity of his Father *Takaku Sijro Bioje*, who died about a year ago, and when he comes of age, he will be entruſted with the office it ſelf. Another of the preſent Mayors *Takaku Sajemon*, who was formerly call'd *Takaku Genſo*, hath already five years ago upon his Father's death inherited his title and dignity, tho' as yet he is but two and twenty years of age. Nay, there are three near relations of the family of *Takaku* poſſeſs'd at preſent of the Mayoralty, and a fourth of the ſame family hath the command of the adjacent Country. The Mayors, or Burghermaſters of *Nagaſaki*, formerly depended of the Emperor's Council of State, from whom likewiſe they had their commiſſion. They enjoy'd at that time the privilege of wearing two Scymeters, like the Noblemen of the Kingdom, and of having a Pike carried before them, as a publick badge of their authority. But ſince the Governors of this City, have been inveſted by the Emperor with a greater power and authority, than they had before, which was done in the year 1683, the grandeur and power of the Burghermaſters was reduc'd here, and in other Imperial Cities, to a narrower compaſs. Amongſt many privileges and immunities, which they were then oblig'd to part with in favour of the Governors, were their elections and the laying of Taxes upon the Inhabitants. In ſhort, they have little left of their former ſtate and grandeur, excepting, that having diſcharg'd the yearly functions of their office, they muſt according to the cuſtom of the Country, go up to Court, to pay their reſpect to the Emperor, and to lay before the

the Imperial Council of State, an account of the moſt material tranſactions during their Mayoralty, as alſo to receive from the ſame freſh inſtructions as to their further conduct. In the mean time to make the diſcharge of their office more eaſy to them, they are allow'd two deputies, who aſſiſt them chiefly in the affairs which relate to the management of the *Tſiotomatz*, or new Town.

Deputies of the Mayors.

The *Dſiojoſi*, that is, in the literal ſenſe, continual, or perpetual heads, or officers, becauſe their poſts are for life, are next to the *Toſijori*, or Mayors, in rank and authority, being as it were their Lieutenants, or Deputies, in the affairs relating to the management of the *Tſiotomatz*, or outward town, whilſt they, the Mayors themſelves, with their *Ottona*'s, have the immediate government of the *Utſimatz*, or inner town. (*Ottona* is another particular Magiſtrate, and as it were, Juſtice of peace of the ſtreet wherein he lives, as I ſhall ſhew more at large in the next Chapter.) It is one branch of the office of the *Dſiojoſi*, to accommodate and to make up, in company with the *Ottona*'s, differences of ſmall conſequence ariſing in that part of the Town which is committed to their care. They are choſen out of the company of the *Ottona*'s, by the commanding Mayor, with the conſent of the Governor, and generally taken out from amongſt the oldeſt members of this company. They have, as well as the Mayors, ſome ſmall matter aſſign'd them by the Emperor, by way of a Salary, and ſome perquiſites ariſing from the foreign trade ſo far as they are concern'd in it, and yet, as the common people judge of the importance of their office by the figure and appearance they make, ſo they endeavour to keep up their dignity, living always in a ſplendid poverty.

Nengioſi.

Next to the *Dſiojoſi* follow four *Nengioſi*. The Character expreſſing the word *Nengioſi*, ſignifies as much, as annual heads or officers, which they actually are, for as much as they are continued in their employment only for a year. They are four in number, two of the *Utſi*, and two of the *Sotomatz*. They are appointed by the Mayors, in their name to make a faithful report to the Governors of the daily tranſactions in the execution of their office. They are at the ſame time a kind of repreſentatives for the people, whoſe intereſt they are to take care of at the Governor's court. For both theſe purpoſes they have a ſmall room aſſign'd them in the Governor's Palace, next to the *Genquaban*, or the great guard of the *Joriki*'s, where they are waiting all day long, till the Governor is at leiſure to receive the meſſages, they are to deliver in the name of the Mayors, or the petitions, they are to preſent him with in the name of private perſons, and to let them know, either by word of mouth, or by ſome of his *Karoo*, what commands he hath to lay, either upon the *Tosij Jori*'s, or the *Ottona*'s, or the Interpreters of the foreign nations eſtabliſh'd here, as alſo to acquaint them, what other buſineſs

he expects ſhould be done by the inhabitants, either at his own houſe, or elſewhere. It is a very nice and troubleſome office, and requires all the prudence and attention they are capable of, if they have it at heart to maintain themſelves in the Governor's favour. They are choſen, as well as the *Dſojoſi*, from amongſt the ableſt *Ottona*'s of both parts of the town.

Theſe are the chief magiſtrates and commanding officers of the town of *Nagaſaki*. They have no Town-houſe, nor any other publick place of aſſembly. When they meet upon buſineſs, it is at the preſiding Mayor's houſe.

I proceed now to give a ſhort account of ſome other inferior officers, by whoſe means and aſſiſtance, policy and good order are kept up in this town.

Company of Town-Meſſengers.

Tſiooſino Mono, is the company of Town-meſſengers, who ſerve alſo as Conſtables and Bailiffs. They ſtood formerly under the command of the Mayors, but ſince their power and authority hath been reduced to a narrower bottom, and that of the Governor's raiſed upon their their ruin, they are employ'd chiefly in the ſervice of the latter. This company conſiſts of about thirty families, living together in one ſtreet, which is from thence call'd *Tſiooſimatz*, that is, the *Town Meſſenger's ſtreet*, and hath been in their poſſeſſion time almoſt out of mind. Their number increaſes, in proportion as the ſtrict and good regulations, to which the Inhabitants are kept, increaſe, and very lately, a new ſtreet hath been begun to be built for them, which is to be call'd *Sintſiooſimatz*, that is, the new town Meſſenger's ſtreet. Their name is more honeſt, than their profeſſion, which conſiſts chiefly in purſuing and arreſting of criminals. They are alſo now and then employ'd at publick executions, chiefly beheading. They are all good wreſtlers, and have their particular ways quickly to catch and diſable their antagoniſt, tho' never ſo much upon his guard. For the execution of their office, they always carry a halter about them. Their office, tho' low and contemptible in fact, is reputed, in law, military and noble. For this reaſon, they wear two Scimiters like the Noblemen. Some of their company are of leſs note, and call'd *Sadſi*. Theſe wear only one Scimiter. The Sons follow their Father's profeſſion, and either ſucceed them upon their death, or are admitted into the company before.

Tanners and publick Executioners.

But no profeſſion is ſo much deſpis'd by the Japaneſe, as that of the *Jetta*, or *Tanners*, whoſe buſineſs it is to ſkin the dead cattle, to dreſs and tann leather for ſhoes, ſlippers, and the like. Theſe people are oblig'd to do the office of publick executioners, to put priſoners to the wreck, and to execute them, whether they are to be beheaded, or to be crucify'd, or put to any other death whatſoever. They live by themſelves, in a ſeparate village out of town, not far from the place of execution, which here, and every where in

in the Empire, lies at the Weſt End of the town, not far from the highway. The Bawdy-houſe-keepers are oblig'd to lend them their ſervants to aſſiſt them at all publick executions.

The laſt of the publick officers is the Bellman, whoſe buſineſs it is to meaſure the time, and to indicate the hours, by ſtriking a Bell, which for conveniency's ſake is hung up on the ſide of a mountain, not far from the Temple of *Daikooſi*. The great Bell of that Temple is rung only at ſun-riſe, and ſun-ſet; or if they ring it between whiles, it is in order to ſummon people to come to the Temple, to hear an explanation upon ſome moral precept, or a text taken out of one of their Religious Books. *Bellman*

CHAP. III.

Of the Policy, or Regulation of the Streets of Nagaſaki; *as alſo of the Government of the adjacent Country.*

IN the preceding Chapter, I have treated very amply of the Government of *Nagaſaki* in general: I proceed next to take into a more particular conſideration, the policy and regulations of every ſtreet, the main end whereof is to keep a watchful eye over the conduct of the Inhabitants, and to eaſe the Governors, Mayors, and other chief officers in the diſcharge of their duty. In order to this it hath been found neceſſary to appoint the following officers for every ſtreet.

The firſt and chief perſon is the *Ottona*. He is the head and chief magiſtrate of his ſtreet. He gives the neceſſary orders in caſe of fire; he takes care, that a good and regular watch be kept at night, and that the orders of the Governors and Mayors be punctually complied with. He keeps books and regiſters, wherein he enters, what perſons are born in the ſtreet, how many die, or marry, or go a travelling, or leave the ſtreet, as alſo what new inhabitants come in, along with their names, birth, religion, trade, and ſo on. In caſe of ſmall differences ariſing between the inhabitants of his ſtreet, he ſummons the parties before him, to accommodate and ſet them to right, if poſſible. He puniſhes ſmall crimes by putting the criminals under arreſt, or laying them in irons. He commands criminals to be taken up by his own people, within his diſtrict, and confines them till further orders from ſuperior magiſtrates, before whom he lays all criminal affairs, and all caſes of moment. Infine, he is anſwerable for what accidents happen within the compaſs of the ſtreet, whereof he is the head and chief commanding officer. He is choſe by *Ottona.*

by the inhabitants of the ſtreet, from among themſelves. Every inhabitant writes the name of the perſon, whom he would have preferr'd to this dignity, upon a label of paper, which he ſigns and puts his ſeal to it. The votes being all taken in, the papers are open'd, and the names of thoſe, who have moſt, are by the *Nengioſi* laid before the Governor, with an humble petition of the Inhabitants, that he would be pleas'd to nominate and appoint one of them as *Ottona*, or head of their ſtreet. His ſalary is a tenfold portion out of the publick exchequer, or treaſury of the ſtreet, or which is the ſame, out of the money, which ariſes from the foreign trade for the joint benefit of all the inhabitants of this town.

Deputies. Every *Ottona* hath three deputies, call'd *Oogumi*, *Oja*, or *Oogumigaſijra*, that is, Chiefs or Heads of the great company or Corporation. They are, as it were, the *Ottona*'s Lieutenants, and aſſiſt him with their advice and help, in order to a better execution of his office, and a ſpeedier diſpatch of the affairs relating to the management of the ſtreet.

Companies of five. The inhabitants of every ſtreet are divided into *Goningumi*, that is Companies, or Corporations of five men, whereof there are ten or fifteen, more or leſs, in every ſtreet. They are compos'd, each of five, and ſometimes a few more of the next neighbours, and thoſe only, who are proprietors of the ground and houſes they live in. The reſt, who have no houſes of their own, altho' they are inhabitants of the ſame ſtreet, are not admitted into theſe Corporations, but look'd upon as tenants, and conſequently dependants on their landlords, and proprietors of their houſes. Of theſe there are ſometimes fifteen, or more, families belonging to one *Goningumi*, or Corporation of five. Theſe tenants are exempted from taxes, and other burdens, which are laid upon their landlords, the *Monban*, that is, the Night-watch and round only excepted, which they are oblig'd either to keep themſelves, or to take care, that it be kept, it being a general duty which all the Inhabitants are bound to obſerve in their turns. This ſeeming advantage however is attended with no inconſiderable diſadvantages in other reſpects, for they have no voice in the elections of the officers of the ſtreet, and no pretence to any ſhare of the publick money; beſides, that the rents, which they pay to their landlords, are very great, conſidering what ſmall and ſorry houſes they live in. The rents are paid monthly, and the eſtimate is made according to the number of mats, which they cover the floors withal, allowing five *Condors* for a mat in the pooreſt, and ten in the beſt houſes.

Head of the Corporation. Every Corporation hath a *Kogomi Oja*, or *Kogomi Gasijra*, that is, the head of the Corporation, or Elderman. He hath the inſpection over the conduct of his four Companions, and is withal anſwerable for their actions, which if they be contrary to law, he ſhares with the

the reſt of the members of the ſame corporation, the penalty which they are by the ſupreme magiſtrate ſentenc'd to undergo.

The *Fiſia*, Secretary, or publick Notary, is another of the ſtreet's Officers. His buſineſs is to write and to publiſh the commands of the *Ottona* to the Inhabitants of the ſtreets, to iſſue paſſports, teſtimonials, and letters of diſmiſſion. He keeps the *Ottona*'s books and journals, ſuch as, the liſt of all the houſes in the ſtreet, and of their Inhabitants, along with their names, age, trade, religion, and ſo on, a book, wherein are enter'd the names of all the perſons that die in the ſtreet, the time and manner of their death, with proper evidence concerning the religion which they profeſs'd on their death-bed, a regiſter book, containing what paſſports have been iſſued out of his office, with the names of the perſons to whom they were granted, the buſineſs which call'd them abroad, the time of their departure and their return; laſtly a journal of the daily occurrences within the compaſs of the ſtreet. *Publick Notary.*

Takura Kaku, that is, according to the ſignification of the character whereby this word is expreſſed, the *Jewelkeeper*, is the Treaſurer of the Street, who keeps the publick Money, and from time to time accounts for it to his fellow Inhabitants, ſpecifying what Sums he receiv'd, and what was paid out. The publick Treaſure conſiſts chiefly of what Sums the Magiſtrates of the Town order to be detain'd from the price of foreign goods for the joint benefit of the Inhabitants, to be afterwards equally diſtributed among them, according to the number of the ſtreets, and this in order to enable them to pay what additional taxes are levy'd upon them. The Inhabitants take this office upon themſelves, and ſerve it in their turns, each a year. *Treaſurer.*

Nitzi Joſi, denotes a Perſon, whoſe daily buſineſs it is to carry and to bring back meſſages, or, *The Meſſenger of the Street.* He is to acquaint the chief Officers when any body dies, or leaves the ſtreet; or if any thing elſe happens, notice whereof ſhould be given to them. He likewiſe delivers to them the petitions of the Inhabitants of the ſtreet, and the teſtimonials which they obtain from their *Kogomi Oja.* He collects the *Faſſakf*, or contribution money for the preſent, which is made at certain times to the Governors, and chief Magiſtrates. He acquaints the *Kogomi Oja*, or Heads of the Corporations, with the commands of the Magiſtrates, and publiſhes the ſame in the ſtreet. *Meſſenger*

For the ſecurity of the ſtreets in the night time, two watches are kept. *Guards.*

The firſt is the chief, or head guard, upon which the Inhabitants do duty themſelves in their turns, three at a time. It is for this reaſon call'd *Dſijſinban*, which ſignifies the *perſonal Lifeguard.* They have a room or houſe aſſign'd them ſome where about the middle of the ſtreet, or elſe at the corner of a croſs ſtreet. Upon ſolemn great days, and at any other time, when the Magiſtrates think it neceſſary, it muſt *Head Guard of the Street.*

muſt be kept all day long. It muſt be doubled when they are apprehenſive of danger, and in that caſe the *Ottona* aſſiſts at it in perſon with one of his deputies, a good part of the night, till the greateſt crowd, or danger, is over. For, ſhould any misfortune happen, which could be any ways attributed to their careleſsneſs, or neglect, they and the whole ſtreet would be made anſwerable, and ſeverely puniſh'd for it. So great a regard muſt be had to this watch, that it is a capital crime to oppoſe or to inſult it.

The ſecond is the *Monban*, or round gate and round guard, appointed to watch accidents of Fire and Thieves, and to give notice upon the leaſt ſuſpicion. It conſiſts of two labouring men, or others of the poorer ſort among the Inhabitants of the ſtreet, ſitting one at each gate, in a centry box built for that purpuſe. They walk over, one to the other, all night long, and indicate their vigilance and the hours of the night (as do all other watchmen at land, and on board of their ſhips) by beating two wooden ſticks againſt one another. They are maintain'd at the expence of the Inhabitants of the ſtreets, ſome of whom do duty themſelves in their turn. In ſome Towns, there is a ſmall hut built at the top, or ſide of a houſe, ſome where about the middle of the ſtreet, for a man on purpoſe to watch accidents of fire.

Preſent Condition of the Inhabitants of Nagaſaki with regard to civil affairs.

By ſo many ſtrict regulations, and ſo many troubleſome offices to be perſonally ſerv'd, it cannot be denied, but that the Inhabitants of *Nagaſaki* are kept to a very great degree of ſlavery and ſubmiſſion, which indeed is ſcarce to be parallel'd; but on the other hand, they have that conſiderable advantage, that they are not overburthen'd with taxes, as the ſubjects of moſt European Princes are, and what is ſtill more, that they are aſſiſted towards paying even the few taxes and contributions, which are rais'd upon them, by the ſums which the magiſtrates of the Town detain from the prize of foreign goods, and afterwards equally diſtribute among them, an advantage peculiar to *Nagaſaki* alone, as being the only one of all the Imperial Cities, where the trade with foreigners is permitted. Of theſe three things, I mean, the ſtrict and rigorous ſubmiſſion the Inhabitants of *Nagaſaki* are kept to, the ſmall and inconſiderable taxes, or contributions rais'd upon them, and the care of the Magiſtrates to eaſe and enable them towards paying the ſame, I now proceed to treat briefly, previouſly aſſuring the Reader, that I ſhall affirm nothing but what I know to be true.

Burden and Charges they labour under.

No crimes are puniſh'd in *Japan* by fines, or pecuniary mulcts; for in this caſe, they ſay, if puniſhments could be bought off with money, it would be in the power of the rich to commit what crimes they pleaſe, a thing in their opinion, and in its very nature, abſurd and inconſiſtent with reaſon and juſtice. This is the reaſon, why they know of none but corporal puniſhments, death, impriſonment,

ment, baniſhment, loſs of eſtates, preferments, and the like. They have variety of torments to torture their criminals, and to bring them to confeſſion, but when convicted and caſt for their life, they are either beheaded, or laid on the croſs, according to the nature and heinouſneſs of the crime, for which they are to be executed. Other puniſhments, and theſe often inflicted for crimes and miſdemeanors of others, tho ſometimes never ſo trifling, are, impriſonment for life, baniſhment from the town, or country, with the loſs of eſtate and places. Theſe and the like no body ever lives ſecure from, foraſmuch as they are afflicted even for the crimes of others, and may befal one unawares. Thus the Street-officers muſt ſuffer for the crimes of the Houſe-keepers, who live within the diſtrict committed to their truſt, the Houſe-keepers for the crimes of their domeſticks and lodgers, the maſters for thoſe of their ſervants, children for thoſe of their parents; a corporation for thoſe of its individual members, and laſtly, neighbours for the crimes of each other. In inflicting theſe puniſhments however, great regard is had to the nature of the crime, the condition of the perſon who committed it, and the ſhare of guilt to be laid in reaſon, to the charge of his ſuperiors, relations, or neighbours. Beſides the burden of ſo many different watches, which muſt be kept within and without the town, and in the harbour, and ſo many troubleſome offices which muſt be ſerv'd perſonally, or by deputy's, another conſiderable diſadvantage, the inhabitants of *Nagaſaki* labour under, is, that every now and then the ſtreets are for ſome time entirely ſhut up, and no body ſuffer'd to go in or out. This is done, when they are apprehenſive of ſome danger, mutiny, or inſurrection, or in caſe of ſearch after criminals, and in many other inquiries, tho' as it often happens, after very trifling things. But there is never ſo much caution and ſtrictneſs uſed, as upon the departure of foreign ſhips and yonks, in order to prevent the inhabitants from following them, to ſmuggle goods, which is a crime forbid under pain of death. When the outward-bound ſhips ſet ſail, till they are got out of ſight of the harbour, ſtrict ſearch is made in all the ſtreets, to ſee, whether there be none of the inhabitants wanting, that could be ſuſpected to be out upon ſome ſuch occaſion or other. This ſearch is made at uncertain times, but thrice every night, as for inſtance, ſometime in the evening, about midnight, and the next morning, in preſence of the *Ottona*, if he be at leiſure, of an *Ogumigaſiſra*, or the *Ottona*'s deputy, of two *Koogumi Oja*, or Chiefs of Corporations, and the *Nitzi Joſi*, or Street's-meſſenger. Every body muſt be preſent at theſe ſearches, to anſwer when call'd by his name. The Street's-meſſenger reads the names of all the domeſticks out of the Regiſter-book. For diſpatches ſake he ſometimes ſatisfies himſelf with comparing the number of heads preſent, with the number of people mention'd in his book, without aſking for every one in particular.

During

During the time of this ſearch, and when the Street-gates are ſhut up, as alſo at other times, when they are apprehenſive of ſome miſchief, tho' the gates be not ſhut, no body is ſuffer'd to paſs through from one ſtreet into another, without a *Forifuda*, a ſmall ſtick of wood, mark'd by the preſiding Mayor, or Burgher-maſter. Upon ſhewing this particular kind of paſſport, he is by the *Monban*, or Round-watch of every ſtreet, accompany'd from one end of the ſtreet to the other, and then deliver'd up to the *Monban* of the next ſtreet, and ſo on, till he comes to the place he deſign'd to go to. If an inhabitant deſigns to leave the ſtreet and houſe he lives in, and to remove to another, he muſt firſt of all apply to the *Ottona* of the other ſtreet, with a petition, ſetting forth his deſire to be admitted amongſt the inhabitants of this ſtreet, When he delivers the petition, he at the ſame time preſents the *Ottona* with a diſh of fiſh. The *Ottona* upon this informs himſelf of his life, character and conduct, and then ſends the *Nitzi Joſi*, or Meſſenger of the Street, to every one of the inhabitants, deſiring them to let him know, whether or no they would conſent to admit the petitioner as a neighbour. If any one of the Inhabitants oppoſes his admiſſion, and hath any thing to lay to his charge, as for inſtance, that he is given to drunkenneſs, or of a quarrelling humour, or inclin'd to any other crime, the conſequences whereof he proteſts, that he will not be anſwerable for, it is ſufficient to exclude him. But if the petitioner obtains the conſent of all the inhabitants, he applies to the *Fiſia*, or publick notary of his former ſtreet, for a certificate of his behaviour, and a letter of diſmiſſion, both ſign'd by the *Ottona*. Theſe two Inſtruments are by the *Nitzi Joſi*, or Street's-meſſenger, carry'd over to the *Ottona* of the ſtreet the petitioner intends to remove into, who thereupon receives him under his protection, and incorporates him amongſt the inhabitants of his ſtreet. In the mean time he is not anſwerable for the petitioner's behaviour, before the delivery of the ſaid two inſtruments, and if he ſhould be found guilty of any crimes committed before that time, it would be laid to the charge of the ſtreet he formerly liv'd in. For this reaſon the *Ottona* of that ſtreet proteſts in his letter of diſmiſſion, that from the time of his diſmiſſion he will have nothing to anſwer for his conduct and behaviour, which makes it incumbent upon the petitioner to take care, that the aboveſaid writs be deliver'd to his new *Ottona* with all poſſible ſpeed. After the petitioner hath been admitted amongſt the inhabitants of the new ſtreet, and his name enter'd into the Regiſter-books of the ſame, he ſolemnizes his entry with a handſome dinner, which he gives, either to his own *Kumigaſijra*, or Corporation, or if he pleaſes, to all the Corporations of the ſtreet. After all this trouble, the greateſt difficulty ſtill remains, and that is, the ſelling of his old houſe. This again cannot be done, without the joint conſent of all the inhabitants of the

ſtreet,

ſtreet, and theſe often oppoſe it for a year and upwards, the perſon of the buyer, for whoſe miſdemeanors they are to ſuffer for the future, being either not ſufficiently known, or not agreeable to them. But all obſtacles being at laſt remov'd, and the houſe ſold, the buyer is to pay 8 *per cent* in the *Sotomatz*, and ſomething upwards of 12 in the *Utſimatz* of the price agreed for between him and the ſeller, into the publick treaſury of the ſtreet, for the common benefit of the inhabitants. Of this money, which is call'd *Fatſijbun*, or the eighth part, five parts are to be equally diſtributed amongſt the inhabitants, for the pains they have been at upon account of his admiſſion, and the three remaining parts are deſign'd for a publick dinner, which however is ſeldom given. As ſoon as the new Inhabitant hath taken poſſeſſion of his houſe, all his neighbours of the ſame ſtreet come to wiſh him joy, to offer their ſervices to him, and to aſſure him of all friendſhip and neighbourly aſſiſtance on their part. When an inhabitant of any of the ſtreets of *Nagaſaki* intends to go abroad, to make a pilgrimage to ſome holy place, or upon any other buſineſs whatever, the *Kogomi Oja*, or Chief, and the reſt of the members of the Corporation he belongs to, muſt give him a certificate addreſs'd to the magiſtrates of the town, wherein they teſtify, that it is ſuch or ſuch an honeſt and good intention, which obliges him to go abroad, and that in the mean time they will become bail for his return and appearance, within a certain determin'd time. For this purpoſe they have a particular book calld, *Kitte no ſita Gaki*, that is, the book for ſigning of paſſports, wherein upon theſe occaſions the inhabitants, by order of the *Ottona*, write their names under the aboveſaid certificate, and for a ſtill better ſecurity put their ſeals thereunto. The certificate and obligation being enter'd into the ſaid book, it is then, by order of the *Ottona*, carried by the Street's-meſſenger to the houſe of the *Ninban Toſij Jori*, or preſiding Mayor, and deliver'd to the *Genquaban*, or great Houſe-guard. The *Genquaban* preſents it to the Mayor, who orders his *Juſitz*, or Secretary, to write a paſſport for the petitioner, and to ſeal it with his great ſeal, which he makes uſe of only during the time of his mayoralty. This ſeal, is in the cuſtody of the *Juſitz*: It is about the bigneſs of a crown, and conſiſts of the character of his own *Nanori*, or Military-family Name. This paſſport is afterwards brought to the *Nengiosj*, who puts alſo his name and ſeal to it, or in his place to the *Dſio Joſi* of the *Sottomatz*, if the petitioner be an inhabitant of that part of the town. There are no fees to be paid for all this trouble, excepting only three *Condors*, which muſt be given to the *Nitzi Joſi*, or Street's-meſſenger, for a ſtrong thick ſheet of paper, which he furniſhes for it, this being one of the perquiſites of his office.

Proceedings in Criminal Affairs

If an inhabitant of the ſtreet is accuſed of any crime, or miſdemeanor, his caſe is laid, in the firſt place, before the Street's-council, or the aſſembly of its chief officers, being the *Ottona*, his three *Kumi Gaſijra*, or Deputies, and all the *Kogomi Oja*, or Heads of Corporations. If upon examining into the ſame they find it too difficult to be made up amongſt themſelves, or too intricate, and beyond their power or capacity, they lay it before the common council of the town. If the members of this meet with the ſame difficulties, the *Nengioſi* are deſir'd to confer thereupon with ſome of the Governor's *Karoo*'s, and if they find it neceſſary, to communicate it to the Governors themſelves. The ſame method is obſerv'd in delivering the Governors commands to the inhabitants. He acquaints the *Nengioſi*, either in perſon, or by ſome of his *Karoo*'s. The *Nengioſi* communicate them to the Mayors of the town, and theſe to the *Ottona*'s, who publiſh the ſame in their ſtreets, either in perſon, or by their *Nitzi Joſi*'s, that is, the Street's-meſſengers. Sometimes the Governor publiſhes his commands by written proclamations, which are look'd upon, by all the inhabitants, as Laws and inviolable Imperial Orders.

Deciſion of their Quarrels.

If quarrels, or diſputes, ariſe in a ſtreet, whether it be between the inhabitants, or ſtrangers, the next neighbours are oblig'd forthwith to part the fray, for if one ſhould happen to be kill'd, tho' it be the aggreſſor, the other muſt inevitably ſuffer death, notwithſtanding his *moderamen inculpatæ tutelæ*, pleadings of *ſe defendendo*, or the like. All he can do, to prevent the ſhame of a publick execution, is to make away with himſelf, ripping open his belly. Nor is the death of ſuch an unhappy perſon thought ſatisfactory, in their laws, to attone for the deceaſed's blood. Three of thoſe families, who live next to the place where the accident happen'd, are lock'd up in their houſes for three, four, or more months, and rough wooden boards nail'd a-croſs their doors and windows, after they have duly prepar'd themſelves for this impriſonment, by getting the neceſſary proviſions. The reſt of the inhabitants of the ſame ſtreet, have alſo their ſhare in the puniſhment, being ſentenc'd to ſome days, or months, hard labour at publick works, or to ſerve the magiſtrates for ſome time, to the great prejudice of their own buſineſs. Theſe penalties are inflicted upon them in proportion to the ſhare of guilt, every one bore in not endeavouring to the utmoſt of his power, to prevent the fatal conſequences of ſuch a quarrel. The like penalty, and in a higher degree, is inflicted on the *Kumi Gaſijra*, or heads of the Corporations of that ſtreet, where the crime was committed. It highly aggravates their guilt, and the puniſhment is increas'd in proportion, if they knew beforehand, that the delinquents had been of a quarrelling humour, or which holds equally in other criminal caſes, inclined to the crime, for which they are to ſuffer. The landlords alſo and maſters of the delinquents,

linquents partake in the puniſhment for the miſdemeanors of their lodgers, or ſervants. This rigorous proceeding, of the Japaneſe, in the like inſtances, ſeems to be grounded upon the ſame principle with the *Canon Facientis diſt.* 86. *Facientis culpam procul dubio habet, qui quod poteſt corrigere, negligit emendare. He is doubtleſs guilty of the ſame Crime with the delinquent, who neglected to prevent it, when he could have done it.*

Whoever draws his ſword, tho' he doth not touch, or hurt, his enemy, is found guilty of death, if he be indicted, and the fact fully prov'd before the magiſtrate.

If one of the Inhabitants flies from juſtice, the *Kumigaſira*, or head of his Corporation is, bound to deliver him up to the civil magiſtrate, and muſt therefore follow him himſelf, or hire other people to do it, till he be found, under pain of corporal puniſhment, to be inflicted according to the ſtate of the caſe, and the nature of the fugitive's crime,

Fito Aratame.

In the laſt month of the year, the *Nitzio Giosj* of every ſtreet performs the *Fito Aratame*, that is, he takes down in writing the names of all the inhabitants of every houſe, old and young, with the time and place of their birth, and the *Sinu*, or religion of the landlords. It ſometimes happens that zealous perſons, chiefly the followers of the Sect of *Siodo*, are not ſatisfy'd with the *Nitzio Giosj*'s ſetting down, what religion their landlord is of, but will have him mention their own. Women are only counted in this inquiſition, and 'tis added to the liſt how many there are.

Act of trampling over the Images of our Saviour and the V. Mary.

After the liſt of all the inhabitants of every ſtreet, male and female, young and old, hath been compleated, which is commonly done towards the latter end of the year, another ſolemn and important act, in their opinion, is perform'd at the beginning of the new year. This is the *Jefumi*, that is, in the ſtricteſt ſenſe, the *figure-treading*, becauſe they trample over the Image of our Bleſſed Saviour extended on the croſs, and that of his holy Mother, or ſome other Saint, as a convincing and unqueſtionable proof, that they for ever renounce Chriſt and his Religion. This deteſtable ſolemnity begins on the ſecond day of the firſt month. They begin in two different places at the ſame time, and go on from ſtreet to ſtreet, and houſe to houſe, diſpatching four, five and more ſtreets a day, till the whole is compleated, which takes up at leaſt ſix days. The officers of the ſtreet, who muſt be preſent at this act, are, the *Ottona*, or head of the ſtreet, his three *Oogumi Oja*, or deputies; the *Fiziu*, or Secretary, *Nitzi Joſi*, or meſſenger of the ſtreet, beſides two *Monban*, or Watchmen, who carry the Images about. The Images are about a foot long, caſt in braſs, and kept in a particular box made for this purpoſe. The act itſelf is perform'd in the following order. After the Inquiſitors have ſeated themſelves on a mat, the landlord, his family, and all his domeſticks, of both ſexes, old or young, and whoever elſe lodges in the

ſame

ſome houſe, and ſometimes alſo the next neighbours, if their houſes be not big enough, for the act to be celebrated therein, are call'd together into the room, where the above-mention'd Images are laid upon the bare floor, after which the *Jeſima Tzio* or Secretary of the Inquiſition, takes the liſt of the Inhabitants, and reads their names, one by one, compelling them to appear as they are call'd, and to walk over the ſaid Images with their feet. Young children, as yet not able to walk, are by their mothers taken upon their arms, and held down to touch the Images with their feet. This being done the landlord puts his ſeal to the liſt, as a certificate to be laid before the Governour, that the inquiſition hath been perform'd in his houſe. After they have gone in this manner thro' all the ſtreets and houſes of the town, the inquiſitors themſelves trample over the Images, and laſt of all the *Ottona*, they ſerving as witneſſes for each other, and confirming alſo their certificates with their ſeals. This inquiſition is perform'd only at *Nagaſaki*, in the diſtrict of *Omura* and the Province of *Bungo*, where formerly the Chriſtian Religion had got the ſtrongeſt footing.

Proceedings in Caſe of Death. When any body dies, his landlord, or if the landlord dies himſelf, his family muſt deſire the *Kogomi*, or members of the corporation, which the houſe belongs to, to be witneſſes of his death, both as to its being natural and unchriſtian. Theſe ſit on the body, and view it narrowly, to ſee whether or no there be any external ſigns of violence, or marks of the Chriſtian religion, whereof if they find none, they give them a certificate ſign'd with their hands and ſeals, which is by the *Nitzi Cioſi* preſented to the preſiding Mayor.

There are but few taxes rais'd upon the Inhabitants of *Nagaſaki*, and only upon thoſe who have ſome eſtate in land within the Town, either by inheritance or acquiſition. The reſt of the Inhabitants being not look'd upon as true Citizens, or Freemen, are alſo in regard thereof exempted from the land taxes, and other charges, notwithſtanding they make out far the greater number. The Taxes levied upon the reſt of the Inhabitants are

Land-Tax. *Dſiſſi Gin*, is properly the *Land-Tax*, or *Ground-rents*, rais'd in the Emperor's name in the eighth month, upon all ſuch perſons as have houſes, or pieces of ground of their own, within the town. The ground is not meaſur'd according to the *area quadrata*, or ſquare ſurface, but only according to the length, to wit, the front of the houſe, or houſes towards the ſtreet, and they muſt pay four *Maas* in the *Soto*, and ſix *Maas* in the *Utzi* Town for every *Kin* they have in front. A *Kin* is a meaſure about the length of a fathom. It is not regarded how deep the houſes run backwards, unleſs the depth exceeds fifteen *Kin*, which if it doth but the breadth of a *Bu*, or Straw, a double ground-rent muſt be paid for it; and this, they ſay, becauſe

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it is for the Emperor, to whom juſtice muſt be done in the ſtricteſt manner poſſible.

Faſſaku Gin, is another Tax laid upon the Inhabitants of *Nagaſaki*, if otherwiſe it deſerves that name, being rather a voluntary contribution for a preſent to be made to the Governors, by all ſuch perſons, as have hereditary lands or tenements, in poſſeſſion within the town, or to ſuperior officers by their inferiors. This preſent is uſually made upon the firſt day of the eighth month, which being a Feſtival-day, call'd *Faſſaku*, it hath thence obtain'd the name of *Faſſaku Gin*, that is, *Faſſaku Money*. Thoſe perſons, who are in publick poſts, and have a ſhare in the management of the town, make beſides the common and general contribution, another particular preſent, each according to his pleaſure or abilities, to the Governors of the town, to the Treaſurer and Surveyor of the Imperial Lands and Rents reſiding at *Nagaſaki*, and to the Mayors. Even the Interpreters ſons, I mean thoſe who are inſtructed in foreign languages, in hopes of ſucceeding their fathers in their employments, make upon this occaſion a preſent to each of the Governors of 25 *Maas*, and to the other juſt-mention'd ſuperior officers in proportion. This contribution money is not levied upon the common people, till after the ſaid feſtival-day; it is gather'd in all the ſtreets, and then deliver'd to the Governors. They raiſe it according to the extent of the ground, which the houſes ſtand upon, aſking for the *Kasjo* of each houſe in the *Sotomatz* 6, and in the *Utſimatz* from 9 to 10 *Maas*, which makes in all 4350 *Kasjo*, or 2630 *Tails*, allowing 50 *Kasjo* for every ſtreet. *Kasjo* is a ſquare ſurface, as it was meaſur'd in the firſt diviſion of the ground, which the ſtreet was afterwards built upon, and as it is enter'd in the publick Rental or Ground-book of the town. In ſucceſs of time ſeveral *Kasjo*'s were brought togegether into one large building, others were divided into two ſmall houſes. This tax upon the *Kasjo*'s of the houſes, is levied no where but at *Nagaſaki*, in conſideration whereof, and in order to aſſiſt the inhabitants of this town towards the eaſier payment of theſe ſupernumerary charges, they have inverted the *Fannagin*. *Fannagin* (of which more hereafter) is call'd that money, which the Governors detain from the price of foreign commodities for the joint benefit of the inhabitants, amongſt whom it is afterwards proportionably divided. In all other towns throughout the Empire, whether they belong to the Imperial demeſns, or crown-lands, or to the Lords of particular Provinces, no other tax is levied upon the inhabitants, but the ground-rent above mention'd. The City of *Miaco* was by a particular privilege, granted to it by the Emperor *Taiko*, exempted from both, and remains ſuch to this day.

Faſſaku Gin.

Fannagin.

Beſides theſe two taxes, there are ſome other expences of leſs note which muſt be bore by thoſe inhabitants of *Nagaſaki*, who have land in poſſeſſion within the compaſs of the town. Moſt of theſe are employ'd

ploy'd in honour of the God *Suwa*, who is the patron and protector of the town, as for inſtance, 800 *Siumome*'s for the maintenance of his temple, and the perſons who attend it, as alſo for Comedies to be acted for his diverſion in his temple; and laſtly for the repairs of the temple. However, towards defraying theſe charges, nothing muſt be taken out of the *Famagin*, or the ſums of money ariſing from the foreign trade, but the whole expence muſt be rais'd by voluntary contributions of the freemen of the town. The feſtival-day of this Saint is another conſiderable article, being celebrated with great pomp and ſolemnity, with proceſſions, drama's, plays, dancing, and all manner of publick diverſions. But notwithſtanding this is done once every year, yet the inhabitants of the town are not all oblig'd to contribute yearly towards the ſame, the neceſſary ſums being rais'd only upon ten or eleven ſtreets at a time, ſo that they pay but once in ſeven or eight years, when their turn falls upon them. This regulation hath been made, in order to make the payment eaſy to them. However, that quarter of the town, where the publick ſtews ſtand, is not indulg'd in this particular, for they muſt contribute their quota every year. This feſtival being always celebrated with the utmoſt pomp and magnificence, with new plays, proceſſions, ſongs, dances and ſo on, all the actors appearing in new dreſſes, and every thing being paid for very dear, 'tis no wonder, that expences run high, inſomuch that from three to four hundred *Siumome* muſt be rais'd upon every ſtreet.

Advantages of the Town of Nagaſaki ariſing from the foreign trade.

The ſituation of this populous town, upon the extremity of the Province *Fiſen*, between the Sea and high mountains, almoſt at the end of a ſecure and convenient harbour, though on one hand it be very advantagious for the trade and commerce with ſuch foreigners, as are ſuffer'd and tolerated by this jealous nation, yet on the other it is attended with this conſiderable diſadvantage, that the produce of the adjacent Country is by no means ſufficient to maintain the Inhabitants, much leſs to enable them to pay the neceſſary taxes and contributions. Beſides, as the very trade, for which the Town is ſo commodiouſly ſeated, puts the Inhabitants to a good deal of ſupernumerary trouble, coſts, diſcontents and vexations, ſo reaſon, and the nature of things, hath taught them, that maxim of *Juſtinians*; *Secundum naturam eſſe, commoda cujus cunque rei eum ſequi, quem ſequuntur incommoda: That it is but natural, that he ſhould enjoy the advantages ariſing from a thing, who hath all the trouble of it.* Therefore, aſſoon as the ſupreme direction of the foreign trade was put into the hands of the Governours, proper ways and means were found out to make the ſame advantageous and profitable to their ſubjects; nay, it were to be wiſh'd that they had not gone ſtill further, under the pretext of a maxim, juſt and reaſonable in it ſelf, unjuſtly to defraud foreigners of a reaſonable and lawful gain, for

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no other reaſon but to enable the natives to pay the neceſſary taxes, and to make it eaſier for them to maintain themſelves. The money thus rais'd is by them call'd *Fanna Gin*, which is as much as to ſay, *Flower Money*, perhaps becauſe they are in expectation, that ſtill greater advantages, than they have already ſecured to themſelves, will flower out of the foreign trade, or becauſe they compare this money to the flowers, and the gain of the merchants to the fruits. It conſiſts of what the Governors of the Town, and their ſubaltern officers, by many a fraudulent contrivance, detract and detain from the price and profit of all foreign goods, which are here expos'd to ſale. Thus much however muſt be owned in juſtice to the Governours, that they themſelves have no ſhare in this money. But their ſubaltern officers, and the Magiſtrates of the Town, and in general all perſons, who have any thing to do with the foreign nations eſtabliſh'd here, on account of their trade, divide part of it among themſelves, as lawful and juſt fees, due for the trouble they muſt be at, on their behalf. The remainder is ſent to the *Kanna Sa*, or Treaſury of every ſtreet. This laſt part is left to the diſpoſal of the *Ottona*, who divides it equally amongſt the Inhabitants, according to the number of *Kaſſo*. they are poſſeſs'd of, keeping always ſo much in reſerve, as he thinks requiſite for the neceſſary repairs of the ſtreet, of its gates, fountains, and publick buildings, of the Inſtruments for extinguiſhing fires, as alſo for the expences to be laid out on account of ſuch publick works, as muſt be done by order, and for the Governors of the Town, all which expences the *Ottona* accounts for annually, ſending his accounts to every Inhabitant of his ſtreet for their peruſal. The dividend is made by order of the Governors, two, three, and four, times a year, or more according to the number of *Camban*, that is, ſales of foreign commodities allowed of. Whoever deſires no ſhare in the diviſion of this publick money, is alſo for that reaſon exempted from the common burdens of the ſtreet, ſuch as ſerving many a troubleſome office, keeping the watch and round at night, and the like, nor is he obliged to pay any other Tax, but the imperial ground-rent, and the *Faſſaku Gin*, or contribution money for a preſent to the Governors. But notwithſtanding this is a very conſiderable advantage, yet to my knowledge, there are very few, even among the richeſt Inhabitants of the Town, willing to purchaſe it for their ſhare of this *Fannagin*, or *Flower money*.

Thus much of the Government of this City in general, and of the policy and regulation of its ſtreets in particular. The account, which I have hitherto given, may ſerve as a pattern of the Government, as it is eſtabliſh'd in all other towns, burroughs, and villages, throughout the Empire, whether they belong to the Imperial demeſns, or are ſubject to other Princes and Lords, with this difference only, that the magiſtrates, tho' inveſted with the ſame power, have perhaps different

Government of other places.

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names, and that the government in general is not near ſo ſtrict and rigorous in other places, as it is at *Nagaſaki*.

Government of the adjacent Country.

Before the cloſe of this chapter, it will not be improper to add a few words concerning the government of the neighbouring villages and adjacent country, which extend ſome few miles from the town up towards the mountains. The ſame is in the hands of an Imperial Steward, who in his Maſter's name gathers the yearly *Nengu*, as they call it, or ſcot of rice, corn, and all the produce of cultivated fields. For ſuch ſpots of ground, as are planted with fruit-trees, or garden-ſtuff, there muſt be ſo much money paid a year, as, according to a reaſonable computation, the ſcot itſelf would amount to, if they were turn'd to rice, or corn-fields. The ſcot of rice, or corn, amounts to ſomewhat more than half the crop, which the husband-man muſt bring to the *Okura*, or *Komegura*, (Imperial Magazines, which ſtand near *Mangome*, or the North-ſuburb) clean and ready threſh'd at his own coſt, according to an eſtimate made by proper ſurveyors, who, before the harveſt begins, go out to ſurvey the fields, and to make their computation accordingly, either by conjecture, or if the harveſt is like to prove very good, by ordering a *Tſubo*, (or a ſquare ſpot of ground of a *Kin* or fathom) to be cut and threſh'd, and inferring from thence, what the whole crop will amount to. Woods and Foreſts pay a ſmall *Dſiſi Gin*, or Ground-rent, which differs according to the number of *Tſubo's*, and the goodneſs and fruitfulneſs of the ſoil. The revenue of the land about *Nagaſaki*, ſumm'd up according to the cuſtom of the country, makes in all 3000 *Koku*, which amounts in money, one year with another, the price of this commodity being very variable, to 15000 *Siumome*, each *Koku* reckon'd at five *Siumome*. The management and inſpection of theſe lands hath been for a conſiderable time hereditary in the illuſtrious Family of *Sije Tſugu Feſo*, and the heirs males thereof. They govern'd in quality of *Daiquans*, or Independant Imperial Commiſſioners, with a ſtate ſuitable to the majeſty of their maſter, and becoming the dignity of their office, and withal maintain'd themſelves in ſo much credit and favour at court, that the Governor's of *Nagaſaki* themſelves, their high rank and authority notwithſtanding, ſhew'd a great regard for them, and often conſulted them in affairs of moment relating to the government of the town. But a fatal incident, which happen'd in the year 1676, at once put an end to the grandeur of this family, and to the dignity of this hereditary employment. For upon diſcovery of ſome ſwords, and other arms, hid in a mat, which were to be ſent privately to *Corea*, by the direction of his *Fedai*, or Steward, this unfortunate wretch, and his accomplice, were condemn'd to the croſs, and executed upon the ſmall Iſland *Suſu da Gaſima*, oppoſite to the town, after they had been carried in ſhew thro' the principal ſtreets of *Nagaſaki*. His only ſon,

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an innocent child but ſeven years old, was likewiſe carried about in this melancholly proceſſion, upon the arms of one of the executioners, and afterwards beheaded in ſight of his father, who hung on the croſs: not to mention the executions and ſevere puniſhments of ſome merchants, and other perſons concern'd in this unhappy affair. The old *Daiquan* had his ſhare in the puniſhment, according to the laws of the Empire, and was, with his two ſons, baniſh'd to the Iſland *Okino Sima*, ſituate near the Province *Tſugokf.* His Wife, who was the mother of the two ſons, was exil'd to *Firando.* During my ſtay in *Japan*, in 1692, ſeveral perſons of this unhappy family were as yet alive, as alſo the man, who diſcover'd the whole affair, and who was formerly a ſervant to one that was executed, but afterwards, in conſideration of his merit, and the he zeal ſhew'd upon this occaſion for the laws of the country, rais'd to the place of *Deſima Ottona.* Ever ſince that time, no matt whatever may be ſold to the Dutch, or Chineſe, without being firſt very narrowly ſearch'd. His Poſt was given to *Fakaki Sakujemon*, who now hath the inſpection and government of theſe lands, under the direction, and with the aſſiſtance of two of the Mayors of the town, tho' without the title of *Daiquan*, and which is more, without the power attending that title. For he hath not the privilege, as all the *Daiquans* have, of having a pike carried before him, as a badge of the independant authority they are inveſted with by their maſter. Nor is he permitted to wear two ſwords, like the Noblemen of the country, and the Imperial officers, both which prerogatives he was depriv'd of, at the very beginning of his office. He lives with no more ſplendour, or magnificence, than a common inhabitant of the town, nor can he, of his own accord, undertake to do even ſuch things, as otherwiſe his employment ſeems to entitle him to. This appear'd by a late inſtance, when, without the conſent of the Governors, he could not put to death a ſervant of his, convicted of having twice robb'd him, notwithſtanding that, according to the laws of the country, the ſervants are ſo far at their maſter's diſpoſal, that if in the height of their paſſion they ſhould unfortunately kill them, nothing would be laid to their charge, provided they can ſufficiently prove the crime, which they puniſh'd them for.

CHAP. IV.

Of the Temples and Clergy of this City.

Temples and Clergy of Nagaſaki.

TO compleat the deſcription of *Nagaſaki*, it remains to give an account of its Temples and Clergy. The Clergy is divided into different Sects and Religions. Thoſe of every particular Sect have their Head, General, or Chief, reſiding at *Miaco*, the centre of religion, devotion and holineſs, where is kept the court of the Eccleſiaſtical hereditary Emperor, Thence they ſend out their deputies or as one would call them in the ſtile of Europe, Provincials, Superiors, Abbots and Priors, into every Province for the direction and government of its Clergy, Convents and Temples. At *Nagaſaki*, and in the neighbourhood of this Town, altho' there be ſeveral Temples and religious Houſes belonging to one Sect, or Religion, as for inſtance, the Budſdos Religion, yet they have no particular Head, or Biſhop of the Dioceſe, as one might call him, ſet over them, but ſtand all under the immediate command of their General at *Miaco*.

Suwa, Protector of Nagaſaki.

Amongſt the *Sin* or *Cami*, that is, the national Gods, I muſt mention in the firſt place, the *Udſigami* of this Town. *Udſigami*, is the chief God, Saint and Protector of a Province, City, or Village. The Inhabitants of *Nagaſaki* acknowledge, and worſhip as ſuch, *Suwa Dai Mioſin*, that is, *the great holy Idol Suwa*. His Temple ſtands not far from the Town upon the mountain *Tatta*. A fine ſtaircaſe of ſtone of two hundred ſteps leads up to the *Mia*, before which he is worſhip'd, and which is the higheſt building of his Temple, for *Suwa* having had very lately a more illuſtrious Title, conferr'd on him by the *Dairi*, or the Court of the Eccleſiaſtical hereditary Emperor, his *Mia* alſo was to be built higher, than it ſtood before. The Temple-court ſtands ſomewhat lower than the *Mia* it ſelf, upon the declivity of the mountain aforeſaid. At the entry of the Court, next to the gate, is a long open room, or gallery, where Plays are acted for the diverſion both of *Suwa* and his worſhippers. This room is curiouſly adorn'd with many fine Pictures and carv'd Images, being the uſual preſents and gifts, which the adherents of this religion, upon occaſion, vow to give to the *Sinsja*, or Temples of the national Gods. Further off ſtand ſome ſmall Chapels, or Temples, built of wood, clean and neat, but without any other ornaments. In the ſame Court ſtand the Temples of *Muraſaki Dai Gongen*, that is, the great and juſt *Muraſaki*, and *Symios Dai Mioſin*, that is, *the great and holy Symios*; each of theſe two Gods hath alſo his *Mikoſi*, or ſmall eightangular ſhrine, curiouſly adorn'd and hanging in beautiful poles, wherein their images or relicks are carried about upon

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ſolemn days. I took notice alſo of another particular ſmall Chapel, or Temple, built in honour of the God and Lord of thouſand Legs, hung about with numbers of his Clients, that is, with Legs of all ſorts and ſizes, given by his worſhipers to adorn it. There are ſeveral feſtival days ſacred to *Suwa*, the chief whereof, and at the ſame time one of the great yearly holidays, is the ninth day of the ninth month, known by the name of *Kunitz*, or *Kuguatz Kokonoka*. This being his birth-day, is celebrated with univerſal rejoycings throughout the Empire, but more particularly here at *Nagaſaki*, he being the patron and protector of this place, with univerſal pomp and magnificence, and a ſolemn *Matſuri*, that is, publick ſpectacles, plays, drama's, proceſſions, and the like. The ſolemnity begins already upon the ſeventh day of the ſaid month. On the eighth day, which immediately preceeds the holiday it ſelf, the God is at the expence of rich and devout people diverted in his Temple, with a particular ſort of a muſical conſort, perform'd by boys beating upon drums and bells. This muſic is the very ſame, which was made uſe of to appeaſe the ſupreme *Cami*, or God of the Country, *Tenſio Dai Sin*, when out of diſdain and anger he hid himſelf in a cavern, and thereby depriv'd the world of light and ſun. The 12th day of the ninth, or *Suwa*'s birth month, being likewiſe ſacred to him, is celebrated chiefly with publick plays and ſpectacles. The perſons attending the ſervice of *Suwa*'s Temples are call'd *Nege*, ſometimes, tho' wrongly, *Kuge*, this Title belonging only to the holy Court of the Eccleſiaſtical hereditary Emperor. They are like all other *Sinſio*, or Miniſters of the Temples of the *Sin*, that is, national Gods of the Country, not Eccleſiaſtical, but ſecular and married perſons, tho' in the mean time they aſſume to themſelves, by reaſon of their honourable employment, a far higher degree of holineſs and reſpect, than they think the common bulk of ſecular perſons deſerve. They live with their families in houſes built for them in the deſcent of the mountain aforeſaid, not far from the Temple Court. Their way of Life, as well as their common dreſs, at home and abroad, is no ways different from that of other Inhabitants, excepting only, that they do not ſhave their heads, but let their hairs grow, and tie them together behind their head: When they go to the Temple, they dreſs in an Eccleſiaſtical habit, with various head dreſſes, according to every one's office and quality. They maintain themſelves by the alms and offerings given them by the Inhabitants, at their appearance in the ſolemn proceſſion of the *Matſuri* (of which more hereafter) and at other times, when they come to worſhip at the Temple. Rich people make them particular preſents the day before the great feſtival of *Suwa*, which is the eighth day of the ninth month, and this for a particular *Muſick* to be perform'd extraordinary for the Idol's diverſion. Two of the *Ottona*'s are appointed their inſpectors, one out

out of each part of the town, for which employment they receive a ſalary out of the publick money. They are aſſiſted by two other members of their company, attending them by turns, each a year, but theſe are not paid for it. Their buſineſs is, to keep the temple, and its buildings, in repair, to take care of the maintenance of the *Nege*, as alſo to ſee that the *Matſuri*, plays, and other publick entertainments in honour of this Idol, be perform'd with that pomp and magnificence, which is thought becoming his greatneſs. The proceſſions of this Secular Clergy, for ſuch it is in fact, made in honour of this great Protector of *Nagaſaki*, are perform'd with the following pomp and order. 1. Two Led-horſes, half ſtarv'd, and every whit as lean, as that which the Patriarch of *Moſcou* mounts on *Palm-Sundays*, when he rides to his Cathedral. 2. Several Eccleſiaſtical Enſigns, and badges of honour, ſuch as were in uſe among their anceſtors, and are ſo to this day at the Eccleſiaſtical Court at *Miaco*. Theſe are, for inſtance, a ſhort broad lance gilt all over, a pair of ſhoes remarkable for their largeneſs and groſs workmanſhip, a large bunch of white paper tied to the end of a ſhort ſtaff, as a badge of an Eccleſiaſtical command. 3. Hollow benches, to place the *Mikoſi* upon. Theſe are carried about inverted for the people to throw in their charity, for which purpoſe alſo two labouring men are hir'd to carry about a ſtrong large Alms-cheſt. 4. The *Mikoſi* themſelves, being eightangular ſhrines, almoſt too big to be carried by one man, lacker'd and curiouſly adorn'd with gilt corniſhes, metal looking-glaſſes, finely poliſh'd; and among other ornaments, a gilt crane at the top. 5. Two ſmall wooden chairs, or palankins, ſomewhat different in ſhape from a *Norimon*, and like thoſe, which are in uſe at the court of the Eccleſiaſtical Hereditary Emperor. In theſe are carried the two Superiors of the temple.. 6. Two other Led-horſes, with their full apparel, belonging to the ſaid ſuperiors, full as lean and handſome as the two at the head of the proceſſion. 7. The clergy in a body, walking on foot in good order, and with great decency. 8. The inhabitants and common people of *Nagaſaki*, in the uſual confuſion cloſing the cavalcade. After the clergy are come to the temple-court, along with the *Mikoſi*, ſhrines and other ornaments, and have taken the places aſſign'd them, the deputies of the Governors make their appearance with their uſual retinue, and beſides, becauſe of the ſolemnity of the day, with twenty long pikes of ſtate, to the end whereof are tied bunches of ſhavings of wood, lacker'd and painted, to repreſent, as it were, the feathers of an Indian Cock. Four of the chief, having firſt waſh'd their hands in the baſon ſtanding before the temple, walk up towards the ſame, and with that humility, which becomes the holineſs of the place, pay, in their maſters, and in their own name, the uſual compliment to the two Superiors of the temple, who for this purpoſe, and decently to receive the ſame,

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have ſeated themſelves between the two *Mikoſi*, or eightangular ſhrines. This done, one of the *Nege* fills a large golden ſpoon with a certain ſweet liquor call'd *Amaſaki*, and pours it, in commemoration of their anceſtors indigence, into a ſmall, unglaz'd, earthen diſh, which he preſents to the deputies of the Governors. *Amaſaki* is a particular ſort of beer brew'd out of boil'd rice, by letting it ferment over night. They uſually brew it before their great holidays, in order to drink it upon that occaſion, and thereby to commemorate the frugal way of living of their anceſtors, who knew of no other, but this eaſy ſimple brewing. Upon the firſt of the holidays ſacred to *Suwa*, the two above mention'd bodies, I mean the clergy, and the deputies of the Governors, do not make their appearance till the feſtival act of the day is almoſt over. But upon the third and great holiday, which is the Idols birth day, and one of the great yearly feſtivals, they appear early in the morning, in order to aſſiſt at the enſuing *Matſuri*. *Matſuri* ſignifies properly ſpeaking, and in a general ſenſe, an offering made to a *Cami*; in the ſenſe it muſt be taken in, to anſwer the end of ſo great a holiday, it denotes a ſolemn jubilee, to be celebrated with unuſual rejoycings, proceſſions, dancing, drama's and other publick ſpectacles, in honour and for the diverſion of that God or Idol, who is acknowledg'd and worſhip'd as *Udſigami*, that is, protector of a place, upon his birth day.

The *Matſuri* being one of the moſt pompous ſolemnities that can be ſeen in this, or any other Town, I flatter my ſelf the reader, will not be diſpleas'd to find a more particular deſcription of one, which I ſaw myſelf at *Nagaſaki*, and which may ſerve for a pattern of others, as they are celebrated elſewhere.

The *Matſuri*, as I took notice above, is celebrated at *Nangaſaki*, in honour of *Suwa*, on the ninth day of the ninth month, that being *Suwa*'s Birthday. It doth not conſiſt in preaching, worſhipping, and going to the Temples, but in particular proceſſions through the principal ſtreets of the Town, and elegant publick ſpectacles, repreſented upon a large market-place built for this purpoſe, which from the viſits, it receives on this day from the Idols of *Suwa*, and his Companion, which are carried thither in proceſſion, is call'd *Oo Tabi Tokora*, which is as much as to ſay, *the place of the high, or great Journey*. On this place there is, for the ſolemnity of the day, built a temple of Bambous with wings on each ſide, the front laid open towards the place, and the roof cover'd with ſtraw, and ending into a gable of *Tſugi* branches. This whole building ſcarce deſerves to be compared to one of our barns, it is ſo mean and ſimple, for it muſt be purpoſely built according to the ſorry architecture of their indigent anceſtors, A tall firr ſtands on each ſide of the front of this temple. Three ſides of the place are built round with benches and lodges for the conveniency of the ſpectators.

Particular description of a Matſuri

Every thing being ready, the *Sintos* Clergy appears in a body, with a ſplendid retinue, bringing over in proceſſion the *Mikoſi* of their great *Sinsia*, as alſo, to keep him company, that of *Symios*. *Murasaki* is left at home, becauſe there is no inſtance in the Hiſtory of his life and actions, from which could be inferr'd, that he delighted in walking and travelling. The *Sintos* Clergy, upon this occaſion, ſtile themſelves *Ootomi*, that is, the *high, great retinue*, which pompous title notwithſtanding, the alms cheſt is one of the principal things they carry about with them in the proceſſion, and indeed to very good purpoſe, for there is ſuch a multitude of things thrown among them, by the crowds of ſuperſtitious ſpectators, as if they had a mind, out of a meer Charity, to ſtone them. When they come to the place aforeſaid, the Eccleſiaſticks ſeat themſelves in good order, and according to their quality, which appears in good meaſure by their dreſs, upon three benches built for them before the front of the temple. The two ſuperiors of the temple take the uppermoſt bench, clad in black, with a particular head ornament, and a ſhort ſtaff, as a badge of their authority. Four others, who are next to them in rank, ſit upon the ſecond bench, dreſs'd in white Eccleſiaſtical gowns with a black lacker'd cap, ſomething different from that which their ſuperiors wear. The main body takes poſſeſſion of the third and lowermoſt bench, ſitting promiſcuouſly, and all clad in white gowns, with a black lacker'd cap, ſomelike thoſe of the Jeſuits. The ſervants and porters appointed to carry the holy utenſils of the temple, and other people, who have any thing to do at this ſolemnity, ſtand next to the Eccleſiaſticks bare headed.

On the other ſide of the ſquare, oppoſite to the Eccleſiaſticks, ſit the deputies of the governors under a tent, upon a fine mat ſomewhat rais'd from the ground. For magnificences ſake, and out of reſpect for this holy act, they have twenty pikes of ſtate planted before them in the ground. They order the crowding ſpectators to be kept off with ſtaffs, and are otherwiſe to take care, that no accidents happen, and that no diſorder be committed on that day by the mob, for which purpoſe ſome of the *Joriki's* are perpetually going to and fro the Governors Court, to give them notice of what happens, and to enquire what commands they have for their deputies.

Plays and ſpectacles. The publick ſpectacles ſhewn upon this occaſion, are a ſort of plays, or rather drama's, acted by eight, twelve, or more perſons. The ſubject is taken out of the hiſtory of their Gods and Heroes. Their remarkable adventures, heroic actions, and ſometimes their love intrigues, put in verſe, are ſung by dancing-actors, whilſt others play upon all ſorts of muſical inſtruments. If the ſubject be thought too grave, and moving, there is now and then a comical actor jumps out unawares upon the ſtage, with his geſtures and merry diſcourſe in proſe, to divert the people. Some of their other plays are compos'd only

only of ballets, or dances, like the performances of the Mimic Actors upon the *Roman Stage*. For the dancers do not ſpeak, but endeavour to expreſs the contents of the ſtory, they are about to repreſent, as naturally as poſſible, both by their dreſs, and by their geſtures and actions, regulated according to the ſound of muſical inſtruments. The chief ſubjects of the play, ſuch as fountains, bridges, gates, houſes, gardens, trees, mountains, animals, and the like, are likewiſe repreſented, ſome as big as the life, and all in general contriv'd ſo, that they may be remov'd at command and taken to pieces, like the ſcenes in our European Plays.

The Actors are commonly young girls, taken out of the bawdy-houſes, as alſo young boys and children out of thoſe ſtreets, at whoſe expence the ſolemnity is perform'd. They are all magnificently clad, in variouſly colour'd ſilken gowns, ſuitable to the characters which they are to repreſent, and it muſt be own'd in juſtice to them, that generally ſpeaking, they act their part with that aſſurance and becoming dexterity, which is not to be exceeded, nay indeed ſcarce to be parallel'd, by the beſt European Actors. The ſtreets, which bear the expence of the ſolemnity, make their appearance in the following order. Firſt of all is carried a rich canopy, or elſe an umbrello, made of ſilk, being the palladium of the ſtreet. Over it in the middle is placed a ſhield, whereupon is writ in large characters the name of the ſtreet. Next to the canopy follow the muſicians, maſk'd, in proper liveries. The muſic is both vocal and inſtrumental. The inſtruments are chiefly flutes of different ſorts, and ſmall drums: Now and then a large drum, cymbals and bells are brought in among the reſt. This inſtrumental muſic is ſo poor and lamentable, that it ſeems much eaſier to ſatisfy their Gods, than any ways to pleaſe a muſical ear. Nor is the vocal part much preferable to the inſtrumental, for altho' they keep to the time tolerably well, and ſing according to ſome notes, yet they do it in ſo very ſlow a manner, that the muſick ſeems to be rather calculated to regulate their action, and the motions of their body, in their ballets and dances, wherein I muſt own, that they are very ingenious and dextrous, and little inferior to our European dancers, excepting only, that they ſeem to want a little more action and ſwiftneſs in their feet. But to return to the proceſſion. The muſicians are follow'd by the neceſſary machines, and the whole *apparatus* for the enſuing repreſentations, the largeſt being carry'd by labouring people, the leſſer, as benches, ſtaffs, flowers and the like, by the children of the inhabitants neatly clad. Next follow the actors themſelves, and after them all the inhabitants of the ſtreet in a body, in their holiday's, that is, fineſt cloaths, with their garments of ceremony. To make the appearance ſo much the greater, the proceſſion is clos'd by a conſiderable number

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of people, who carry ſtools and other things, walking two and two. The dances and ſhews of a ſtreet, commonly laſt about three quarters of an hour, and being over, the company marches off in the ſame order they appear'd in, to make way for the appearance and ſhews of another ſtreet, which is again follow'd by another, and ſo on. All the ſtreets ſtrive to outdo one another in a magnificent retinue and ſurprizing ſcenes. The proceſſions and ſhews begin early in the morning, and the whole ends about noon. The ſhows and ſcenes are nearly the ſame on the ſeventh day of this month, as they are on the ninth, or *Suwa*'s birth-day, with ſome ſmall difference in the dreſſes of the actors and their dances, as alſo in the order and march of the proceſſions, they returning upon one day the ſame way they came in on the other. When every thing is over, the two Superiors of the clergy, as having now diſcharg'd the duties of their office, leave their benches, and walk towards the tent where the deputies of the governors ſat, to whom they return thanks for their gracious preſence at this holy act, and this nearly with the ſame marks of deference and ſubmiſſion which the ſaid repreſentatives did ſhew them in the morning. The ſpectacles, machines, ſongs and dances muſt be new every year, and it would be thought beneath the dignity and majeſty of that great God, if repeating, upon occaſion, the ſame ſtory over again, they did not at leaſt dreſs it up after a new faſhion.

For the reader's further ſatisfaction, I have not ſcrupled to inſert a more ample and particular deſcription of the ſeveral repreſentations, ſcenes, machines, and ſo on, of a late *Matſuri*, which was perform'd during my ſtay in *Japan*, and whereat I was preſent myſelf.

1. *Scene.* Eight young Girls, clad in colour'd gowns, interwoven with large white flowers, with broad hats on, as it were to defend them from the heat of the ſun, with fans and flowers in their hands, dancing by turns. They were from time to time reliev'd by a couple of old women dancing in another dreſs.

2. *Scene.* A garden with fine flowers, appearing on each ſide of the place, where the act was perform'd, a thatch'd houſe in the middle, out of which jump'd eight young girls, dreſs'd in white and red, dancing with fans, canes, and flower-baſkets. They were reliev'd by a very good actreſs, who danc'd by her ſelf.

3. *Scene.* Eight triumphal chariots, with oxen before them of different colours, the whole very naturally repreſented and drawn by young boys well clad. Upon them ſtood a *Tſubaki* Tree in flower; a mountain cover'd with trees; a foreſt of *Bambous*, with a Tyger lurking; a load of ſtraw, with an entire tree, with its roots and branches, a whale under a rock, half cover'd with water: Laſt of all another mountain appear'd, with a young boy alive, and magnificently clad, who ſtood at the top, under an Apricock-tree in full bloſſom. This mountain was again drawn by boys.

4. *Scene.*

4. *Scene.* Some dancers acting between ſix flower-beds, which and a green tree were drawn upon the place by boys. Nine other boys in the ſame dreſs, and arm'd each with two ſwords and a muſket: a peaſant dancing.

5. *Scene.* A mountain carried upon men's ſhoulders, a fountain with a walk round it, a large cask, and a houſe, were ſeverally ſet upon the place. Then two giants mask'd, with prodigious large heads, repreſenting ſome *Fotoge*, or Indian Deities, begun a dance. They were met ſoon after by a third, of a ſtill more monſtrous ſize, who came forth out of the mountain arm'd with a great broad ſword. He was follow'd by ſeven Chineſe jumping out of the ſame mountain, tho' to all appearance never ſo ſmall, and dancing about in company with the giants. After ſome time ſpent in dancing, the great monſtrous giant beat the cask to pieces, out of which came a young boy very handſomly clad, who after a fine long ſpeech, which he deliver'd in a very graceful manner, danc'd with the giant alone. Mean while three monkeys as big as the life, with roe's heads, crept out of the fountain, and jumping upon the walk round it, perform'd a dance, mimmicking that of the giant and boy. This done, every one retir'd to his place, and ſo this ſcene ended.

6. *Scene.* A round Chineſe triumphal arch, country houſe and garden. A dance of ten boys arm'd, and clad in gowns, lin'd with green yellow and blue, with a particular ſort of breeches on. An harlequin jumping in among them, and talking to divert the people. The ſcene was clos'd by two dancers in a foreign dreſs, who came dancing out of the garden.

7. *Scene,* A mountain with bambous, and firrs growing upon it, as alſo twelve other trees in bloſſom, of ſo many different kinds, very naturally repreſented, were ſeverally drawn acroſs the ſtage, follow'd by a numerous train of people magnificently clad. Then appear'd two perſons clad in white, and eight others clad in yellow, dancing and playing upon bells: They were join'd ſoon after by ſeven others dancing with flower pots upon their heads.

8. *Scene.* The pompous retinue of a Prince travelling with his Son, very naturally repreſented by boys.

9. *Scene.* A green-houſe plac'd in the middle of the ſtage, acroſs and about which danced ten boys clad in black gowns, with fine breeches, each wearing two ſwords. They danc'd firſt with flowers in their hands, and afterwards with ſwords, arrows and pikes. They were relieved in their dance by ſome comical interlocutors. Laſt of all, their ſervants with boxes upon their ſhoulders jump'd in and danc'd among them, whereby this Scene was clos'd.

10. *Scene.* A ſtage plac'd near a hill with trees growing upon it. A boy arm'd, and clad in black and yellow, appear'd upon the ſtage, ſpeaking and acting about half an hour, mean while eight other boys

clad in partycolour'd gowns, interwoven with flowers, perform'd a dance, firſt alone, then in company with another perſon and a monkey, who jump'd out of the hill at the ſame time.

11. *Scene.* A handſome well ſhap'd young jumper, before whom was plac'd a table, a ſort of a ſcaffold, or ſtage, with eight ſteps leading up on one ſide, and as many going down on the other, a hollow bambou was laid acroſs the ſcaffold, and a door, with a round hole at the upper end, which had not above two ſpans and a half in diameter. This fellow play'd ſeveral very ſurprizing tricks, ſome of which, and thoſe in my opinion not the leaſt were as follows. He lay down flat upon the table, either upon his belly or back, and jump'd upon his legs with ſurprizing dexterity in a moment. He walk'd upon ſtilts up one ſtair-caſe of the ſcaffold, then over the hollow bambou, and ſo changing the ſtilts down the other ſtair-caſe. He jump'd from the diſtance of about three fathom, through the hole in the door mention'd above, notwithſtanding its ſmallneſs and the largeneſs of the hat, which he then wore, and which was conſiderably broader than the diameter of the hole.

12. *Scene.* Several huge machines, accurately reſembling, both in ſize and colour, the things they were to repreſent, but made of a thin ſubſtance, ſo that one man could eaſily carry one upon his back. But beſides this load on the back, every one of theſe men had a very large drum hanging before him, which ſome others play'd upon with bells. After this manner they croſs'd the ſtage dancing, tho' they did not jump very high, becauſe of their load, which altho' the things were made only of very light and thin ſtuff, was nevertheleſs ſo heavy that they were oblig'd to reſt before they enter'd the place, as they had already done in ſeveral other places in their proceſſion through the ſtreets, on ſtools plac'd for them for that purpoſe.

The things which they carried acroſs the ſtage were,

A well, with all the inſtruments for extinguiſhing Fires.

A large church-bell with the timber-work belonging to it, and a dragon wound round it for ornament's ſake.

A mountain cover'd with ſnow, and ſhap'd like the head of a dragon, with an eagle ſitting at the top.

A braſs gun, weighing twenty four pounds, with all the tackle belonging to it.

A heavy load of travellers trunks pack'd up in twelve ſtraw balls, according to the country faſhion.

A whale in a diſh.

Several ſhell fiſh, and fruits, as big as the life, carried each by one perſon.

Other Temples at Nagaſaki.

But to proceed in my account of the Temples of this City, it muſt be obſerv'd, that beſides the Temple of *Suwa*, which is one of the moſt conſiderable, there are many others built to the *Cami*, or national

tional Gods, which are worſhip'd by the adherents of the *Sintos* religion, as of old eſtabliſh'd in the Country. Among ſeveral, there is one built to *Xinſio Dai Sin*, another to his brother *Ten Sin*. There are likewiſe ſome Chapels, ſcarce deſerving to be call'd Temples, erected to other Idols of leſs note. Theſe are not attended by *Nege*, or Secular Prieſts of the *Cami* Temples, but either by *Jammabos*, that is, *Mountain-Soldiers*, a ſort of Hermits, who may marry if they pleaſe, and who, in their religion and worſhip, conform themſelves in great meaſure to the foreign Pagan *Budſdo* Doctrine; or by the *Tendai*, otherwiſe call'd *Singon*, another ſort of Prieſts, who in like manner make it their endeavour to reconcile the foreign Pagan *Budſdo* Worſhip with the national religion, as of old eſtabliſh'd in the country. Theſe laſt may be look'd upon as followers of the Sect of *Lanzu*, as the Chineſe call it, or according to the Japaneſe, *Nooſi*, which begun in *China* in the time of of the great Philoſopher *Kooſi*, by us Europeans call'd *Confutius*, and was afterwards receiv'd in *Japan*, it being not inconſiſtent with either of theſe two religions. The Emperor *Gongen* adher'd to this ſect, for which reaſon there is at *Anſenſu*, one of the *Tendai* Temples, an *Iſai*, or a Table erected to his memory, before which the Prieſts ſay their prayers every day for the happineſs and welfare of his ſoul.

Nege, by whom governed.

All the *Nege*, that is, Secular Prieſts of the *Mia*, or *Cami* Temples, acknowledge the *Dairi*, that is, the court of the *Mikaddo*, or Eccleſiaſtical Hereditary Emperor, as their Superiors. Accordingly by order and authority of this Eccleſiaſtical Court, *Joſijda Donno*, a man of the higheſt quality at the ſame, hath been appointed Superior, or General of all the *Nege* Clergy, and conſecrated as ſuch by the *Mikaddo* himſelf, who at the ſame time inveſted him with the power to confer greater honours and titles, not only upon the *Nege*, but likewiſe upon their Idols, and upon the ſouls of deceas'd great men, tho' this was never done without the *Mikaddo*'s conſent and approbation.

The *Jammabos* have a Head, or General of their own, who reſides at *Miaco*. (See Book III. Chap. VI.)

Budſdo's Temples.

Thus much of the *Sintos Temples*. I proceed now to the *Budsdo*, or *Bupo*, that is, foreign pagan worſhip, which was originally brought over from *India* into *Japan*. Many ſtately convents and temples have been built at *Nagaſaki*, by the four chief ſects of this religion, ſome few of which ly within the Town, but far the greateſt part without it, in the aſcent of the neighbouring hills, and mountains. They have beautiful ſtair caſes of ſtone leading up to them, and ſeveral ſmall chapels, or temples built within the ſame court, not ſo much to be commended for their largeneſs or ſplendor, as for their pleaſant and agreeable ſituation, being moreover adorn'd within with fine rais'd altars, gilt Images, as big as the life, lacker'd columns, gates, pillars,

lars, the whole very neat and pretty, rather than magnificent. All theſe *Budſdo* Temples are attended by Prieſts of the ſame religion, and every particular Temple by Prieſts of that very Sect, which it belongs to. All the temples belonging to the ſame ſect are diſtinguiſh'd into *Tonſi*, that is the chief, or head temple, and *Matſuſi*, which ſignifies filial, or dependant temples, or convents, becauſe they are dependant of the former, and ſtand under the direction of the ſame Superiors.

Kataiſi. *Kataiſi*, is the chief convent and temple of the *Sensju*, or Sect of *Sen*, which is of the order (or rather Schiſm) of *Sotofa*, or *Sotosju*. At the ſide of this temple, within its court, ſtands another temple, or chapel, which is open on all ſides, with the Image of *Siaka*, the founder of this religion, gilt, of an extraordinary ſize, and ſitting on a gilt *Tarate-Flower*: (*Faba Ægyptiaca*) ſeveral *Matſuſi*, or inferior temples, are dependant of this, wherein are maintain'd very many Eccleſiaſtical Perſons, or Monks, old and young.

Siuntokuſi. *Siuntokuſi*, is another of the chief temples of the *Sensju* Sect, of the order of *Rinſaifa*. The Superior hath likewiſe ſeveral *Matſuſi* under his direction, wherein are maintain'd as many Monks as in thoſe aforeſaid.

Senriuſi. *Senriuſi*, is another temple of this laſt mention'd order. The Superior of this hath no *Matſuſi* under him, tho' otherwiſe he ſtands, as well as the two Superiors of the temples aforeſaid, under the ſole and immediate dependance of their General at *Miaco*.

Theſe *Senſiu* Temples are frequented by moſt of the inhabitants of this town. The Eccleſiaſticks thereof travel much, and are often chang'd and ſent to other convents, which makes their number very uncertain, tho' there are ſeldom leſs than 300.

Daiuonſi. *Daiuonſi*, is the chief temple of the ſect *Siodosju*. Several *Matſuſi* ſtand under the direction of the Superior thereof. In all the temples of this ſect there are tables, or monuments, erected to the memory of the deceas'd Emperors of the now reigning family, who profeſs'd themſelves of it. The Monks ſay their prayers daily before theſe memorial monuments for the ſouls of the deceas'd Emperors, and upon ſome certain days one of their number, offers ſome eatables. The number of Eccleſiaſticks attending the temples of this ſect, is nearly the ſame with the former.

Forinſi. *Forinſi*, is the chief temple of the ſect *Fokke Siu*. *Tſioſioſi*, and ſome few other *Matſuſi's* ſtand under the direction of the Superior thereof. The Eccleſiaſticks are not near ſo numerous, as in the two former Sects, there being but few people who adhere to it.

Daikooſi. *Daikooſi*, is the chief temple of the ſect and order of *Omotteno Ikosju*, that is, of the *furthermoſt Iko ſect*, ſo call'd, from the reſidence of the General thereof at *Miaco*.

Kuojenſi.

Koojenſi, is the chief temple of the ſecond order of the ſaid *Iko-Sect*, call'd *Aurano Ikosju*, that is, the *hindmoſt Iko Sect*, which is again ſo call'd from the place of reſidence of their general, and the ſituation thereof with regard to the former. *Koojenſi.*

The Monks of theſe two orders of the *Iko Sect* are permitted to marry, tho' there are but few that take this liberty, and thoſe only the chief among them. Thoſe who are marry'd, have leave to educate their male iſſue in the convent, for which reaſon the number of young Eccleſiaſticks is ſometimes ſo encreas'd, that the revenues of the convent will ſcarce ſuffice to maintain them. Under theſe circumſtances thoſe, who are not marry'd, either retire to live in the *Iko* Convents of other provinces, or elſe, under pretext of converſion, go over to other ſects, in order to be admitted, if poſſible, into their monaſteries. The Superiors of the two *Iko* Temples mention'd above, have no *Matſuſi* under them, nor are there more than twenty full grown Monks, with the families of ſome in each convent. Their temples are moſt frequented by the common, and almoſt all the country people, becauſe they affect a great devotion and ſimplicity in their converſation, preaching and writings, the latter of which are publiſh'd in the vulgar characters, call'd *Kamo*, on purpoſe to make them underſtood by the common people. *Iko Monks.*

There is beſides another ſmall temple, or chappel, belonging to this ſame *Iko* Sect, call'd *Quanſienſi*, whoſe *Danna*, that is, the perſons who go to worſhip there, contributed of late, ſome ten, others an hundred *Siumome* for rebuilding and enlarging the ſame. For this purpoſe they ſent laſt year the *Osje*, or Superior of the temple, with the collected money to *Miaco*, to offer it to the diſpoſal of their general. But he, inſtead of going to *Miaco*, ſtaid at *Oſacca*, where 'tis ſaid, he ſpent almoſt all the money. He left his wife and children at *Nagaſaki*. The *Danna* having heard no news of him for ſome time, reſolv'd in the mean time, that in caſe he did not return quickly, they would drop this undertaking, and incorporate themſelves amongſt the *Danna*, or pariſhioners of another *Iko* Church, or Temple. *Quanſienſi.*

The Eccleſiaſticks of all the above-mention'd ſects of the *Budſdo* Religion have no proceſſions, nor other publick ſpectacles like the *Sintos* Clergy. They always keep within the diſtrict of their convent, where beſides a due care for their ſupport and maintenance, they mind little elſe but their prayers in the temple at certain ſtated hours. Their maintenance ariſes from what fees are given them for prayers to be ſaid in their temples for the relief of departed ſouls, as alſo from the voluntary and charitable contributions of their *Danna*, or pariſhioners. It appears, by what hath been ſaid above, that every convent ſtands under the direction of a Prior, or Superior, whom they call *Dsjunſi*, or *Osjo*, and to whom all the Monks of the con-

vent are oblig'd to pay due reſpect and obedience. The Superiors themſelves ſtand under the command of the General or *Osjo* in chief of their ſect, who reſides at *Miaco*. The Superiors of the *Ikosju* Convents, of both orders of this ſect, are call'd *Sioonin*. The generals of this order, who reſide at *Miaco*, aſſume the pompous title of *Monſeki*, or *Gomonſeki*, which in the litteral ſenſe ſignifies, the *place of the ſublime port abandon'd*, becauſe they were of the family and blood of *Mikaddo*, which they left to go over to this ſect, and to embrace this dignity. On this account alſo they ſtill look upon themſelves, as being neareſt in rank to the very court of their *Mikaddo*, whereby is underſtood the Eccleſiaſtical Hereditary Emperor. The word *Mikaddo* taken in a litteral ſenſe ſignifies, *the ſublime port*.

Temples of the Chineſe. There are three temples at *Nagaſaki*, which belong to the Chineſe, and are all equally remarkable for their handſom ſtructure, and the number of monks maintain'd therein. They belong properly to the Sect *Sen*, tho' they are adorn'd within with the idols and images of ſeveral Chineſe Emperors and Saints, as big as the life. Fine triumphal arches and many more ſtrange ornaments are to be ſeen in the temple-courts. The Chineſe, and ſuch of their neighbouring nations who, tho' ſpeaking different languages, yet trade to *Japan* under the ſame name, have founded them after the total extirpation of the Chriſtian religion, for the free exerciſe of their worſhip, and the reception of their Ship-idols. For as ſoon as their ſhips put into the harbour of *Nagaſaki*, the idols are carried on ſhore, and plac'd into certain chapels built for them hard by the great temple. This is done with uncommon reſpect and particular ceremonies, playing upon cymbals, and beating of drums, which ſame ceremonies are repeated, when upon the departure of their yonks the ſaid idols are carried on board again. Theſe convents and temples bear the names of the country or province of their founders, with another Epithet borrow'd from their riches. They are,

Nankindira. 1. *Nankindira*, that is, the temple of the city of *Nankin*, and the neighbouring country. It is the firſt temple, that was built in *Japan* by foreigners, particularly by the *Nankineeſe*, and thoſe of their neighbours, who ſpeak the ſame language, and who have likewiſe given it the name of *Koofukuſi*, that is, the *temple of ſettled riches*.

Tſiaksjudira. 2. *Tſiaksjudira*, or *Tſiansjudira*, that is, the temple of the country of *Aimos*, whereby muſt be underſtood the Southern Provinces of the Empire of *China*. The Chineſe, who inhabit the Iſland of *Formoſa*, and are ſettled in other countries diſtant from *China*, belong to the ſame. There is a *Matſuſi* or dependant convent under the direction of its Superior. It is one of the largeſt and beſt ſtock'd with Monks. Its other name is *Fukuſi*, that is, *the temple of riches*.

3. *Fokſiudira.*

3. *Fokſiudira*, that is, the temple of the northern countrys, was founded, and is frequented by thoſe Chineſe, who come from the Northern parts of *China*. Its other name is *Fuku Saiſi*, that is, the temple of riches and offerings. *Fokſiudira.*

Theſe convents were formerly attended by Chineſe Prieſts only, and maintain'd at the ſole expence of this nation. But ſince the ſhutting up of the Empire and the new ſtrict regulations made with regard to the foreign trade, they ſuffer only two born Chineſe to live in each of them. Their maintenance, as well as that of other temples of this foreign *Budſdo* worſhip, ariſes from the voluntary charitable contributions of their countrymen, as alſo from fees given them for prayers to be ſaid, and offerings to be made, for the relief of departed ſouls. If the money got by theſe means be not ſufficient to maintain them, a ſupply is expected from the Imperial bounty. The Superiors of theſe three Convents ſtand under the immediate diſpoſition of a particular General of their own, who reſides near *Miaco*, on the mountain *Oobaku*, and ſays, that he is the third ſucceſſor on the Archiepiſcopal See of *Ingen*, and conſequently the head of all the Clergy of this foreign pagan religion. The better to underſtand this, it will be neceſſary to inſert the hiſtory of this *Ingen*. *Maintonance of the Moaks.*

Ingen, was a native of *China*, where he ſucceeded upon the holy ſeat of *Darma*, the firſt Chineſe Pope, and himſelf the twenty eighth ſucceſſor of *Siaka*, who was the founder, and is ſtill acknowledg'd as the protector of this religion. The love for his countrymen, who lived in the three Convents mention'd above without a ſettled head over them, a ſtrong zeal and deſire, which he felt within himſelf to propagate the *Bupo*, or *Buds* Doctrine in the Empire of *Japan*, as alſo to ſecure the eſtabliſhment thereof againſt the *Mukurrokoku*, (This name is given to the Chriſtians, and in general to all the Antagoniſts of this Doctrine, tho' the former had beenthen already ſufficiently ſilenc'd by that famous and unparallel'd perſecution which aroſe in this Empire) prevail'd upon him to part with the high dignity and power, he was inveſted with, in favour of his Succeſſor, and to come over into *Japan*, there to eſtabliſh a ſort of a *Caliphat*, or Archiepiſcopal See of this Doctrine. He arriv'd in *Japan* in the year of Chriſt 1653, and was receiv'd with all imaginable reſpect. The Princes and Lords of ſeveral Provinces came to compliment him, clad in their *Camiſimo*, or Garments of Ceremony. The Emperor offer'd him, for his reſidence, a mountain in the neighbourhood of the holy City of *Miaco*, which he call'd *Obaku*, by the name of his former papal reſidence in *China*. An incident, which happen'd ſoon after his arrival, contributed very much to forward his deſigns, and rais'd in ſeveral Inhabitants of this Empire an uncommon reſpect for his perſon, and a great opinion of his holineſs. After a very great drought, the country people, his neighbours, deſir'd him to ſay a *Kitoo*, or extraordinary ſolemn prayer, in order to obtain *Hiſtory of Ingen.*

obtain rain from heaven for their rice-fields. He anſwer'd, that it was not in his power to make rain, and that he could not aſſure them, that his *Kitoo* would obtain it. However, at their preſſing inſtances, he promis'd to do his utmoſt. Accordingly he went up to the top of the mountain, and made his *Kitoo*. The next day there fell ſuch profuſe ſhowers, that even the ſmaller bridges in the city of *Miaco*, were waſh'd away, which made both the city and country believe, that his *Kitoo* had been rather too ſtrong. His companions, who came over with him from *China*, had likewiſe very great reſpect paid them, as more immediate partakers, of his glory, inſomuch, that even a cook, who came over with this learned and ſanctified company, was rais'd to the dignity of Superior of *Fakſiudira*, one of the three convents at *Nagaſaki*, where by his ſublime underſtanding and reputed great knowledge in divine myſteries he obtain'd, and ſtill keeps, the name and repute of a *Godo*, that is, a perſon bleſs'd with a divine and moſt accute underſtanding, whom they ſuppoſe to be able to find out by his *Satori*, or Enthuſiaſtic Speculations, ſuch miſterious truths, as are far beyond the reach of common knowledge. Upon the days ſacred to *Siaka*, this old gentleman ſeats himſelf in his convent, upon an eminent place, where he hath ſo much reſpect and veneration paid him by crowds of ſuperſtitious ſpectators, as the Gods themſelves. He ſits with a wonderful grave countenance, and without ſtirring or uttering any the leaſt ſound, as if he was entirely life, or ſpeechleſs, only to expreſs his gratitude to the people for theſe extraordinary marks of honour, he is pleas'd now and then to favour them with a ſmall ſcarce perceptible wink. He holds a ſmall ſtaff in his hand, with ſome horſe-hair ty'd to the end, as a particular mark of his miſterious manner of thinking, it being cuſtomary amongſt al the *Saſen* Prieſts, to carry ſomething of this nature about them. *Saſen* is a profound meditation of divine miſteries and holy things, which ſo entirely takes up a man's mind, that his body lies, as it were, deſtitute of all ſenſe and life, unmov'd by any external object whatſoever. But to return to *Ingen*. Many adherents of the *Sjuto*, or Philoſophical Sect, (deſcrib'd above, *Book* III. *Ch.* 7.) and many of the *Sintos*, or national religion, as of old eſtabliſh'd in the country, embraced after his arrival the doctrine of *Buds*, and this the rather, becauſe the Chriſtian Religon, whoſe adherents could conveniently hide themſelves under any of theſe two, I mean either the *Siuto*, or *Sintos* Sects, being then juſt in its greateſt decline and upon the point of expiring, an order was iſſued by the Secular Emperor, commanding all his ſubjects, of all ſects, rank, and quality, to have a *Dſuſi* in their houſes, that is, a corner, or altar conſecrated to ſome Idol, which they choſe to do rather to the *Fotoge*, or Gods of the *Buds* worſhip, than to others. This *Dſuſi*, along with the Idol to whom it is directed, every body who buys a houſe, muſt purchaſe in the firſt place,

and

and ſhew it to his neighbours, who elſe would be anſwerable for this neglect, if upon enquiry none ſhould be found. This *Ingen* however, the eminent poſt he ſtood in, and his uncommon learning notwithſtanding, could not gain ſo much upon the clergy of this Empire, then divided (as they ſtill are) into ſeveral ſects, not even upon thoſe of his own religion, as to perſuade them, to accept of his protection, and to acknowledge him as their ſupreme head. He was ſucceeded by one *Okuffi*, a man of leſs parts, learning and authority, after whoſe demiſe a native of *Japan* was put into his place, and declar'd Superior of the convent on the mountain *Obaku*, and General of the three Chineſe Temples and Convents at *Nagaſaki*.

Generals of the ſeveral Orders.

The Eccleſiaſticks of all ſects and orders, at *Nagaſaki*, and in all parts of the Empire, have their General reſiding at *Miaco*, who thro' the conniving indulgence, and under the protection of the Emperor, have an abſolute command, and, in a manner, ſovereign authority, each over thoſe of his ſect and order. They make it their buſineſs with great humility to maintain themſelves in the favour of the civil magiſtrate, only becauſe, upon occaſion, they might ſtand in need of their aſſiſtance and protection. The Superiors of the convents, who are appointed by them, have power to give to the Monks of their convents, the neceſſary paſſports for their journies. Abating this, they have very little to do with civil affairs, and are, like other ſecular perſons, ſubject to the Emperor, who governs them by two *Dſiſia Bugjo*, as they are call'd, or with a more ample title, *Dſiſia Go Bugjo*, that is, Imperial Commiſſioners, inſpectors, protectors, and judges of all temples, and the Monks belonging thereunto. This employment is, after the Emperor's Council of State, one of the beſt in the Empire, and the perſons inveſted with it, are very much conſider'd at court. They hold their court at *Jedo*. All civil affairs relating to the clergy, ſuch as law-ſuits, diſputes ariſing about the limits or revenues of their lands, proſecutions for wrongs or damages receiv'd, and the like, are brought in daily in great number, to be decided in this court. Again, all criminal caſes, as rebellion, diſregard to the Imperial proclamations, and commands, and in general all capital crimes committed by the Eccleſiaſticks, are tried before them, and in caſe of conviction puniſh'd with death, tho' theſe criminals are much more indulg'd than other people, and cannot be executed without the conſent, and a warrant ſign'd by their General at *Miaco*. Another branch of the buſineſs of theſe *Dſiſia Bugjo* is, to take care of the maintenance of the clergy, to keep the temples in repair, and otherwiſe upon all occaſions, where the ſecular power and authority is wanted, to aſſiſt them.

Dſiſja Bugjo, or Temple-Judges.

CHAP. V.

Of the arrival and reception of the Portugueſe *and* Caſtilians *in Japan; of their Trade, and how they were baniſh'd the Empire.*

Diſcovery of the Eaſt-Indies by the Portugueſe.

THE Portugueſe ventur'd the firſt of all European Nations upon the Indian Ocean. In the year 1497, four ſhips were equipp'd by order of King *Emanuel* of *Portugal*, under the command of Admiral *Vaſco de Gama*. They went ſo far as *Calecut*, where a peace and commerce was agreed on with the *Zamorin*, or King of that Country. The conqueſt of *Goa* by *Alonſo de Albuquerque*, in the year 1510, was the foundation of their future power, and the firſt firm ſettlement they made in the Indies. From that time they vigorouſly purſued their diſcoveries and conqueſts amongſt the defenceleſs Indians, and propagated their trade all over the Eaſt, ſo far as the remote Empire of *China*. In 1542, one of their ſhips, bound for *China*, was in a ſtorm forc'd upon the then as yet unknown Iſlands of *Japan*, where after many incommodities ſuffer'd, ſhe came to an anchor in an harbour of the province *Bungo*, one of the nine Provinces of the Iſland *Kiusju*. The Japaneſe Hiſtories mention, that the firſt European ſhip ſeen upon their coaſts, came to an anchor before *Awa*, oppoſite to the Iſland *Tſikokf*. Be that as it will, the honour of the firſt diſcovery of *Japan*, by the way of the Indies, is unqueſtionably due to the Portugueſe, tho' it was done accidentally. Afterwards one of their ſhips laden with commodities, was ſent every other year to the ſame Province of *Bungo*. In 1549, a young Japaneſe who fled to *Goa*, and was there baptiz'd, gave ſome hints to the Portugueſe Merchants there of the great gain, our European commodities would in all likelihood produce in his country, and at the ſame time he diſcours'd with the Fathers of the Society of Jeſus, about the poſſibility of converting his countrymen to the faith of Chriſt. Both theſe conſiderations put the Portugueſe upon thoughts of making a better eſtabliſhment and erecting a factory in *Japan*, in order to which this young Japaneſe was ſent back to his native country on board a Portugueſe ſhip; and ſome Jeſuits went along with him, of the number whereof was the Reverend F. *Francis Xavier*. The Empire of *Japan* was then not yet ſhut up, nor the Princes or Petty Kings thereof kept to ſo ſtrict an obedience and ſubmiſſion to their Emperor, as they now are. The Japaneſe were at liberty to travel within their own country and abroad,

Diſcovery of Japan.

Firſt Eſtabliſhment of the Portugueſe.

abroad, wherever they pleas'd, or were call'd by their buſineſs, or commerce. Foreign nations could then frequent the Empire, in what manner they pleas'd, and put into what harbours they thought it moſt expedient. This was the caſe of the Portugueſe, who not only had it in their free power to go to what parts of the Empire they thought fit, but were very much careſs'd by the Princes of the Iſland *Kiusju*, and invited to ſettle upon their territories. Nay, the profits like to accrue to their Subjects, from the commerce with the Portugueſe, bred no ſmall jealouſies among them. Every one uſed his moſt preſſing endeavours to oblige theſe foreigners to put into his harbours preferably to others. By this means, they diſpoſed of their commodities freely and currently all over the Empire. The Japaneſe, curious as they are, ſtrove who ſhould firſt get theſe foreign rarities into his poſſeſſion, and being unacquainted with their intrinſick value, they willingly paid whatever prize was exacted. The reverend fathers of the Society of Jeſus, who accompanied this firſt Portugueſe colony into *Japan*, had it no leſs at heart to propagate the Goſpel amongſt theſe Infidels. It was ſo much the more eaſy to the Portugueſe, to bring their trade into a flouriſhing condition, and at the ſame time to advance and ſupport the converſion of the Japaneſe to the faith of our Saviour, as the neighbouring Town of *Macao* in *China*, which they were then already poſſeſs'd of, could furniſh them at command, with a ſufficient ſtock of European and Indian commodities, and a competent number of Prieſts. Their countrymen the Spaniards, who were then eſtabliſh'd in the City of *Manilhas* in the Phillippine Iſlands, not very far diſtant from *Japan*, were likewiſe at hand to aſſiſt them in caſe of need, and the City of *Goa* itſelf, as an Indian Rome, and the Metropolis of all the Portugueſe dominions in the Eaſt, though at a greater diſtance from *Japan*, yet could eaſily, and without prejudice to its own Inhabitants, ſend over freſh recruits of Eccleſiaſticks. Hence 'tis not to be wonder'd that the Portugueſe attain'd in a ſhort time to the higheſt pitch of fortune. The Merchants in exchange for their European and Indian commodities, as raw ſilk, fine ſtuffs, druggs, wines, medicines, and a great variety of other both natural and artificial curioſities, became poſſeſs'd of immenſe treaſures, and the golden marrow of the country. The fathers of the Society on their ſide gain'd the hearts of the people, always greedy of novelties, by the meek and comfortable doctrine of the Goſpel, which was new and till then entirely unknown to the Japaneſe, by the examples of their modeſt and virtuous way of life, by their charitable and diſintereſted aſſiſtance to the ſick and poor, as alſo by the pomp and majeſty of their divine ſervice, which the Japaneſe were uncommonly delighted withal. Beſides all theſe advantages, a certain natural reſemblance between the minds and inclinations of the Japaneſe and Portugueſe, both born nearly under

The flouriſhing Condition of their Trade, and ſucceſs in propagating the Goſpel.

under the ſame clime, and in particular, the great affability, and that ſerious and pleaſing gravity common to both nations, as on one ſide it contributed not a little to the advancement and flouriſhing condition of the Portugueſe trade, ſo on the other it fill'd the Jeſuits with juſt grounds to hope for ſucceſs in the converſion of theſe Heathens to the faith of Chriſt. 'Tis true, they did not at firſt, as beginnings are always difficult, meet with that docility in the Japaneſe, which they expected, inſomuch that even that great Apoſtle of the Indians, S. *Francis Xavier*, unwilling to ſtay any longer to ſo little purpoſe, reſolv'd to leave the country, and to retire where he thought his preſence could be more uſeful. But theſe ſeeming difficulties, which at firſt, they had to ſtruggle with, are eaſily to be accounted for, ſince the fathers being then as yet unacquainted with the cuſtoms, manners, language, and policy of the Japaneſe, were oblig'd to get their ſermons, and what elſe they had to propoſe to the people, tranſlated into Japaneſe by not over-ſkilful interpreters, and the Japaneſe words expreſs'd in latin characters, which being done, they read out of their papers, what they did not underſtand themſelves, and in a manner, as may be eaſily imagin'd, which could not but expoſe them to the laughter of a leſs ſerious and unattentive audience. But in ſucceſs of time, when they came to familiarize themſelves with the natives, learning their language, ſtudying their religion, their cuſtoms and inclinations, they then met with a ſucceſs infinitely beyond their expectation. The number of converts, chiefly upon the Iſland *Kiusju*, where they firſt ſettled, was almoſt unconceivable, and this the rather, as the Princes of *Bungo*, *Arima* and *Omura*, did not only openly eſpouſe the intereſt of the Chriſtian religion, but were converted themſelves, and baptiz'd, and ſent in the year 1582 ſome of their neareſt relations, with letters and preſents, to pay homage to the then *Pope Gregory* XIII, and to aſſure his Holineſs of their filial ſubmiſſion to the Church, an account of which moſt celebrated embaſſy hath been given in the works of that incomparable Hiſtorian *Thuanus*, and by many other Roman catholick writers. The illuſtrious and pious example of theſe Princes was quickly follow'd, not only by their own ſubjects, but likewiſe by the ſubjects of the Princes their neighbours, with that zeal and forwardneſs, that it may be juſtly ſaid of them, they forc'd themſelves into the kingdom of heaven. The goſpel being thus propagated in *Japan*, ſlowly indeed in ſome places, but with incomparable ſucceſs in others, freſh recruits of workmen for ſo good, tho' unexpected a harveſt, were ſent over from *Manilhas*, *Macao*, and *Goa*. In the mean time ſome of the natives of *Japan* were bred up amongſt the Jeſuits, and afterwards admitted into their order. Theſe forwarded the propagation of Chriſtianity, far beyond what the European fathers could do, being able to talk to their countrymen in their own language, and to make them ſenſible of the abſurdity and incon-

inconſiſtence of their religion, and Idol-worſhip. Conſidering this, there was good ground to hope, that the converſion of the whole Empire of *Japan* would be brought about in time, when of a ſudden, and unexpectedly, affairs took quite another turn. This new religion, and the great number of perſons of all ranks and qualities, who were converted to it, occaſion'd conſiderable alterations in the church, prejudicial in the higheſt degree to the heathen clergy, and it was fear'd, that the ſame might be attended with fatal conſequences, even upon the ſtate, for which, and for ſeveral other reaſons to be mention'd hereafter, the Secular Emperor thought it neceſſary to put a ſtop to this growing evil, and to forbid all his ſubjects, under pain of death, to embrace a religion like to prove ſo detrimental. For this purpoſe proclamations were iſſued in 1586. The ſame year the perſecution began, and ſeveral perſons were executed for having diſobey'd the Imperial commands. This unexpected turn however was not able to ſtop the progreſs of chriſtianity. The common people continu'd openly to embrace and to profeſs the ſame, and many perſons of quality, out of fear and circumſpection, did the ſame in private. Not even the raging flames of a perſecution, the moſt dreadful of any mention'd in hiſtories, ſeem'd at firſt to have that effect, which the heathen government expected it ſhould. For altho' according to the letters of the Jeſuits, 20570 perſons ſuffer'd death for the faith of Chriſt, only in the year 1590, yet in 1591 and 1592, when all the churches were actually ſhut up, they made 12000 new converts. The Japaneſe writers themſelves do not diſown, that the young Emperor *Fide Jori*, who in the year 1616, was put to death by his tutor *Ijejas*, who uſurp'd the throne upon him, was ſuſpected of being a Chriſtian, and that the greateſt part of his court, ſoldiers, and military officers, profeſs'd the ſame religion. The chearfulneſs, with which the new converts ſuffer'd all imaginable torments, and the moſt cruel death, rather than to renounce their Saviour, excited the curioſity of many people to know, what doctrine it was, that could make its followers ſo joyful even in the pangs of death, and they were no ſooner inſtructed in the ſame, but it manifeſtly appear'd ſo full of truth and comfort, that many reſolv'd to embrace it.

State of the Portugueſe Trade.

Here I ſhall leave for a while the affairs of religion, to ſay a few words concerning the commerce and trade of the Portugueſe. The merchants in their trade, and the Prieſts in the propagating of the Goſpel, proſper'd equally well. The merchants married the daughters of the richeſt Inhabitants, and diſpos'd of their goods to the beſt advantage. The gold of the country was exchang'd againſt European and Indian curioſities, medicines, ſtuffs, and other things of the like nature. Upwards of 300 tuns of this precious metal were exported every year, for at that time they had full liberty to import, and to export,

export, what goods, and in what quantity they pleaſed. At the time of their riſing greatneſs they imported their goods in large ſhips, but upon the decline of their trade they came thither only with *Galliots*, as they call them, or ſmaller veſſels. They firſt put into the harbours of *Bungo* and *Firando*. Then they came only to *Nagaſaki*. The gain upon the goods imported was at leaſt *cent per cent*, and they got not a little upon what they exported. It is believ'd, that had the Portugueſe enjoy'd the trade to Japan but twenty years longer, upon the ſame foot as they did for ſome time, ſuch riches would have been tranſported out of this *Ophir* to *Macao*, and there would have been ſuch a plenty and flow of gold and ſilver in that town, as ſacred writs mention, there was at *Jeruſalem* in the times of *Solomon*. It is needleſs here to enter into all the particulars of their trade, and I think it ſufficient to mention, that even in the laſt years of their going to *Japan*, when their trade was in its greateſt decline, I mean, in 1636, 2350 cheſts of ſilver, or 2350000 *Thails*, beſides 287 Portugueſe, with their relations and families, were carried on board four ſhips from *Nagaſaki* to *Macao*. In 1637, they imported goods, and exported money to the value of 2142365 *Thails*, 4, 1, on board ſix ſhips, and in 1638, to the value of 1259023 *Thails*, 7. 3. only with two Galliots. And I found it mention'd, that ſome few years before they ſent away on board a ſmall ſhip of theirs upwards of 100 Tons of gold.

Fall of the Portugueſe.

Now as to the fall of the Portugueſe, I heard it often affirm'd, by people of good credit amongſt the Japaneſe themſelves, that pride and covetouſneſs in the firſt place, pride amongſt the great ones, and covetouſneſs in people of leſs note, contributed very much to render the whole nation odious. Even the new converted Chriſtians were aſtoniſh'd, and grew impatient, when they ſaw, that their Spiritual Fathers aim'd not only at the ſalvation of their ſouls, but had an eye alſo to their money and lands, and that the merchants diſpos'd of their goods in a moſt uſurious and unreaſonable manner. The growing riches, and the unexpected ſucceſs in the propagation of the goſpel, puff'd up both clergy and laity. Thoſe who were at the head of the clergy, thought it beneath their dignity, to walk on foot any longer, in imitation of Chriſt and his Apoſtles. Nothing would ſerve them, but they muſt be carried about in ſtately chairs, mimicking the pomp of the Pope and his Cardinals at *Rome*. They not only put themſelves upon an equal foot with the greateſt men of the Empire, but ſwell'd with Eccleſiaſtical pride, fancied that even a Superior rank was nothing but their due. It one day happen'd, that a Portugueſe Biſhop met upon the road one of the Councellors of ſtate in his way to court. The haughty prelate would not order his chair to be ſtopt, in order to alight, and to pay his reſpects to this great man, as is uſual in the country, but without

taking any notice of him, nay indeeed without ſhewing him ſo much as common marks of civility, he very contemptibly bid his men carry him by. So imprudent a ſtep, and withal ſo contrary to the meekneſs and humility theſe gentlemen profeſs, at a time too, when the Portugueſe had already loſt the beſt part of that eſteem and favour, they were in formerly, could not but be attended with fatal conſequences, highly prejudicial to the intereſt of the whole nation. This great man, exaſperated at ſo ſignal an affront, thenceforward bore a mortal hatred to the Portugueze, and in the height of his juſt reſentment, made his complaints to the Emperor himſelf, with ſuch an odious picture of the inſolence, pride and vanity of this nation, as he expected could not but raiſe the Emperor's utmoſt indignation. This happen'd in 1596. The next year the perſecution againſt the Chriſtians began a-new, and twenty-ſix perſons, of the number whereof were two foreign Jeſuits, and ſeveral Fathers of the Franciſcan Order, were executed on the croſs. The inconſiſtency of the Chriſtian doctrine with the religion and idol-worſhip, as it was then eſtabliſh'd in the country, was another of the eſſential cauſes of that cruel perſecution rais'd againſt the adherents thereof. The new converted Chriſtians told their countrymen, that ſo long as they continu'd Heathens, they had nothing to expect but eternal damnation; and not only this, but they carried their zeal for their newly embrac'd doctrine, and their hatred againſt the Pagan worſhip, and its Bonzes or Prieſts, ſo far, as to pull down their Temples and Idols. And it was to be fear'd, that both church and ſtate would be thereby thrown into a ſtill greater confuſion, were not the growing evil timely remedied. The union and harmony which was obſerv'd to reign among the Chriſtians, and their joint endeavours to aboliſh the Pagan Religions of the country, and upon the ruins thereof to raiſe their own, afforded matter of jealouſy and ſpeculation to the prudent Emperor *Taico*, and his ſucceſſor *Ijejas*, the former of whom ow'd the crown, and his greatneſs, entirely to his courage and conduct, the latter to treachery and indirect practices. *Ijejas* indeed had ſo much the more reaſon to be apprehenſive, that the increaſe of the Chriſtian Religion might prove prejudicial to his intereſts, as his pupil *Fidejori*, (*Taico*'s only ſon, upon whom he uſurp'd the throne,) and the greater part of his court and party had been either Chriſtians themſelves, or at leaſt very favourably inclin'd to this religion. Both *Taico* and his ſucceſſor *Ijejas*, as they had no hereditary right to the throne they were poſſeſs'd of, made it their endeavour, for their own ſecurity, to remove all obſtacles, that could poſſibly tend to make the poſſeſſion thereof troubleſome to them, and amongſt others, to put an entire ſtop to the further propagation of a religion ſo inconſiſtent with all the others, then exiſting in the country, and ſo like to beget enmities and jealouſies between their ſubjects.

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Firſt of all therefore an Imperial Proclamation was iſſued, forbiding the doctrine of the Fathers, as the Japaneſe then term'd the Roman Catholick Religion, to be taught and propagated any further. After this, the Governors, Princes and Lords of the ſeveral Provinces were deſir'd by perſuaſion, or force, to oblige their Subjects to renounce the faith of our Saviour, and to return to their old Religion. The directors alſo of the Portugueſe trade receiv'd ſtrict orders not to bring over any more Eccleſiaſtics on board their ſhips, and laſt of all the monks and prieſts, then in the country, were order'd forthwith to depart. However little regard was had at firſt to theſe Imperial orders. The Princes indeed and Governors of ſeveral Provinces left no ſtone unturn'd to make their ſubjects renounce the belief in Chriſt, and return to the worſhip of their Idols. But the Portugueſe and Caſtilians did not leave off bringing over on board their ſhips, tho' indeed in private, freſh recruits of Eccleſiatics, nor could the Jeſuits, then eſtabliſh'd in the country, by any means be brought to comply with the Imperial commands, and by quitting the Empire at once to looſe what they had been ſo many years labouring to bring about. Much about the ſame time another unlucky accident happen'd.

Some Franciſcan Friars, whom the Governor of *Manilhas* in the Philippine Iſlands had ſent as his Ambaſſadors to the Emperor of *Japan*, did during the whole time of their abode in the Country, preach openly in the publick Streets of *Miaco*, where they reſided, and where of their own accord they built a Church, contrary to the Imperial commands, and contrary to the advice and earneſt ſollicitations of the Jeſuits. They had nothing to alledge for ſo imprudent and untimely a proceeding, but an ardent longing after the crown of martyrdom, and the command of the Apoſtle, *that God ought to be obey'd preferably to men*, altho' it was evident to a demonſtration, that ſo open a diſregard to the Emperor's commands, and ſo notorious a breach of the Laws of the Empire, would prove in the end not only fatal to their perſons, but highly prejudicial to the advancement of chriſtianity and the good of the church. And indeed the perſecution, which was afterwards rais'd againſt the chriſtians, hath not its like in hiſtory, and at laſt, after a cruel butchery of many thouſand of its adherents, which laſted for forty whole years, it ended with its total extirpation, the loſs of that profitable trade, which the Portugueſe and Caſtilians had carried on for near a hundred years, and the baniſhment of this nation for ever. The view of the Court, as it appears by ſeveral inſtances, was not at firſt to deliver up the whole Portugueſe Nation to their reſentment. *Taiko*, once upon ſome falſe informations flew into a ſudden paſſion againſt the fathers of the ſociety, and commanded them to depart the Empire within twenty days; but ſoon after, he not only mitigated this decree, but gave them leave to build a Church near *Miaco*, tho' at the ſame time he order'd them never to preach

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in it, which ſhew'd that his diſaffection and hatred was levell'd more at the religion they profeſs'd, than at their perſons. Nor did it appear, that the Emperor's ſucceſſors deſign'd to puſh matters ſo far, as to baniſh the whole Nation for ever. They would not willingly be without the foreign commodities and curioſities, which were imported by the Portugueſe. Even at the latter end of that dreadful perſecution of the Chriſtian religion, when there were but few left of all the Portugueze and Caſtilian Fathers, they ſpar'd the Merchants and ſecular Perſons, on purpoſe to continue trade and commerce with them, which they look'd upon as an affair entirely independant of the other. In order to this, the Iſland *Deſima*, now in poſſeſſion of the Dutch, was rais'd in the harbour of *Nagaſaki*, and aſſign'd for them to live in. But ſome time after, the fatal diſcovery of a dangerous conſpiracy, which they and the yet remaining adherents of their religion enter'd into againſt the perſon of the Emperor, as a heathen Prince, put a finiſhing ſtroke to their total ruin, and haſten'd the ſentence which was pronounc'd ſoon after, that they ſhould be for ever baniſh'd all the Emperor's dominions. The thing happened as follows. The Dutch allur'd by the advantageous and profitable trade of the Portugueſe in the Indies reſolv'd likewiſe to extend their navigation to theſe remote parts of the world, ſometime before the year 1600. The firſt factory they had in *Japan*, was built at *Firando*, and they had liberty of a free commerce granted them by Imperial Letters Patent. The Intereſt of their trade in the Eaſt Indies, then in a hopeful and flouriſhing condition, prompted them to do, what otherwiſe at that time they well might, being engaged in war with *Spain*, then Sovereign of all the Portugueſe dominions in Europe and the Eaſt: I mean, to ſupplant the Portugueſe, and as much as lay in their power, to ruin their trade. But beſides, had theſe two reaſons not been ſufficient to juſtifie their proceedings, there was another ſtill more preſſing, and this was to do juſtice to themſelves and their characters. The Portugueſe made uſe of all the cunning malicious inventions, to blacken the Dutch, calling them Rebels to the Spaniards, their former Sovereigns, Pirates and the like, in a word, deſcribing them as the very worſt and moſt unjuſt people in the World. In this view ſurely the Dutch were not much to be blamed for whatever attempts they made afterwards to keep up their own credit, to clear themſelves of theſe and the like calumnies laid to their charge, and withal to take what revenge they could upon their enemies. I believe every body in their circumſtances would have laid hold of an excellent opportunity, which offer'd ſoon after: for having taken a homeward bound Portugueſe Ship near the Cape of Good Hope, on board which they found ſome traiterous Letters to the King of *Portugal*, written by one Captain *Moro*, who was chief of the Portugueſe in *Japan*, himſelf a Japaneſe by birth, and a great zealot for the Chriſtian Religion, they took ſpecial care forth-

with to deliver the ſaid letters to their Protector the Prince of *Firando*, who communicated them without loſs of time to the Governor of *Nagaſaki*, as ſupreme director and judge in foreign affairs, who, by the by, was a great friend to the Portugueſe. Captain *Moro* having been taken up, boldly, and with great aſſurance denied, the fact, and ſo did all the Portugueſe then at *Nagaſaki*. However, neither the Governor's favour, nor their conſtant denial, were able to clear them, and to keep off the cloud, which was ready to break over their heads. Hand and Seal convinc'd them. The letter was ſent up to court, and Captain *Moro* ſentenc'd to be burnt alive on a pale, which was executed accordingly. This letter laid open the whole Plot, which the Japaneſe Chriſtians, in conjunction with the Portugueſe, had laid againſt the Emperor's life and throne, the want, they ſtood in, of ſhips and ſoldiers, which were promis'd them from *Portugal*, the names of the Japaneſe Princes concern'd in the conſpiracy, and laſtly, to crown all, the expectation of the papal bleſſing. This diſcovery, made by the Dutch, was afterwards confirm'd by another letter, wrote by the ſaid Captain *Moro* to the Portugueſe Government at *Macao*, which was intercepted and brought to *Japan* by a Japaneſe Ship. Conſidering this, and the ſuſpicions, which the court had then already conceiv'd againſt the Portugueſe, it was no difficult matter throughly to ruin the little credit and favour they had as yet been able to preſerve, the rather ſince the ſtrict Imperial orders notwithſtanding, they did not leave of privately to bring over more Eccleſiaſticks. Accordingly in the year 1637 an Imperial Proclamation, ſign'd by the chief Councellors of ſtate, was ſent to the Governors of *Nangaſaki*, with orders to ſee it put in execution. It was then the Empire of *Japan* was ſhut for ever, both to foreigners and natives. Thenceforward no foreign nation ſhould have leave to come into the country, and none of the Emperor's ſubjects to go abroad, as appears among others, by the following poſitive orders contain'd in the Proclamation aforeſaid.

To *Sakaki Barra Findano Cami*, and to *Baba Sabray Sejimon.*

" NO Japaneſe ſhip, or boat whatever, nor any native of *Japan*, " ſhall preſume to go out of the country: who acts contrary to " this, ſhall die, and the ſhip, with the crew and goods aboard, ſhall " be ſequeſter'd till farther order.

" All Japaneſe, who return from abroad, ſhall be put to " death.

" Whoever diſcovers a Prieſt, ſhall have a reward of 400 to 500 " *ſhuets* of ſilver, and for every Chriſtian in proportion. (*A ſhuet of* " *ſilver*

" *ſilver weighs about five ounces, ſo that* 500 *ſhuets amount to* 2500 " *ounces, which is about* 2500 *Rixdollars, or* 500 l. *Sterling.*)

" All perſons, who propagate the doctrine of the Chriſtians, or bear " this ſcandalous name, ſhall be impriſon'd in the *Ombra*, or com- " mon goal of the town.

" The whole race of the Portugueze, with their mothers, nurſes, " and whatever belongs to them, ſhall be baniſh'd to *Macao*.

" Whoever preſumes to bring a letter from abroad, or to return " after he hath been baniſh'd, ſhall die, with all his family; " alſo, whoever preſumes to intercede for them, ſhall be put to " death.

" No nobleman, nor any ſoldier, ſhall be ſuffer'd to purchaſe any " thing of a foreigner, *&c.*

(I omit the remaining articles of this proclamation, as being foreign to my preſent purpoſe.)

Given in the thirteenth year of our reign, *Quanje* 19, in the 5th month.

Sign'd,

Saccaja Sanikkeno Cami. *Matzendeyro Inſemo Cami.*
Dijno Ojeno Cami. *Abono Bongono Cami.*
Cangano Cami.

Their total Expulſion.

Now, altho' the Governors of *Nangaſaki*, upon receipt of theſe ſevere Imperial commands, took care that they ſhould be obey'd and put in execution without delay, yet the directors of the Portugueſe trade could, with much ado, maintain themſelves in *Japan* for about two years longer, ſtill amus'd with hopes to obtain leave to ſtay in the Iſland *Deſima*, and there to continue their trade, which they were as unwilling to loſe as their lives. (This Iſland, which lies in the harbour not far from the town, to which it was made contiguous by a bridge, hath been purpoſely rais'd from the bottom of the ſea in the year 1635, and ſurrounded with ſtrong gates, palliſadoes, and guard-houſes, with an intention to ſhut up the Portugueſe in it for the ſake of their trade, and to keep them as *Godo*'s, or Hereticks, ſeparate from any farther commerce with the natives.) But yet they found themſelves at laſt wholly diſappointed. The Emperor was throughly reſolv'd to get rid of them, and upon aſſurances given him by the Dutch Eaſt India Company, that they would take care for the future to ſupply the country, with what commodities had been formerly imported by the Portugueſe, he declared them, and the Caſtilians, and whoever belong'd to them, enemies of the Empire, forbidding, with the utmoſt ſeverity, for ever to import even the goods of their country, ſuch as cloath, leather, wool, ſtuffs, and in ſhort all their growth and manufactures, Spaniſh wines only excepted, which ſhould be imported for the particular uſe of the court. After this manner,

manner it was, and for theſe ſeveral reaſons hitherto given, that the Portugueſe loſt their profitable trade and commerce with *Japan*, and were totally expell'd the country, before the latter end of the year 1639.

Attempts made in vain by the Portugueſe, to retrieve their Trade.

The Portugueſe not diſcouraged by the many hardſhips, and great loſſes they had already undergone, before they would abſolutely give over all hopes of continuing, or reviving this advantageous branch of their trade, reſolv'd to try one ſtep more, and in the year 1640, the next after their total expulſion, the Government of *Macao*, ſent two Ambaſſadors to the Emperor, attended with a numerous retinue, conſiſting in all of ſeventy three perſons. Theſe Ambaſſadors, aſſoon as they came into the harbour of *Nangaſaki*, were forthwith, purſuant to the ſtanding Imperial orders aforeſaid, put under arreſt with their whole retinue, and their Ship alſo taken in execution, though otherwiſe they had no commodities on board, to ſhew that they did not come with an intention to trade. Notice of their arrival and impriſonment having been immediately ſent to Court, the Emperor, contrary to the law of nations, ſentenc'd them all to be beheaded, excepting twelve men of the loweſt rank, who were to be ſent back to *Macao*, to bring their countrymen the news of this unhappy ſucceſs, along with a moſt proud and threatening meſſage from the Emperor, containing in ſubſtance, that ſhould the King of *Portugal* himſelf, nay the very God of the Chriſtians, preſume to enter his dominions, he would ſerve them in the very ſame manner. What became afterwards of theſe twelve men, is not known, for they did not reach *Macao*, and it is highly probable, that for want of ability and ſkill in the management of their ſhip, they periſh'd at ſea. The remaining unhappy perſons, who were to be executed, had according to the cuſtom of the country, each his own executioner ſtanding by him, ſo that upon the ſignal given, all their heads were ſtruck off in an inſtant.

What happen'd to a Spaniſh Ship from the Philippine Iſlands.

In a Japaneſe manuſcript, written by an inhabitant of *Nagaſaki*, who liv'd in thoſe times, I find mention made of another tragical event, which happen'd, ſometime before this execution, to a large Spaniſh ſhip, which came to *Japan* from the *Philippine* Iſlands, and was ſunk with all the goods on board, and all the ſhip's company butcher'd in the harbour of *Nagaſaki*. I was willing to inſert the hiſtory of this unhappy accident, as I found it related in the manuſcript aforeſaid, not doubting the truth thereof, altho' there is no mention made of it in the Journal of the Dutch, who had then their ſettlement at *Firando*. The thing happen'd as follows.

The Caſtilians (ſo the Spaniards were call'd by the Japaneſe) took a Japaneſe yonk near *Manilhas*, and drown'd all the people on board, thinking by this means to ſink the very memory of ſo barbarous an action. But nevertheleſs it ſoon came to be known at the Japaneſe

neſe Emperor's court. About a year after a Spaniſh ſhip of three decks, bound from the *Philippine* Iſlands for *Japan*, came to an anchor in the harbour of *Nagaſaki*, whereof immediate and ſpeedy notice was ſent to court by the Governors of that town. Upon this the Prince of *Arima* receiv'd orders from the Emperor to deſtroy and to burn the ſaid ſhip, with all the goods and people on board. About three days before this order came, the Spaniards had warning given them by ſome well-meaning people, and friends of theirs, at *Nagaſaki*, that a ſtorm was like to break out upon their heads, and were withal advis'd, by a ſpeedy flight, to eſcape this imminent danger. But covetouſneſs at firſt, and at laſt contrary winds, prevented their following ſo good an Advice. They buſied themſelves day and night, lading the ſhip with gold, ſilver, and precious Japaneſe goods, bringing as much of their riches on board, as ſhe could poſſibly hold, and preparing themſelves for departure and defence in caſe of an attack. Mean while the Prince of *Arima*, who was appointed to put the Imperial orders in execution, arriv'd in the harbour with a competent number of ſoldiers, and a great number of boats. The Spaniſh ſhip was ſurrounded immediately, which, and the wind's being contrary, made it impoſſible for her to make her way thro', and to eſcape. The Spaniards in this extremity unanimouſly took a firm reſolution, to ſell their lives dear and the Japaneſe found it not ſo eaſy a matter, as they imagin'd, to take and to burn this ſhip. The Prince on his ſide, did what he could, by his preſence, and great promiſes of reward to encourage his ſoldiers to a vigorous attack, but finding that none cared to be foremoſt, he jump'd on board the Spaniard himſelf, and was follow'd in an inſtant, by ſuch a number of his ſoldiers, as cover'd all the deck. The Spaniards upon this retir'd under deck, ſhutting the hatches after them. The Prince ſuſpecting, that this was not done without ſome ill deſign, jump'd over again on board his own ſhip, as it were to fetch more men, and the moment after the Spaniards having fir'd ſome barrels of powder, which they had laid under deck, blew it up with all the Japaneſe ſtanding upon it. The firſt blow being over, the Prince commmanded freſh troops to board the enemy a ſecond time, upon which the Spaniards having retir'd under the ſecond deck, blew it up in the ſame manner. So they did likewiſe the third, after the Japaneſe had made a freſh attempt upon it, the Spaniards retiring to the very bottom of the ſhip. By theſe repeated blows, the harbour was cover'd with Japaneſe, dead, wounded and bruis'd, before they could ſo much as come at the Spaniards, who defended themſelves with the utmoſt bravery for ſome hours, not ſurrendring till they were all kill'd to a man. This attack, wherein upwards of 3000 Japaneſe loſt their lives, laſted full ſix hours. Incredible treaſures were found afterwards at the place where the ſhip ſunk, and 'tis ſaid,

ſaid, that about 3000 cheſts of ſilver were taken up. Thus far my Japaneſe author. I was told, that not many years ago ſome ſilver had been div'd up at the ſame place.

Spy-guards at the tops of the Mountains.

The Japaneſe having at laſt clear'd the country of all the Portugueſe, (ſome few of the fathers excepted, who continued there ſtill hid up and down) the court at *Jedo* receiv'd advice, that they had been very favourably receiv'd in *China*, and that they had great intereſt at the court of the *Chineſe* Emperor. This oblig'd them to be upon their guard. For this purpoſe guard-houſes, or beacons, (which are ſtill ſubſiſting) were erected at the tops of high mountains, and the ſoldiers upon duty order'd, upon diſcovery of a fleet of ten or more European ſhips ſailing towards *Japan*, to give immediate notice thereof by lighting of fires, for which they have always ſome combuſtible matter ready at hand. Theſe fires being ſeen, and others lighted at the tops of diſtant mountains, the court at *Jedo* may by this means receive warning in twenty four hours, and conſequently without delay give neceſſary orders for the defence of the country, the rather, becauſe ever ſince ſuch good regulations were made, that as ſoon as theſe fires are lighted, every one knows what poſt he is to take, and what part to act in defence of his country.

CHAP. VI.

Of the Dutch Trade in Japan *in general.*

Firſt Settlements of the Dutch in Japan.

THE Dutch, allur'd by the advantageous trade of the Portugueſe, reſolv'd, not long after the eſtabliſhment of their Eaſt India company, and in the very infancy of their navigations into the Indies, about the beginning of the laſt century, to make proper ſettlements in *Japan*, and to provide for the reception of the ſhips and goods, which they intended to ſend thither every year. Their firſt factory and habitation was built on a ſmall Iſland, not far from the town of *Firando*, and made contiguous to the ſame by a bridge. They were the more welcome, and the better receiv'd, the greater enemies they were to thoſe, whom the ſupreme power had then already reſolv'd to get rid of, and to expel the Country, I mean the Portugueſe. This nation indeed uſed their utmoſt endeavours, and all the influence and credit, they had as yet preſerv'd with ſeveral great men in the Empire, to cruſh the Dutch eſtabliſhments in the very beginning, and to ingroſs the whole trade to themſelves, but all was in vain. The then reigning Emperor *Ijejas*, who was after his death call'd *Gongen*, granted the Dutch, in the year 1601. a free trade to all his dominions by an expreſs *Gosjunim*,

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as they call it, which in the literal ſenſe implies a great *Cinnaber mark*, and muſt be underſtood of Imperial letters patents ſign'd by all the Councellors of ſtate, and ſeal'd with the red Imperial ſeal, whence the whole inſtrument hath borrow'd its name. By vertue of theſe Imperial letters patents the Dutch had leave to import and diſpoſe of their goods, in all parts of the Emperor's dominions, and this permiſſion was back'd with a ſtrong recommendation to all his ſubjects to forward and to aſſiſt them, as much as lay in their power, the whole in very ſignificant and favourable terms and characters. After the death of *Ijejas* the Dutch apply'd for a renewal of their priviledge. This imprudent ſtep being entirely contrary to the cuſtom of the Japaneſe nation, which hath a great regard for, and inviolably keeps, the laws and promiſes made by their anceſtors, their demand indeed was granted, and their privilege renew'd, much upon the ſame terms, but in more diſadvantageous Characters. Mean while the proſperity of the Portugueſe nation was daily decreaſing, and haſtening to a fatal period, the Dutch on their ſide left no ſtone unturn'd, upon their impending ruin to build a foundation for their own eſtabliſhment. No trouble, no expences were ſpar'd to pleaſe the Emperor, upon whom alone all the good or bad ſucceſs of their trade depended. Whatever could be thought of, was done to oblige the Counſellors of ſtate, particularly the Prince of *Firando*, and other great men, who had it in their power to promote, or to hinder their credit and intereſt at court. The moſt exquiſite curioſities of nature and art were purchas'd and brought over for the annual preſents. The oddeſt and ſcarceſt animals, in particular, were bought up in the remoteſt Kingdoms of Europe, *Perſia*, and the *Indies*, to have wherewithal to ſatisfie their demands, ridiculous and fanciful, as they generally were, and of animals ſo ſtrange in their nature, colours, and ſhape, as perhaps never exiſted in nature, though they pretended to give us the drawings of them in order to enable us to find them out. In ſhort, the intereſt of the Dutch, and the great profits, which were likely to accrue to their Eaſt India company from ſo advantageous a branch of trade, if they could maintain themſelves in credit and favour with this nation, put them under an abſolute neceſſity blindly and paſſively to obey, what commands were laid upon them, how hard and unreaſonable ſoever. This will appear more fully by the following inſtances. In the year 1638 they were commanded by the Emperor to demoliſh the factory and warehouſe, which had been lately built by them upon the Iſland *Firando*, and to lay the ſame even with the ground, ſo ſuddenly, that one would think they had been his greateſt Enemies, and this for no other reaſon, but becauſe they were built of hewn ſtones, handſomer than the buildings of the country, and becauſe the year of our bleſſed Saviour's nativity was engrav'd in the front. This unexpected order, though never ſo unreaſonable, they were obliged forthwith to comply with, not only without

Their behaviour with regard to the Imperial order

out ſhewing the leaſt mark of diſlike, but even with ſeeming ſatisfaction. Not long after, and the very ſame year, the Court ſcrupled not to make them undergo a ſtill ſeverer tryal, and to exact moſt convincing proofs, which of the two was the greater, their regard for the Imperial orders, or the love for their fellow Chriſtians. The caſe was this: About 40000 Chriſtians, reduced to moſt deſperate counſels by the many unparallel'd cruelties and torments, which many thouſands of their brethren had already ſuffer'd, and which they themſelves had till then very narrowly eſcap'd, roſe up and retir'd into an old fortify'd place in the neighbourhood of *Simabara*, with a firm reſolution to defend their lives to the utmoſt of their power. The Dutch upon this, as friends and allies of the Emperor, were requeſted to aſſiſt the Japaneſe in the ſiege of this place, and the impending total deſtruction of the beſieged Chriſtians. Mr. *Kockebecker*, who was then director of the Dutch trade and nation at *Firando*, having receivd the Emperor's order to this purpoſe, repair'd thither without delay, on board a Dutch ſhip lying at anchor in the harbour of *Firando* (all the other ſhips, perhaps upon ſome intimation given them, that ſome ſuch requeſt was like to be made to them from court ſet ſail but the day before,) and within a fortnight's time batter'd the town with 426 cannon balls, both from on board his ſhip, and from a battery, which was rais'd on ſhore, and planted with their (the Dutch) own guns. This compliance of the Dutch, and their conduct during the ſiege, was entirely to the ſatisfaction of the Japaneſe, and altho the beſieg'd ſeem'd in no manner of forwardneſs to ſurrender, yet as by this cannonading they had been very much reduc'd in number, and their ſtrength greatly broke, Mr. *Kockebecker* had leave at laſt to depart with his ſhip, after they had oblig'd him, to part with ſix guns more, for the uſe of the Japaneſe, beſides thoſe which were on ſhore already, not conſidering, that the ſhip was thereby made very defenceleſs herſelf for ſo infec[illegible] a voyage, as was at that time the paſſage from *Japan* to *Batavia*. By this ſubmiſſive readineſs to aſſiſt the Emperor in the execution of his deſigns, with regard to the final deſtruction of Chriſtianity in his dominions, 'tis true indeed, that we ſtood our ground ſo far, as to maintain our ſelves in the country, and to be permitted to carry on our trade, altho' the court had then ſome thoughts of a total excluſion of all foreigners whatever. But many generous and noble perſons, at court and in the Empire, judg'd quite otherwiſe of our conduct, and not too favourably for the credit, we had thereby endeavour'd to gain. It ſeem'd to them inconſiſtent with reaſon, that the Dutch ſhould ever be expected to be ſincerely faithful to a foreign Monarch, and one too, whom they look upon as a Heathen Prince, whilſt they ſhew'd ſo much forwardneſs to aſſiſt him in the deſtruction of a people, with whom they otherwiſe agree in the moſt

eſſential

eſſential parts of their faith, as the Japaneſe had been inform'd by the Portugueſe and Manilheſe Fathers, and to ſacrifice to their own worldly intereſt thoſe, who follow Chriſt the very ſame way, and enter the kingdom of heaven thro' the ſame gate, expreſſions which I have often heard the natives make uſe of, when the converſation happen'd to turn upon this ſubject. In ſhort, our humble complaiſant and obliging conduct notwithſtanding, we were ſo far from bringing this proud and jealous nation to any greater confidence, or more intimate friendſhip, that on the contrary their jealouſy and miſtruſt ſeem'd to increaſe, in proportion to the many convincing proofs of ſincerity and faithfulneſs we gave them, and that the better we deſerv'd of them, the more they ſeem'd to hate and deſpiſe us, till at laſt in the year 1641, ſoon after the total expulſion of the Portugueſe, orders were ſent us to quit our old factory at *Firando*, to exchange the protection of a good and indulgent Prince, for the ſevere and ſtrict government of *Nagaſaki*, and under a very narrow inſpection to confine our ſelves within that ſmall Iſland, I ſhould rather ſay, Priſon, which was built for the Portugueſe. So great was the covetouſneſs of the Dutch, and ſo great the alluring power of the Japaneſe gold, that rather than to quit the proſpect of a trade, indeed moſt advantageous, they willingly underwent an almoſt perpetual impriſonment, for ſuch in fact is our ſtay at *Deſima*, and choſe to ſuffer many hardſhips in a foreign and heathen country, to be remiſs in performing divine ſervice on ſundays and ſolemn feſtivals, to leave off praying and ſinging of pſalms in publick, entirely to avoid the ſign of the croſs, the calling upon Chriſt in preſence of the natives, and all the outward marks of chriſtianity, and laſtly, patiently and ſubmiſſively to bear the abuſive and injurious behaviour of theſe proud Infidels towards us, than which nothing can be offer'd more ſhocking to a generous and noble mind.

Quid non mortalia pectora cogis Auri ſacra fames!

Deſcription of Deſima.

But I proceed to a more particular deſcription of the Dutch priſon in *Japan*, for ſo I may deſervedly call their habitation and factory at *Nagaſaki*. The place where the Dutch live, is call'd *Deſima*, that is, the *Fore-Iſland*, the Iſland ſituate before the town: Sometimes alſo they call it *Deſimamatz*, that is, the *Fore-Iſland Street*, it being comprehended amongſt the ſtreets of *Nagaſaki*, and ſubject to the ſame regulations. It ſtands not far from the town, and hath been rais'd from the bottom of the ſea, which is hereabouts rocky and ſandy, lying bare in very low water. The foundation, for one and a half or two fathoms, is of freeſtone, and it riſes about half a fathom above high-water-mark. In ſhape it nearly reſembles a fan without a handle, being of an oblong ſquare figure, the two longer ſides whereof are ſegments of a circle. It is join'd to the town by a ſmall ſtone-bridge, a few paces long, at the end whereof is a ſtrong guard-houſe, where there are

are ſoldiers conſtantly upon duty. On the North-ſide of the Iſland are two ſtrong gates, which they call the water-gates, which are never open'd but for lading and unlading our ſhips, ſome Commiſſioners appointed by the Governors being preſent. The whole Iſland is enclos'd with pretty high deal-boards, cover'd with ſmall roofs, on the top whereof is planted a double row of pikes, like what they call a *Cheval de Frize*, the whole being, in the main, very weak, and unable in caſe of need, to hold out againſt any force. Some few paces off the Iſland, in the water, are thirteen very high poſts ſtanding at proper diſtances, with ſmall wooden tables at the top, upon which is written, in large Japaneſe characters, an order from the Governors, ſtrictly and under ſevere penalties forbidding all boats or veſſels, to come within the ſaid rails, and to approach the Iſland. Juſt before the bridge, towards the town, is a place built of ſquare ſtones, where they put up the Imperial Mandates and Proclamations, and the orders of the Governors. Two orders of the Governors are continually to be ſeen there, written on ſo many boards, one of theſe orders relates to the regulation of the guard, and the other is directed to the ſtreet-officers of *Deſima*, and to all perſons who have any buſineſs there, and are on this account oblig'd to go in or out. Beſides this, the *Ottona*, or chief officer of the ſtreet, to ſhew both his vigilance, and the authority he is inveſted with, chiefly at the time of the ſale of our goods, cauſes another order of his own, much to the ſame purpoſe with thoſe of the Governors, to be put up on the other ſide of the bridge, juſt by the entry of our Iſland. All theſe ſeveral orders and proclamations, I propoſe to treat of in a particular chapter. (See the 10th Chapter of this Book.) The ſquare ſurface of our Iſland is commonly ſuppos'd to be equal to that of a *Stadium*, having 600 foot in length, and 240 in breadth. By my own meaſuring I found the breadth to be of 82 common paces, and the main length of 236, I ſay the main length, becauſe, as will appear by the annex'd figure, it is ſmaller towards the town, and larger towards the harbour. A broad ſtreet runs acroſs the whole Iſland. There is alſo a ſmall walk to go round along the deal boards which incloſe it. This walk may be ſhut up at any time, if needful. The gutters run all out into the ſea, being crooked narrow pipes, made ſo on purpoſe, leſt any thing ſhould be by this means convey'd out of the Iſland, which they ſuppoſe could be eaſily done if they were made ſtreight. That ſtreet only, which runs acroſs the Iſland lengthways, hath houſes built on both ſides. Theſe houſes, and the whole Iſland, were built at the expence of ſome inhabitants of *Nagaſaki*, to whom, or their heirs, we ſtill pay, by virtue of the firſt agreement, a yearly rent of 6500 *Siumome*, a price far beyond the real value. All the houſes are built of wood, chiefly firr, and are withal very ſorry and poor looking more like cottages. They are two ſtories high, the lower-

moſt

moſt of which ſerves inſtead of warehouſes. The uppermoſt we live in, and theſe we muſt fit up at our own expence, with colour'd paper, inſtead of hangings, as the cuſtom is in the country, and provide our ſelves with mats to cover the floor, as alſo with doors and locks, if we have a mind to keep our things ſafe, and to have the rooms ſhut at night. The other buildings within the compaſs of our Iſland are, three guard-houſes, ſtanding one at each end, and one in the middle of the Iſland: A place hard by the entry, where they keep all the neceſſary inſtruments to extinguiſh fires, for which purpoſe alſo there are ſeveral holes dug to fetch up water, which however are kept ſhut, and nail'd up ſo, that in caſe of need they may be eaſily open'd. All the water we want in the kitchin, and for common uſe, comes from the river which runs thro' the town. It is brought over in pipes made of *Bambous*, and runs into a reſerver built within the Iſland. This proviſion of water, is an article to be paid for by itſelf. Behind the great ſtreet the company cauſed at their own expence, a convenient houſe to be built for the ſale of our goods, as alſo two warehouſes ſtrong enough to hold out againſt fire; (the warehouſes abovemention'd, or the firſt ſtories of our dwelling houſes being expos'd to rain and fire, and but very little ſecur'd from thieves) a large kitchin; a houſe for the deputies of the Governors, who are appointed by them to direct and regulate our trade; a houſe for the Interpreters, which is made uſe of only at the time of our ſale; a kitchin and pleaſure- garden; a place to waſh our linnen, and other things; ſome ſmall private gardens, and a bagnio. The *Ottona*, or chief officer of the ſtreet, hath alſo a houſe and garden of his own. A place hath been left empty for ſome ſhops, which are put up during the time, our ſhips lie in the harbour. And there is likewiſe another corner for laying up old rubbiſh, cordages, and ſeveral utenſils neceſſary for packing of goods. Very lately ſome people have been executed upon this ſame place for ſmugling, and the Governors upon this occaſion inform'd us, that unleſs proper care be taken for the future, the Dutch ſhould ſuffer for this crime as well as the natives. (*In the Author's original High German Manuſcript, there were ſeveral references to a ground-plot, or view of the Iſland, as I ſuppoſe, but not finding the ſame among his other drawings and papers, I was oblig'd to leave them out. In the mean time, the reader is deſir'd to conſult the plan of* Nagaſaki, *Tab.* XIX.)

This is the preſent ſtate of the Iſland, the ſmall compaſs whereof the Dutch have been confin'd to by the Japaneſe; and as things now ſtand we muſt be ſo far ſatisfied with it, there being no hopes that we ſhould ever be better accommodated, or allow'd more liberty by ſo jealous and circumſpect a nation. Our ſhips, which put into this harbour once a year, after they have been thoroughly viſited by the Japaneſe, and proper liſts taken of all the goods on board, have leave to put their men on ſhore upon this Iſland to refreſh them, and to keep

keep them there, ſo long as they lie in the harbour, commonly two or three months. After they have left the harbour, the Director of our trade remains in the Iſland with a ſmall number of people, about ſeven or more if he thinks proper. In former times, when our trade was free and more extenſive, there were ſeldom leſs than twenty ſtaid there. Now conſidering that there are ſo very few Dutchmen left in the Iſland, one would imagine, that the Japaneſe had no reaſon in the world to be uneaſy, or anywiſe apprehenſive of our conduct. Surely ſuch a ſmall number of people, and thoſe too depriv'd of arms and ammunition (the very firſt thing which the Japaneſe take into their cuſtody upon the arrival of our ſhips) would never take it into their heads to make any attempt againſt the peace and tranquility of the Empire. As to ſmugling, they have too well prevented any attempts of that kind on our ſide, by taking not only an exact inventory of all our goods and commodities, but by locking them up under their own locks and ſeals. Even the cloth and ſtuffs, which are brought over for our own uſe, muſt be deliver'd into the cuſtody of the *Ottona*, till one of their own taylors, ſworn for this purpoſe, cuts them, allowing each of us juſt ſo much as will make him a good ſuit. But what they have ſtill leſs reaſon to be apprehenſive of, is the ſubverſion of their Pagan doctrine and religion, ſo little conſpicuous are the principles of chriſtianity in our lives and actions. Nevertheleſs ſo many guards, corporations, ſocieties, with their numerous attendants, all upon oath, and themſelves jealous and miſtruſtful one of another, are ſet to guard, and narrowly to watch us, as if we were the greateſt malefactors, traitors, ſpies, in a word, the worſt and moſt dangerous ſet of people, or to make uſe of a very ſignificant expreſſion of the Japaneſe, as if we were, what I think we really are, *Fitozitz*, that is, the Emperor's Hoſtages. This leads me to give an account of theſe ſeveral guards and watches, under whoſe inſpection we ſtand.

Gate Guard. The firſt and chief of our Guards is the *Monban*, or *Gate-Guard*, which guards the gate towards the town, that being the only paſſage left for people to go in, or out, and for things to be carried in or out. It is mounted daily by five perſons, their ſervants not computed. At the time of the ſale of our goods, there are never leſs than ten, but ſometimes twelve and more, their number being at that time very uncertain. At the ſame time there are conſtantly two men of the *Funaban*, or ſhips and harbour guard, two of the *Siuninſi*, or ſpy guards, a ſervant of the *Ninban Toſij Jori*, or preſiding mayor, and a ſervant of the *Dſioſoſſ*, or deputy mayor, as the chief officers of the *Sottomatz*, or lower town, do duty there. One of the two laſt keeps the journals af the guard wherein is enter'd what paſſes from hour to hour, what perſons go in or out, and what things are carried in or out, for the inſtruction of the governors of the town,

who

who now and then, at leaſt once a month, call for them and look them over; and yet without expreſs orders from the governors, or leave given by the *Ottona*, nothing is ſuffer'd to paſs through, but what is ſent in by the perſons, who are to take care to provide us with all manner of neceſſaries, and unprohibited goods. For a ſtill greater ſecurity three ſworn ſearchers are added to this guard, one or two whereof attend conſtantly hard by the gate, to ſearch whoever goes in or out, whether they have nothing of contraband goods about them: Nor is there any body exempted from being ſearch'd, but the governors, their deputies, or commiſſioners with their retinues, as alſo our ordinary Interpreters and their ſons, I mean thoſe, who are enter'd among the number of apprentices. During the time our ſhips lie in the harbour, four men more muſt be maintain'd at the expence of the Inhabitants of the town, who furniſh them by turns, and four others at the expence of the ſilk merchants: theſe, as they have their ſhare of the trouble, ſo they have it likewiſe of the profit ariſing from it. Such a variety of people of different places, ranks and characters, being to do duty upon one guard, it obliges on one ſide every body to diſcharge their duty to the utmoſt of their power and capacity, and on the other hand it puts the government out of all apprehenſions of their plotting, or conſpiring together; for in fact, they are not only to watch us, and the people who have buſineſs with us, and on this account go in or come out of our Iſland, but themſelves alſo and their own actions. Among the things which ſtand, or are hung up on the walls of the guard-houſe, are irons to put on criminals, ropes to bind them, heavy ſtaffs to beat them, and a particular ſort of an inſtrument, which they make uſe of to catch thieves and deſerters, and which is commonly carried about at their publick executions.

Mawariban, or the Round.

The ſecond guard, or rather watch, is the *Mawariban*, or Round. It conſiſts of ſix of the poorer inhabitants of *Nagaſaki*, or labouring people. They have their proper ſtations within the narrow compaſs of our Iſland, from whence they go over to one another all night long, and indicate, according to the cuſtom of the country, both their vigilance, and the hours of the night, by beating two wooden cylinders one againſt another. They are alſo to watch thieves, accidents of fire, and the like. They are reliev'd once a month. All the ſtreets of *Nagaſaki* furniſh their number by turns. During the time of the ſale of our goods, the *Ottona*, or head of our ſtreet, our landlords, and the officers of our exchequer, do duty themſelves, as being anſwerable for all accidents, or elſe ſend their truſtieſt ſervants,

Additional Watch during the time of our Sale.

So long as our ſale laſts, another particular guard is kept on purpoſe to watch accidents of fire, by our *Ottona*, his clerks, our landlords, the officers of our exchequer, and the cooks. In their firſt round

round they knock at every door, to ask whether there be no Japaneſe hid in the houſe, and to recommend to the Inhabitants to take care of the fire. The *Ottona* muſt be preſent at it himſelf at leaſt once in a night, when according to the cuſtom of the country, his iron fire ſtaff, hung about with iron rings, as the badge of his authority, is carried rattling after him. At the ſame time the Dutch keep another watch of their own, and by their own people, who are to go their rounds in the Iſland all night long, and to take care, that their maſters be not robb'd by their Japaneſe Guards.

Funaban, Ships, or Harbour Guard.

Beſides all theſe ſeveral Guards, which I have hitherto mention'd, there are ſome others appointed to have a general inſpection over all foreigners, (I mean the Dutch, as well as the Chineſe, and thoſe Eaſtern nations, who trade to *Japan* under their name). The chief of theſe is the *Funaban*, or ſhips and harbour guard, which goes the round in the harbour, particularly about our Iſland, all night long. But I ſhall not much enlarge at preſent upon theſe, having already given ſome account of them in the third chapter of this Book. I proceed therefore to our officers, I mean thoſe perſons who are concern'd in the Government of our Iſland, and the carrying on of our trade, whether appointed by the Governors of *Nagaſaki*, or hired by us, and pay'd out of the money, which is yearly detain'd from the price of our Goods. All theſe people, although they maintain themſelves and their families entirely upon what they get by us and our ſervice, yet from their conduct one would take them to be our ſworn enemies, always intent to do us what miſchief they can, and ſo much the more to be fear'd, as their hatred and enmity is hid under the ſpecious colour of friendſhip, deference, and good will.

Officers of our Iſland.

The chief of our Officers, and who ought to be mention'd in the firſt place, is *Joſijkawa Gibujemon*, our preſent *Ottona*, who beſides the command he hath of one of the ſtreets of the Town, is alſo entruſted with that of our Iſland *Deſima*. He is next in rank to our firſt Interpreter, who is preſident of the whole company of Interpreters, which doth not ſtand under the *Ottona*'s diſpoſition. The buſineſs of his office is as follows. He is to take care of whatever relates to us, to our Iſland and the Government thereof. He hath the inſpection of our trade, and of the yearly ſale of our goods, in company and with the aſſiſtance of the Company of Interpreters. He keeps a particular liſt of thoſe of our goods, which belong to private perſons, keeps them in his cuſtody, and gives orders when and how they are to be diſpos'd of. He takes care, that our ſtreets, houſes, and other buildings be kept in good repair, and likewiſe, ſo much as lies in his power, that they be not injur'd by thieves, fire, or other accidents. He protects our ſervants, cooks, maſters of the kitchin, or daily labourers, and all perſons who are within the reach of his Juriſdiction. He compoſes the differences ariſing between them. He

admits

admits and ſwears them into their reſpective employments, and diſmiſſes them as he pleaſes. He gives paſſports and tickets to come to *Deſima*, no body being permitted to enter this Iſland without them. He is oblig'd by virtue of his office, and by the oath he hath taken to the government, narrowly to examine into the conduct, life and behaviour, not only of our ſervants and officers, but alſo of our ſelves, and to keep us to a ſtrict obedience to the Imperial orders, tho' he is very cautious in laying any commands upon us of his own accord and ſole authority, knowing that we would refuſe to obey them in that caſe. However, he hath ſo much power over us, that in caſe any conſiderable crime be committed, or any diſregard ſhewn to the Imperial orders, by any one of us, he can arreſt him, and lay him in irons, of which there are many and almoſt daily inſtances. Our preſent *Ottona*, as on one ſide he work'd himſelf into no ſmall eſteem and favour with the government, by his great ſeverity in the execution of his office, but chiefly by having betray'd us and our intereſt in a late affair, ſo much is he on the other hated by us. I will not take upon me to examine, what reaſons he hath to alledge for his conduct in that affair, tho' I have been credibly inform'd, he had very good ones. Thus far I muſt do juſtice to his character, and own, that he ſhews a great deal of prudence in his conduct, that he is no ways given to covetouſneſs or falſhood, as alſo, that he is an enemy to ignorance and brutality, and ſo well vers'd in the moral doctrine of *Kooſi*, (or *Confutius*) and in the hiſtory, laws, and religion of his country, that he hath been deſir'd to write the hiſtory of the Province *Fiſen*. For the execution of his office, as *Ottona*, he hath the following officers under him; a *Nitzi Joſi*, or Meſſenger, whoſe buſineſs it is, daily to examine into the condition and ſafety of the locks at the water-gates, into the ſtate of our warehouſes, and other buildings, and to give his maſter notice of what he finds out of repair; ſeveral *Fiſia*, or Clerks, who are to make liſts of all the moveable goods belonging to private perſons, which may be diſpos'd of, to ſeal them up in the *Ottona*'s name, and to take them into ſafe cuſtody. Not to mention at preſent ſeveral other inferior officers, who are at all times in readineſs to put his orders in execution. He hath the ſame ſalary allow'd him by the Dutch Eaſt India Company, with the chief interpreter, and the ſame ſhare in the money detain'd by order of the government from the price of our goods, beſides ſeveral other advantages, as for inſtance, his ſalary as *Ottona* of another ſtreet in the town, many preſents and gratifications made him by the proprietors of our Iſland, and a conſiderable part of the yearly rents we pay for the ſame, he having already purchas'd about one third of our houſes. His greateſt profits ariſe from the Dutch goods, bought up for him

at

at a cheap rate in other peoples names, and afterwards ſold by him for much more than their prime coſt.

Proprietors of our Iſland. Next to the *Ottona* are the *Deſima Tſijoonin*, that is, our twenty four landlords, or proprietors of our Iſland. They viſit us but ſeldom, excepting at the time of our ſale, when they make their appearance daily, to look after the condition of our houſes, to be preſent and lend a helping hand in making a liſt of all our commodities, houſhold-goods, and other things, and what is more, to have a watchful eye over us, their tenants, themſelves, and to examine into our behaviour and conduct, as being, by virtue of the laws and cuſtoms of the country, anſwerable for the ſame, and in caſe of accidents or miſdemeanors, ſentenc'd to bear a ſhare either in the loſs or puniſhment.

Company of Interpreters. The chief and moſt extenſive company, or corporation of the officers of our Iſland, is that of the *Hollanda Tſjuuſi*, or Dutch Interpreters, a very numerous body, generally conſiſting of about 150 Perſons. During my ſtay in *Japan* their number was not compleat, there being then not above 123. The government took care to provide ſuch a large number of Interpreters, on purpoſe to make it needleſs for us to learn the language of the country, and by this means to keep us, as much as lies in their power, ignorant of its preſent ſtate and condition, its cuſtoms, laws, commerce, hiſtory and other things, which might be worthy our knowledge and enquiry. Formerly there were not near ſo many, but it hath been ſince thought proper to increaſe their number, chiefly for two reaſons, firſt, that ſo many more of the Inhabitants of *Nagaſaki* ſhould be enabled by this means to get an honeſt livelihood, ſecondly, that we ſhould be more narrowly watch'd in proportion at the time of our ſale. A more particular account of this corporation, its management, laws, and cuſtoms, which may ſerve as a pattern of other the like corporations eſtabliſh'd in this country, would be too ample a ſubject to be enlarg'd upon at preſent, I ſhall therefore defer it to the next chapter. For the ſame reaſons alſo, I ſhall now forbear giving an account of the *Deſima Fiſia*, or Secretaries of our Iſland, who are Deputies of the Interpreters, of the *Deſima Tſietzi*, or the inſpectors of our porters and daily labourers, and the *Cannabana Kama*, or the directors and other officers of our Treaſury, all theſe ſeveral offices and companies having a more particular relation to our trade and commerce,, which will be the ſubject of the following chapter.

Commiſſioners for Victualling. Next to the ſeveral corporations and offices aforeſaid, that of the *Kaimono Tſkai* muſt be conſider'd, or as they are otherwiſe call'd with a half Portugueſe word *Compranakama*, which is as much as to ſay, Commiſſioners for victualling. It is compos'd at preſent of about ſeventeen houſe-keepers of *Nagaſaki*, with their families. Their buſineſs is to provide our Iſland with victuals, drink, houſhold goods, and what elſe

elſe we want, or have leave to buy of this kind. No body elſe, but the members of this corporation, is permitted to ſell us any victuals or goods, tho' they exact ſo much upon us, that they make us pay at leaſt twice, or thrice ſo much as things are ſold for at the market. They alſo take care to furniſh our people on demand with whores, and truly our young ſailors unacquainted, as they commonly are, with the virtue of temperance, are not aſham'd to ſpend five Rixdollars for one night's pleaſure, and with ſuch wenches too, whom a native of *Nagaſaki* could have for about two or three *Maas*, they being none of the beſt and handſomeſt. Nor doth the Bawd get more than a *Siumome*, being about one third of the money, the reſt is laid up in the caſh of this company for their own private uſe, and as they pretend, to hire proper ſervants, to conduct the damſels over to our Iſland.

Next follow the *Daidokoro Nomono*, that is, the officers of the kitchin. This company conſiſts of three cooks, who ſerve by turns, each a month, (for which ſervice they are allow'd twenty four *Siumome* a piece) of two grooms of the kitchen, an apprentice, or two, who are generally the cook's own ſons, and likely to ſucceed their fathers in time, laſtly of ſome labourers to carry water. Sometimes the ſervants of the Commiſſioners for victualling help them. This is the reaſon that our table is ſo very expenſive, ſince the beſt part of the year, the time of our ſale only excepted, there are actually more cooks than people to provide victuals for. And yet we have ſtrict commands from the governors of the town, not in the leaſt to alter this number, nor to get our victuals dreſs'd by our own people. They were allow'd formerly, the firſt and head cook, ſix, the ſecond four, the third three thails a month. But ever ſince 1674, we have been oblig'd by an order from the governors to allow them 150 thails a year to the firſt, 130 to the ſecond, and 100 to the third, that is about double their former wages. There are beſides ſome other people, who now and then, do ſome little ſervice in and for our kitchin, ſuch as a gardiner, a man to look after our cattle, (tho' but very few in number, and of very little uſe to us, the males being generally ſecretly poiſon'd, or their legs broke in the night, to prevent their multiplying too much, which, 'tis apprehended, would turn to the diſadvantage of the commiſſioners for victualling,) and ſome other menial ſervants. This being look'd upon by the meaner ſort of people at *Nagaſaki*, as a ſmall perquiſite, which every one is glad to have a ſhare of in his turn, theſe ſervants are relieved once a month, and others ſent in their ſtead to do their buſineſs, out of every ſtreet of *Nagaſaki*. But the chief reaſon why they relieve them ſo often is, becauſe they apprehend a longer ſtay would make them too familiar with us, and perhaps too favourable for our intereſt.

Officers of the Kitchin.

Servants of of the Dutch.

The Dutch, out of a particular favour, are permitted to have ſome young boys to wait upon them in the day-time. They are enter'd into the *Ottona*'s book in quality of meſſengers. They are commonly ſons of the inferior interpreters, and other officers of our Iſland, who by this opportunity of learning the Dutch language qualify themſelves in time to ſucceed their fathers. However care is taken, that they ſhould not ſtay in our ſervice, but ſo long as they are look'd upon as ſimple and ignorant of the ſtate and intereſt of their country, or elſe ſo long as the *Ottona* pleaſes to give them leave, but never without ſufficient ſecurity given upon oath, by an honeſt inhabitant of *Nagaſaki*, who obliges himſelf to be anſwerable for their miſbehaviour. Thus much muſt be own'd in juſtice to theſe young boys, that more readineſs to do what they are commanded, and a greater fidelity in the cuſtody of the goods they are intruſted with by their maſters, is hardly to be met with in any other nation.

Tradesmen.

Laſt of all, there are alſo ſome tradeſmen and artificers of ſeveral companies in *Nagaſaki* permitted to come over to our Iſland, when ſent for, provided they have leave of the Governors, which muſt be obtain'd every time they are wanted. They divide the profits with the reſt of the ſame company, and beſides to be in favour with the *Ottona* and our Interpreters, as the chief managers of our buſineſs, they make them a preſent once a year.

Theſe are the ſeveral officers concern'd in the management of our Iſland and trade, and permitted on this account, to come over to us, and to converſe with us, tho' never without ſome plauſible pretext, and yet no ſincere friendſhip, good underſtanding, or familiarity, can be by any means expected from them. For before they are admitted into our ſervice, they muſt oblige themſelves by a ſolemn oath, to deny us all manner of communication, credit, or friendſhip, any ways tending to ſupport or to promote our intereſt. This obligation muſt be frequently renew'd by them, ſo long as they continue in our ſervice.

Oath.

The oath as it is taken at *Nagaſaki*, and every where in the Empire, is a ſolemn obligation to do ſuch or ſuch things, made according to a ſtated form, as it is contain'd in the laws and ſtatutes of the Empire. The perſon, who takes this oath, prays the vengeance of the ſupreme Gods of the heavens, and the chief magiſtrates of his country, upon him, his family, his domeſticks, his friends and near relations, in caſe he doth not ſincerely fulfil and ſatisfy to all and every article, as they are read and ſpecified to him after the form of the oath, which together with theſe articles muſt be ſign'd by him, and ſeal'd with his ſeal dipp'd in black Ink, pouring for a ſtill ſtronger confirmation, ſome drops of his own blood upon it, which he fetches by pricking one of his fingers behind the nail. This oath though never ſo terrible and binding would yet be but little regarded, by this nation, were it not for the ſevere puniſhment put by the civil magiſtrate upon any the leaſt

leaſt tranſgreſſion thereof, a crime which is not to be expiated but by ſhedding the very ſame blood, the oath hath been confirm'd withal.

The articles thus ſign'd and ſolemnly ſworn to, differ both in number and weight, according to the perſon, who takes the oath, the nature of his office and the extent of the power he is entruſted with. In the main they may be divided into three ſorts. The firſt, and thoſe of the greateſt moment, the tranſgreſſion whereof is alſo puniſh'd in the moſt ſevere manner, are ſign'd and ſworn to by the *Ottona*, the chief interpreter, his deputy, and apprentices, as preſumptive ſucceſſors to his employment. The oath is renewed to them only upon the arrival of a new Governour, who adminiſters it in perſon, and in his own palace not by making the perſons, who are to take it, repeat the words after him, or hold up three of their fingers, or lay their hands upon ſome ſacred Book, as is cuſtomary in European Countries, but by making them ſign the articles read to them with their ſeals and blood, in the manner above related. The articles of the ſecond ſort, which are of leſs weight and conſequence, are ſign'd and ſworn to in the ſame manner by the main body of our interpreters, our cooks, the officers of our treaſury, the ſecretaries and clerks of our Iſland, the *Kuli Maſters*, or inſpectors of our workmen, and the commiſſioners for victualling. The oath is adminiſtred to them by the *Ottona*, and chief Interpreter, in the temple *Amida* of the ſect *Ten Dai*, as the uſual place of their meetings. The articles of the third ſort and thoſe of the leaſt moment, are ſworn to by all our menial ſervants and inferior officers, the young men, who are ſuffer'd to wait upon us, the workmen and trades-men who have any thing to do with us, and who take the oath only in preſence of the *Ottona*, and in his own houſe. This laſt oath, as being taken by mean, young and inconſiderable people is alſo not allow'd ſufficient to be for which reaſon they muſt, every one of them, find an honeſt houſe-keeper in town, who will give ſecurity for their good behaviour, and be anſwerable for their miſdemeanours. The Commiſſioners for victualing being likewiſe anſwerable for the behaviour of the ſervants belonging to their office, take a particular oath from them, to which they make them put their ſeals only, but not their blood.

Articles ſworn to.

The jealous and ſuſpicious magiſtrate is not at all ſatisfied with making our officers and ſervants of the ſecond and third rank take the oath once a year. The ſame muſt be repeated twice at leaſt; firſt about the beginning of the year, at the time when they perform that ſolemn act of theirs of trampling over the Image of our bleſſed Saviour pendant from the Croſs, of the Virgin Mary and of other holy perſons, as a publick and unqueſtionable proof that they for ever renounce the chriſtian religion. It is adminiſtred to them a ſecond time, after the arrival of our ſhips in the harbour, and this in order to remind them of the ſolemn obligations they lie under, and to renew their hatred towards us. The perſons who are to attend us in our Journey to court muſt

The Oath how often repeated.

muſt immediately before their departure take a third oath, promiſing in the abovemention'd ſolemn way, that they will have a ſtrict hand and watchful eye over us and our conduct all along the road, and that they will not ſhew us any particular acts of friendſhip, or enter into any kind of familiarity with us.

Orders of the Ottona, &c. Beſides all the articles aforeſaid, which are thus ſolemnly ſwore to, there are ſeveral particular orders made, and publiſh'd by the *Ottona*, and put up in ſeveral parts of our Iſland, the chief intent whereof is to inſtruct thoſe, who are permitted to have any communication with us, how they are to behave themſelves with regard to us and the diſpatch of our buſineſs, ſo long as they ſtay at *Deſima*. There are five of theſe orders ſtuck up at the time of our ſale at the entry of the *Ottona*'s houſe, where he lives during the ſummer. The chief relates to the viſitation of our Goods exported and imported. The viſitors appointed, receive from the *Ottona*, the neceſſary inſtructions, a liſt of all the the contraband goods, according to which they are to regulate themſelves. A proclamation of the Governours relating to the conduct of ſuch perſons, as during the time of our ſale, go in and come out of our Iſland is ſtuck up at all the corners of our ſtreets. The proper orders concerning the regulation and management of our treaſury are hung up in that office, and thoſe which relate to our interpeters in the houſe, where they meet.

Merchants. Beſides the perſons ſworn into the ſeveral offices relating to the management of our Iſland and trade, ſome others have leave to come over to us, but only during the time of our ſale, and upon other determined days. Of the number of theſe are the merchants, who come over to buy what goods have been imported by us, and the copper-merchants, or elſe their factors, or deputies, who come chiefly from *Miaco*, and other parts of the Empire. When our ſale is at an end, ſome manufactures of the country, as lacker'd ware, ſeveral things made of copper, which the Japaneſe work with uncommon nicety, and ſome goods of the country are expos'd to ſale in a particular place, built for that purpoſe. None of theſe perſons hitherto mention'd can paſs through our gates, unleſs he ſuffers himſelf to be ſearch'd, and can produce a proper paſſboard, which is done generally upon their going out; however, the commiſſioners or deputies of the Governours, who have a pike carried before them, as a badge of their authority, and ſuch of their retinue, as wear two ſwords are exempted from being ſearch'd, as are alſo the *Ottona*, eight of our chief Interpreters and their ſons or apprentices, who are priviledged to learn our language, in order to qualify themſelves as their future ſucceſſors. This particular favour is allow'd them, to the firſt, as commiſſion'd inſpectors of our conduct, to the reſt as our profeſs'd enemies, as well by virtue of their oath, as for the ſake of their Intereſt.

The

The paſs-board, is a ſmall board about three inches long and two inches broad. It hath on one ſide the common, or family-name of the *Ottona* of that ſtreet, where the bearer lives, with his ſeal under it in black ink, a limitation how long it is to continue in force, and the name of the bearer. On the other ſide is the impreſſion of the larger mark of our *Ottona*, made with a hot iron, with his title *Deſima Ottona* added to it. When our ſhips are ſhortly expected in the harbour, he ſends a competent quantity of boards thus mark'd to all the *Ottona*'s of the town, for the uſe of the inhabitants of their ſtreets, or ſtrangers, who at that time reſort thither on account of our trade, from all parts of the Empire. *Paſſ-board*

The orders of the Japaneſe Government to the Dutch, are partly read to the director of our trade in the Imperial palace at *Jedo*, in preſence of ſome of the Privy Counſellors, and partly communicated to us by the Governors of *Nagaſaki*, either by word of mouth, or by their *Bugjo's* and our Interpreters. Upon the arrival of our ſhips, our Interpreters take eſpecial care to recommend to us to have a due regard to thoſe orders, which tend chiefly to prevent ſmugling of what kind ſoever, as it is accurately ſpecified therein for the inſtruction of new comers, to avoid all the outward marks of Chriſtianity in preſence of the natives, and to live in good underſtanding both with our own officers and ſervants, and other Inhabitants of *Nagaſaki*. Otherwiſe they need not recommend to us to remain within due bounds of continency, becauſe there are ſo many guards and watches ſet upon us in all corners of our Iſland, as one would think more than ſufficient to prevent all means of being looſe and extravagant. *Orders of the Japaneſe to the Dutch.*

Thus we live all the year round little better than priſoners, confin'd within the compaſs of a ſmall Iſland, under the perpetual and narrow inſpection of our keepers. 'Tis true indeed, we are now and then allow'd a ſmall eſcape, an indulgence, which, without flattering our ſelves, we can by no means ſuppoſe to be an effect of their love and friendſhip, foraſmuch as it is never granted to us, unleſs it be to pay our reſpects to ſome great men, or for ſome other buſineſs, neceſſary on our ſide, and advantageous for the natives. Nor doth the coming out even upon thoſe occaſions give us any greater liberty, than we enjoy at home, as will appear by the great expences of our journies and viſits, great or ſmall, by the number of guards and inſpectors who conſtantly attend us, as if we were traitors and profeſs'd enemies of the Empire, and by enumerating the particular opportunities, which call us abroad, and are as follows. *Pleaſures allow'd them.*

After the departure of our ſhips, the director of our trade, or reſident of the Dutch Eaſt India Company, ſets out with a numerous retinue on his journey to court, to pay his reſpects to the Emperor, and to make the uſual yearly preſents. This journey to court muſt be *Journey to Court*

be made once a year, not only by the Dutch, but even by all the Princes and Lords of the Empire, as being the Emperor's vaſſals, and our own embaſſy is look'd upon at court, as an homage paid by the Dutch Nation to the Emperor of *Japan*, as their ſovereign Lord. For this very reaſon it is, that before the departure of our Embaſſadors from *Jedo*, ſeveral orders and regulations are read to them, relating to our behaviour in this country, and that, by way of converſation, we are commonly call'd *Fitozitz*, that is, *Hoſtages*, viz. of the Dutch Nation. Upon the journey it ſelf we are not allow'd any more liberty. than even cloſe priſoners could reaſonably claim. We are not ſuffer'd to ſpeak to any body, not even without ſpecial leave to the domeſticks and ſervants of the Inns we lodge at. As ſoon as we come to an Inn, we are without delay carried up ſtairs, if poſſible, or into the back apartments, which have no other view but into the yard, which for a ſtill greater ſecurity, and to prevent any thoughts of an eſcape, is immediately ſhut and nail'd up. Our retinue, which by ſpecial command from the Governors of *Nagaſaki*, guards, attends and aſſiſts us in our journey, is compos'd of the interpreters and cooks of our Iſland (of whom above) and moreover of a good number of ſoldiers, bailiffs, ſervants, porters, people to look after our horſes, and baggage, which muſt be carried on horſeback. All theſe people, tho' never ſo needleſs, muſt be maintain'd at the company's expence.

Viſits to the Governors.

Before our departure for *Jedo*, and again upon our return from thence, our Captain as he is call'd by the Japaneſe, or the Director of our Factory, with one of his company, goes to make a viſit to the Governors of *Nagaſaki* at their Palace, to return them thanks for their favours, and to entreat the continuation of their protection. Now, not even this viſit can be made without a numerous train of guards, ſoldiers and bailifs, carrying halters in their pockets. The *Ottona*, ſome of our chief Interpreters, and ſome few of our ſervants, are alſo of the party. The whole company is often oblig'd to ſtay a good while at the *Genquaban*, or great *Houſe-guard*, before they are admitted to audience.

Another viſit, and with the like numerous attendance, is made to the Governors, by the director of our factory, upon the *Faſſiaku*, that is, the firſt day of the eighth month, when it is uſual to make them a preſent.

Some more regulations concerning the Dutch.

If the Governors want to ſpeak with any of the Dutch, upon any particular occaſion, either to communicate new orders to them, or elſe to get ſome information from them, the ſame means and inſpections are made uſe of to bring them over to their palace, and they muſt take it as a ſingular favour, if they are admitted into the Governors preſence, who often ſend only ſome of their officers to let them know what they were ſent for.

The

The few Dutchmen, who remain at *Deſima*, after the departure of our ſhips, are permitted once or twice a year, to take a walk into the adjacent country, and in particular to view the temples about *Nagaſaki*: This liberty is oftner granted to Phyſicians and Surgeons, under pretence of going to ſearch for Medicinal Plants. However, this pleaſure walk falls very expenſive to us, for it muſt be made in company of the *Ottona*, of our ordinary Interpreters, and other officers in our ſervice, who are handſomely treated by us at dinner, in one of the Temples of the *Ikosju Sect*, and we muſt on this occaſion, even with ſeeming ſatisfaction, ſee our purſes ſtrongly ſqueez'd for the moſt common civilities ſhewn us by the Prieſts of that Temple.

Another day is ſet apart for viewing five large boats, which muſt be conſtantly kept at the expence of the Dutch Eaſt India Company, for the lading and unlading of our ſhips. This is again done with the ſame numerous retinue, which we afterwards entertain at dinner at one of the neighbouring temples.

The feſtival of *Suwa*, the Patron and Protector of *Nagaſaki*, of which above, falling juſt upon the time, when our ſhips lie in the harbour, our people are permitted to view this ſolemnity from a ſcaffold, built at our own expence, our preſence being not only thought honourable to their Saint, but, what they value ſtill more, advantageous to many of his worſhippers. It may be eaſily imagin'd, that our train and guards are not leſſen'd upon ſuch an occaſion. On the contrary we are examin'd and ſearch'd four times, before we come to the place, where the ſolemnity is perform'd, and again afterwards counted over ſeveral times with all poſſible accuracy, when we go up and when we come down from the Scaffold, as if it were poſſible for ſome of us to ſlip out between their fingers. Our ſlaves alſo are admitted to this ſolemnity, as black Dutchmen.

When one of our ſhips hath been diſcover'd to ſteer towards the harbour, ſome of the Dutchmen left at *Deſima* are ſent to meet her, in order to get a preliminary information of her cargo and condition, for our own inſtruction, and that of the governors. The company for this purpoſe conſtantly keeps two barges in readineſs, large enough to take on board our uſual numerous attendance, which, together with the *Compra Nakama*, or Commiſſioners for victualling, attending in their own barge, with a good proviſion of victuals and refreſhments, muſt be treated in the neighbouring ſmall Iſland *Iwara Gaſima*, the whole again at the company's expence.

There are likewiſe orders, in caſe of accidents of fire in or near *Deſima*, to carry us and our things away into ſafe cuſtody to another place. Theſe and ſome other orders are to be ſeen at large in the laſt Chapter of this Book.

Civility of the Japaneſe.

Theſe are the days allow'd us for our recreation, if otherwiſe it may be call'd a recreation to be led about like priſoners, under the narrow inſpection of ſo many attentive eyes. Thus much however I cannot forbear owning in juſtice to the natives, that even amidſt all the troubles and hardſhips we are expos'd to in this country, we have at leaſt this comfort, that we are treated by our numerous guardians and overſeers, with apparent civility, with careſſes, compliments, preſents of victuals, and other marks of deference ſo far as it is not inconſiſtent with their reaſon of ſtate. But this their genteel and reaſonable behaviour on our behalf is owing more to the cuſtom of the country, and to the innate civility and good manners of the natives, than to any particular eſteem they have for us, or any favour they are willing to ſhew us. Nay quite the contrary appears evident by their conduct towards us in many inſtances, which is not only unreaſonable, but in the higheſt degree diſhoneſt. It will not be amiſs to mention a few particulars, which I know to be fact, either from my own experience, or their own confeſſions in private converſation. It would be endleſs to enumerate all the roguiſh tricks and cheats, our Interpreters have at all times play'd us, all the unjuſt demands laid upon us, chiefly during the time of our ſale, and the unreaſonable requeſts made even of our Captains, as they call them, and directors of our Factory, their ſacred character, as publick ambaſſadors to their own Emperor notwithſtanding.

Their Injuſtice.

Inſtances thereof.

No Japaneſe in general, who ſeems to have any regard or friendſhip for the Dutch, is look'd upon as an honeſt man, and true lover of his country. This maxim is grounded upon the following principle, that it is abſolutely contrary to the intereſt of the country, againſt the pleaſure of their ſovereign, nay, by virtue of the oath they have taken, even againſt the ſupreme will of the Gods and the dictates of their conſcience, to ſhew any favour to foreigners. Nay they purſue this falſe reaſoning ſtill farther, and pretend, that a friend of foreigners muſt be of neceſſity an enemy to his country, and a rebel to his ſovereign. For they ſay, if the country ſhould happen to be attack'd or invaded by theſe foreigners, the laws and ties of friendſhip would oblige him to ſtand by them, and conſequently to become a traitor to his country and ſovereign.

Hence to over-rate a Dutchman, to aſk extravagant prices of him, to cheat and defraud him, ſo much as they think will not prove prejudicial to their reputation, which they have a very tender regard for, to leſſen their liberties and advantages, to propoſe new projects for making their ſervitude and condition ſtill worſe, and the like, are look'd upon as good, handſom, and lawful things in themſelves, and unqueſtionable proofs of a good Patriot.

If

If any body ſteals any thing from the Dutch, and it be found upon him, (which the *Kuli*, or Porters, we employ during the time of our ſale, are very dextrous at) there is ſeldom any other puniſhment inflicted upon him, but reſtitution of the ſtolen goods, and a few laſhes from the ſoldiers upon duty at our gate. Sometimes he is baniſh'd from the Iſland for a ſmall time, or if the crime be very notorious, from the town, tho' this is done but ſeldom. But the penalty inflicted upon ſmuglers, is no leſs than an unavoidable death, either by beheading or the croſs, according to the nature of the crime, and the degree of guilt.

The lading and unlading of our ſhips, and other buſineſs of this kind, muſt not be done by our own people, but by the natives, who are well paid for their work, whilſt the former ſtand idle, and have nothing to do but to look at them. But this is not the only grievance we have reaſon to complain of in this particular, for they always hire at leaſt twice as many people as there is occaſion for, and if they work but one hour, we muſt nevertheleſs pay them a whole day's wages.

All the people, who have any thing to do for or with us, tho' never ſo numerous and needleſs, muſt be maintain'd by us, either directly by appointed ſalaries, or indirectly by the money, which the Governors of the town detain from the price of our commodities, in the manner above related.

No Dutchman can ſend a letter out of the country, unleſs the contents be firſt enter'd into a Regiſter-book kept for this purpoſe, and a copy of it left with the Governors. In order to this, there muſt be always two equal copies deliver'd to the proper officer, one whereof is to remain, the other is ſent on board the outward-bound ſhips. As to the letters ſent from abroad, all the publick ones muſt be ſent directly to the Governors, before they are open'd, but as to the private ones, there are ways and means ſecretly to convey them to us, which the government connives at, tho' it be contrary to law.

No Japaneſe is permitted to ſend any letters, or preſents, to their relations abroad (there being ſtill ſome left from former marriages with the Dutch) or to receive any from them, unleſs they be firſt carried to the Governors, to be by them open'd, and to be left entirely to their diſpoſal.

Formerly when a Dutchman died at *Nagaſaki*, his body deem'd unworthy of their ground was thrown into the ſea, ſomewhere without the harbour. But of late an empty ſpot of waſte ground upon the mountain *Inaſſa* was aſſign'd us, and leave given us, decently to bury our dead there, tho' afterwards a Japaneſe guard is appointed to watch the place, which is done generally with ſo much care, that

a few days after the burial it would be ſcarce poſſible to find out where the body was inter'd.

It is an eaſy matter for any body, whether a native or foreigner, to make his claims upon the Dutch; but we find it very difficult to obtain juſtice from others. In the firſt caſe the Government is always willing to give the complaining party damages, without ſo much as conſidering, whether the claim be upon the whole company, or ſome of its officers and ſervants, and whether it be juſt to make the former ſuffer for the miſdemeanors of the latter. In the ſecond caſe, if we have any complaint to make, we generally meet with ſo many difficulties and tedious delays, as would deter any body from purſuing even the moſt righteous cauſe. One inſtance out of many will be ſufficient to make the reader ſenſible of the truth of this aſſertion. The famous Chineſe Pyrate *Coxeng*, having made himſelf maſter of the Iſland *Formoſa*, and of our fort *Tayovan*, or *Zelandia*, upon the ſaid Iſland, we took an opportunity about the year 1660, by way of repriſals, to attack a large yonk of his bound for the ſaid Iſland, with about 300 men on board, and to diſable her with our fire ſo, that altho' ſhe drove for about thirten days after the attack, yet not above nine of the whole company ſav'd their lives. Upon this heavy complaints were made by the Chineſe to the Government of *Nagaſaki*, and with ſo good an effect, that the ſame year 27000 *Siumome* damages were aſſign'd them out of our treaſury. Sometime after, about the year 1672, one of our ſhips, call'd the *Kuylenburg*, having unfortunately ſtranded upon the coaſts of *Formoſa*, the ſhip's company was barbarouſly murder'd, and the whole cargo taken in poſſeſſion by the Chineſe ſubjects of *Coxenga*, whereupon we made our complaints before the very ſame court, againſt this act of hoſtility, but with ſo little ſucceſs, that far from having any damages aſſign'd us, we could not ſo much as obtain the reſtitution of one farthing.

CHAP. VII.

Of *the Dutch Trade in* Japan *in particular, and firſt of the ſeveral Corporations eſtabliſh'd for this purpoſe.*

Company of Interpreters.

I Have already in the preceding chapter mention'd ſomething of the company of *Tſjuuſi*, as they are call'd, or Interpreters, upon whoſe faithfulneſs, a very rare talent among them, we muſt ever rely depend in carrying on our profitable trade and commerce in this Country. It is a body numerous to exceſs, and conſiſting, when compleat, of no leſs than 150 perſons. I propoſe to be ſomewhat particular

ticular in my account of this corporation, its unworthineſs notwithſtanding, and to lay down the rules, and maxims, it is govern'd by, ſo far as they came within the reach of my own knowledge, becauſe it may ſerve as a pattern to ſhew, how other corporations are governed, and what ſtrict regulations the policy of this Country is ſubject to.

Their diviſion

Tsjuunsj, or *Tsjuunſi Sju*, in the literal ſenſe of the characters, this word is expreſs'd by, is as much as to ſay, a *through mouth*, or a *through mouth people*, whereby muſt be underſtood perſons through whoſe mouth things muſt be diſpatch'd. They differ in rank and dignity, and may be divided into two orders. Thoſe of the firſt order, who are our interpreters in ordinary, have leave to come to our Iſland, when and upon what occaſion they pleaſe. Thoſe of the ſecond order are admitted only during the time of our ſale, and even then, not ſo much to ſerve us as Interpreters, as to be uſeful to the Government by having a watchful eye over our conduct.

Firſt order of Interpreters.

The firſt order of our Interpreters conſiſts of eight perſons, call'd *Fon Tsjuſi*, or *Fon Tſiuunsj*, which ſignifies the *true Interpreters*. By vertue of their office they are obliged to aſſiſt and attend us, whenever there is occaſion, and ſo far indeed they execute their duty with great preciſeneſs, that we can ſcarce ever one moment get rid of their importunate preſence, for as they are made anſwerable for our conduct, ſo they ſpare no pains, nor trouble, to have a watchful eye over it.

Chief Interpreters.

Four of theſe are *O Tsjuuſi*, that is *High*, or *chief Interpreters*, one whereof is *Ninban*, which ſignifies, in the literal ſenſe of the word, a *yearly Guardian*, as alſo a perſon, who is to make his reports to another. This office is only annual: our petitions, complaints and whatever elſe relates to us and to our commerce, muſt be deliver'd to him, and by him with the conſent of his brethren, to the commanding Governor, or his deputy. He hath the greateſt ſhare in the management of our Iſland, in the direction of our trade, and in all our affairs in general. As *Ninban* he preſides in the college of the eight chief Interpreters. The four other Interpreters, though of the ſame order, are call'd *Ko Tsjuſi*, that is, inferior Interpreters. They have not near that power and authority, which the former are inveſted with, whom they are to aſſiſt in the execution of their office. They have a *Ninban*, or Preſident of their own, who is a ſort of deputy to the chief *Ninban*, and hath the firſt vote in the *Quadrumvirate*, or College of four, whereof he is preſident. Both *Ninbans* attend us in our Journey to court, and upon our return from thence to *Nagaſaki*, they quit their ſtations, as preſidents of theſe two colleges. If any thing that relates to our commerce, or perſons, is to be laid before the college of the eight chief Interpreters, in order to a determination, it muſt be done in preſence of the *Ottona* of our Iſland, who claims his place next to the firſt and chief

chief *Ninban*, though often only that, which is next to the four chief Interpreters, is left empty for him.

The ſalaries and perquiſites.

The *Tſijo*, that is, the yearly ſalaries and perquiſites of our chief Interpreters amount to a very conſiderable ſum, and are as follows. A *Jakukio*, or Salary, which ſince the confinement of our perſons and trade to the Iſland *Deſima*, hath been aſſign'd them by the Emperor in proportion to every one's office and the rank he hath in the company. It was formerly a certain determined ſum of money: For the preſent it conſiſts in a certain quantity of ſilk, which as I have been inform'd, they are permitted to buy of us, and which if ſold in the Country, yields about ſo much money clear gain, as their former ſalary amounted to. Beſides this the company allows them ſome raw ſilk every year, by way of a preſent, or reward for their trouble, to wit, a bale, or 141, 3 qrs. Catti for every chief Interpreter, which we buy for about 400 *Thails*, and is worth in *Japan*, 850. Half this quantity is allow'd to every inferior Interpreter. Another yearly gratuity is given to them by the company of copper merchants, as it were to reward them for their trouble, but in fact, to buy them over to their intereſt, and to engage them to turn the ſale of copper to the beſt advantage. This puts us under an obligation to act the part of the beſt bidder for their favour, and to countermine the intentions of the copper merchants by a larger gratuity of 300, 600, or 800 Thails, more or leſs, in proportion to the quantity and goodneſs of the copper bought by us. Mr. *Camphuyſen*, when he was director of our trade, having bought 22466 *Pickels* of refin'd copper, at twelve Thails and a half the *pickel*, and 102 *pickels* of courſe copper, made the company of Interpreters a preſent of 1360 Thails, beſides a pack inſtead of a pickel, which he gave to every chief Interpreter, and half a pack to every Inferior Interpreter. The *Koſen*, that is, the tax, or duty which is laid upon foreign commodities belonging to private perſons, not exceeding the value of 40000 Thails, light, as they call it, or gold-money, muſt be paid by the buyer, at ſo much per cent. This makes out a ſum far beyond 20000 Thails, which is aſſign'd for the joint benefit of the Governors, preſiding mayor, *Ottona*, and the whole body of Interpreters. This tax, though it be paid by the buyer, is yet in fact indirectly exacted from us, inſomuch as the buyers generally take care to make up their loſſes, by giving us a leſs price for our goods. Another very advantageous perquiſite both of the Interpreters and of the *Ottona*, is the ſelling of ſome goods of private perſons, which remain over and above the allowed yearly ſum of 40000 *Thailes*, and are bought [illegible] at a very cheap rate. Add to this 150 *Cubangs*, which the [illegible] allow them from boarding during the time of our ſale, becauſe at that time they muſt be conſtantly attending. They receive alſo very [illegible]ble preſents for the inferior officers of our Iſland, private merchants, [illegible]cers, trades-men, and often upon particular occaſions the Dutch themſelves,

not

Not to mention all the tricks and cheats, ſome notorious enough, others leſs palpable, which they perpetually play us. I had almoſt forgot another conſiderable branch of their perquiſites, the hire money for the *Culis*, or the people employ'd in lading and unlading our ſhips, whereof they retain a conſiderable part for their own uſe. For they make us pay ſix *Thails* a piece, whereas they don't give them above four, and beſides hire more than there is occaſion for. The profits, which the two interpreters appointed to go up to court with us make only by this Journey, are ſuppos'd to amount to 1200 *Thails*. That this is ſo, the following inſtances will evince. There is a ſettled number of twenty horſes, to carry us and our baggage by land from *Oſacca* to *Jedo*, and as many to bring us back again from *Jedo* to *Miaco*. But they conſtantly hire at leaſt twenty more, and bring them in in their accounts fifteen *Thails* a piece, tho' they never pay more than eight.

They go the ſame way to work with regard to the perſons employ'd to lade and unlade our baggage, and to take care of our horſes. Thus they make us pay the 186 *Cubangs*, allow'd for our horſes and porters, twice over. They likewiſe get ſomething upon the barge, which is to carry our baggage from *Nagaſaki* to *Oſacca*, for they make uſe of this opportunity to bring over goods belonging to private merchants there, and never fail to put the freight in their own pockets. At *Jedo* they receive ſome gratuities from all the great men at court, to whom it is uſual to give preſents in the company's name. Thus the whole revenue of a chief Interpreter may amount in all to 3000 *Thails* and upwards, and that of an inferior interpreter is ſeldom leſs than 1500, and yet with all this income, they live but ſparingly, becauſe they muſt maintain out of this money numerous families, and ſometimes poor relations, whom, according to the innate pride of this nation, they won't ſuffer to appear neceſſitous. Some part alſo of their revenue is ſpent in preſents to be made to the Governors of *Nagaſaki*, and their *Karoo* or Deputies.

The company of Interpreters is not only the moſt extenſive of any concern'd in the management of our Iſland and trade, but alſo the moſt expenſive, and withal the moſt prejudicial to our honour, liberty and welfare. Two fundamental maxims, they go upon, are firſt, to do what lies in their power inſenſibly to increaſe the yearly expences of the Dutch, to the advantage of their countrymen, as becomes true Patriots; ſecondly, to conceal, ſo much as poſſible, all the tricks and cheats they perpetually play us, leſt the natives ſhould come to know them. Both theſe ends they endeavour to obtain by confining us ſtill more and more, looking upon this, as the ſureſt means to keep us ignorant of the language of the country, and to prevent all converſation or familiarity with the natives. If there be any of our people, that

that hath made any conſiderable progreſs in the Japaneſe language, they are ſure, under ſome pretext or other, to obtain an order from the Governors to expel him the country. The only thing wherein the Captains, as they are here call'd, or directors of our trade (a Province the Japaneſe will ſuffer them to have but very little to do withal,) can be uſeful to the company, and ſhew their zeal for their maſter's ſervice, is to act contrary to theſe principles, and to find out ways and means civilly to refuſe what new requeſts are from time to time made to them. For if any one of their demands be granted but once, or any new charge, tho' never ſo ſmall, ſuffer'd to be laid upon us, they make it a precedent for ever after: And herein they endeavour particularly to deceive new directors, who have not been in the country before, and whom they ſuppoſe to be not fully appriz'd of their ways of proceeding. On this account they will often in the firſt year of their preſence help them them to a very profitable trade, knowing, in caſe their demands be not granted, how to balance it the next; with a more chargeable and leſs profitable one.

Inferior Interpreters and Apprentices. Next to the chief Interpreters the *Keekotſjuſi*, that is, learning Interpreters, or apprentices, muſt be mention'd. There are never leſs than eight, but ſometimes more, all ſons to the chief Interpreters by birth or adoption. They come over to us every day, in order to learn the Dutch and Portugueſe languages, as well as the art and myſtery of dealing with foreigners. They are employ'd as ſpies upon ſeveral occaſions, as alſo to inſpect the lading and unlading of our ſhips, to ſearch the ſailors, and ſuch perſons, who go on board, or come from thence, to examine the goods imported and exported, for which their trouble in theſe ſeveral particulars, they are allow'd by the company a reward of forty *Thails* a year. They have alſo a ſhare in the boarding wages, and ſeveral other perquiſites.

Private Interpreters. After the *Keeko Tſjuſi*, or apprentices, follow the *Naitsjuſi*, that is, in the literal ſenſe, *Interior*, or *Houſe-Interpreters*, becauſe they are employ'd by private Dutchmen within their own houſes. They have nothing to do upon our Iſland, unleſs it be during the time of our yearly fair, or ſale, when after having taken a ſolemn oath to avoid all communication, intimacy and familiarity with us, they are by the *Ottona* admitted into our ſervice, and for this purpoſe preſented each with one of his Paſs-boards. From two to ſix of theſe people are aſſign'd to every Dutchman, during the whole time of our fair, in quality of Interpreters, but in fact, as ſpies to watch his actions. For there is ſcarce one in ten, that underſtands a Dutch word, excepting ſome few, who had been ſervants to the Dutch formerly.

Regulations of this Company. There are upwards of an hundred of theſe *Naitsjuſi*, who all [illegible] under the command of the chief Interpreters, and particularly the *Ninban*, or Preſident for the time being. They have as well as the [illegible]

bers

bers of other Corporations, differing ranks and dignities among themſelves, and are divided into the following orders. 1. Twelve of the company are *Ko Gaſijra*, which ſignifies little heads, they being ſet over the reſt. Two of theſe twelve are *Ninbans*, or Preſidents. They preſide in their aſſemblies, and enjoy this office by turns, each a year. All the affairs relating to this company muſt be brought before them, and if beyond their power, or underſtanding, laid by them before the ſuperior aſſembly of the chief Interpreters. 2. *Kumigaſijra*, Heads of particular corporations, which the reſt of the members of this body are divided into. Each of theſe *Kumigaſijra*, hath nine or ten *Naitſjuſi*, who live next to him, under his diſpoſition, he imparts the orders of their ſuperiors to them, and receives their requeſts, in order to lay them before the ſaid ſuperiors, and is withal in a great meaſure anſwerable for their conduct. They have likewiſe two *Ninbans*, or Preſidents, who are at the ſame time members of the aſſembly of the *Kogaſijra*, and enjoy their office each a year. The main body of theſe *Naitſiuſi*, from fourſcore to about an hundred, are again divided into two orders; the *Dsjo*, as they are call'd, the gentlemen of a higher rank, who alſo receive a larger ſhare out of the company's caſh for their ſalary, and *Tsju*, under which general name all the reſt are comprehended. Their ſalary is an uncertain ſum of money taken out of the abovemention'd taxes laid upon the merchants, which the Governors of *Nagaſaki*, and chief Interpreters aſſign them from time time. It differs in proportion to the quantity of goods diſpos'd of by us, and is ſuppoſed, one year with another, to amount to about ſix thouſand *Thails*, which they divide among themſelves, according to their rank and office, and it is computed that the twelve chief among them get at fartheſt two hundred *Thails* a-piece, and the reſt muſt take up with half that money, nay ſometimes with leſs.

Treaſurers and Clerks of the Interpreters.

They have four *Takurajaku*, or Treaſurers, who are to take care of the company's caſh, and to keep an account of what is paid in, and out; beſides two *Fisja*, or clerks, who receive alſo their ſalary out of the ſaid caſh.

Neceſſary qualifications for the admiſſion into the Interpreters Company, and Ceremonies thereof.

No body is admitted into this company, but the ſons of deceas'd members. The admiſſion is perform'd in the following manner. The candidate gets ſome body to write a *Sosjo*, or Petition for him, which he preſents to the *Ninban*, or Preſident of the *Kumigaſijra*, withal recommending his intereſt by word of mouth, and ſometimes making uſe of indirect means to obtain his favour. The *Ninban* calls his brethren together to conſider of the caſe, and to examine whether or no the candidate be entitled by birth, age and merit, to what he petitions for, and if they find that he hath all the neceſſary qualifications, he delivers the petition to the *Ninban* of the *Ko Gaſijra*, who likewiſe takes his time to examine into the matter with the members of his company, and if they too approve of the candidate, the petition

tion is preſented to the *Ninban* of the *Fontsjuſi*, or Preſident of the College of the chief Interpreters. Here the affair hangs ſometimes two or three years, till by repeated petitions and ſubmiſſions, but chiefly by what they call *So de ro ſita*, that is, acting under the ſleeve, (which by the by they wear ſo wide, that a preſent can be eaſily and ſecretly convey'd into them) the *Ninban* is at laſt perſuaded to favour the candidate. Upon this, having firſt obtain'd leave of his brethren, he lays the petition and the petitioner's caſe before the Governor, who ſeldom refuſes to give his conſent. All obſtacles being at laſt remov'd, the new Interpreter goes to viſit every member of his company, to return them thanks for their favour and to receive the compliments of congratulation from them.

Thus far of our Interpreters.

Clerks of the Iſland.

I proceed next to the five *Deſima Fisja*, or ordinary Clerks of the Iſland *Deſima*. They are a ſort of deputies to the chief Interpreters. Their buſineſs is to keep an account of the preſents made by the Dutch, of their ordinary expences, the expences of their journey to court, and other things of this kind, which are thought beneath the dignity of a chief Interpreter. Nay, they themſelves, being not always willing to diſpatch their buſineſs in perſon, keep alſo their deputies. The company allows a conſtant ſalary only to two, and theſe are to attend us in our journey to court. The reſt are rewarded by handſom gratuities at the time of our ſale.

Inſpectors of our Workmen.

Amongſt the officers of our Iſland, I muſt not forget to mention the *Deſima Tſijetzkni*, or Inſpectors of our *Kuli*, or Workmen. This honourable company conſiſts of fifteen perſons, who keep a liſt of our workmen, in order to divide the work among them, and to aſſign every one his taſk. One of theſe 15 is *Quarter-maſter*, who muſt be preſent in perſon, to encourage and look after them, when there is any work to be done. The whole company is to take care, that we be not robb'd by theſe *Kuli's*, they being very dextrous at it, whenever a favourable opportunity offers. For this reaſon our Eaſt-Inda company allows them a conſtant ſalary. The *Kuli's*, who are employ'd in lading and unlading of our ſhips, are people unknown to us, and taken out of the town. All we know of them is, that we muſt pay them well for their trouble. In order to make it beneficial to the whole town, every *Ottona* is to keep a liſt of what people in his ſtreet are willing, or able, to ſerve as *Kuli's*, that in their turn they may be ſent over to *Deſima*.

Officers of our Exchequer.

The *Cannaba Nakama*, that, is the *Officers of our Treaſury*, ſtill remain to be mention'd. They are to receive the money for the goods we have diſpos'd of, to change it into *Kobanj's* of gold, and to deliver them to us by our Interpreters, who count them before us. The *Cannaba Nakama* retain one *per cent* for their trouble, and fifteen or more for the common benefit of the town, according to the yearly value of the

the *Cobanj*, which is from 55 to 59 *Mome*, or *Maas* in ſilver. Not ſatisfy'd, even with this reaſonable profit, they make us receive the *Cobanj* at 68, beſides that the director of this office receives 100 *Thails* a year ſalary from the Dutch, and the reſt of the members each 50 *Thails*. This company conſiſts of thirty-ſix perſons, both ſuperior and inferior officers, to wit, five directors, or inſpectors, who have nothing to do but to look after, and command, their four deputies, who receive all the money, exchange it into gold, keep it in their cuſtody, and deliver it to us by our interpreters. Theſe nine are the ſuperior, or chief officers, as they call them. The inferior officers who ſit by themſelves, are one who knows the marks of gold-money, another who knows the marks of ſilver-money, and how to diſtinguiſh the good money from the counterfeit; two to weigh the ſilver; two to receive the money from the Japaneſe merchants; two chief clerks, or as they call them *See Tsjo Kaki*, that is, keepers of accounts, ſeveral other aſſiſtants, deputies, domeſticks and ſervants, both of the chief and inferior officers, ſeveral perſons attending in the name of the *Ottona*, chief interpreters and mayors of the town, beſides ſome of their favourites whom they have a mind to ſhew ſome kindneſs to, and who are all enter'd as clerks. Beſides the buſineſs of theſe people, as officers of our treaſury, they muſt be preſent at the examination of all goods, imported or exported, which belong to private perſons.

CHAP. VIII.

Some more Particulars concerning the Dutch Trade in JAPAN.

THE Dutch ſhips are expected in the harbour ſometime in *September*, towards the latter end of the S. W. *Monſoon*, that being the only one proper for this navigation. As ſoon as the ſpy-guards with their glaſſes diſcover a ſhip ſteering towards the harbour, and ſend notice of her approach to the Governors of *Nagaſaki*, three perſons of our factory are ſent with the uſual attendance to meet her, about two miles without the harbour, and to deliver to our captain the neceſſary Inſtructions from the director of our trade, with regard to his behaviour, ſeal'd up. The Interpreter, and the deputies of the Governors, demand forthwith the liſt of the cargo and crew, as alſo the letters on board, which are carried to *Nagaſaki*, where the governors firſt examine, and then deliver them to our director. The ſhip follows as ſoon as poſſible, and being enter'd the harbour, ſalutes every Imperial guard with all her guns, then caſts

Proceedings upon the arrival of our Ships.

casts anchor opposite to the town about a musket-shot from our Island. If the wind be contrary, rowing boats (kept for this purpose by the common people of the town) are sent at our expence, but not at our desire, to tow her in by force. In still weather they send about ten of these boats; if it be stormy, and the wind contrary, they encrease the number to fifty, and sometimes to an hundred, so many as they think necessary, that is, at least twice the number there is occasion for. When the ship is enter'd the harbour, two guard-boats, with a good number of soldiers are put, one on each side of her, and continued, being mounted with fresh troops every day, till she hath left the harbour and is got to the main Sea. As soon as the ship hath dropt anchor, great number of officers come on board, to demand all our guns, cutlashes, swords, and other arms, as also the Gunpowder pack'd up in barrels, which are taken into their custody and kept in a storehouse built for this purpose, till her departure. They attempted also in former times to take out the rudder, but having found it impracticable, they now leave it in. The next day after her arrival the commissioners of the Governors come on board with their usual attendance of soldiers, interpreters, and subordinate officers, to make an exact review, in presence of our director, of all the people on board, according to the list which hath been given them, and wherein is set down every one's name, age, birth, place of residence and office, examining them from top to toe. Many questions are ask'd on account of those who dy'd in the voyage, when, and of what distemper they dy'd. Even now and then a dead monkey, or parrot, may occasion a strict enquiry to be made after the cause and manner of their death, and they are so scrupulous, that they will not give their verdict, without sitting upon the body itself, and carefully examining it. Upon this the orders of our resident, and likewise of the Governors of *Nagasaki*, relating to our behaviour, with regard to the natives, are read in Low Dutch, and afterwards for every ones instruction stuck up in several places on board the ship and at *Desima*. The same rules are observ'd with the rest of our ships, of which there are two, three, or four sent from *Batavia* to *Japan* every year, according to the quantity of copper they have occasion for. Formerly when the Dutch as yet enjoy'd a free trade, they sent seldom less than six or seven ships, sometimes more, in proportion to the quantity of goods they were likely to dispose of.

How they are unladen. The review being over, or else at what other time they [illegible] proceed to unlade the ship. In the mean time, some *Jor*[illegible] puties of the Governors, some of the *Dosen*, a chief Interp[illegible] puty Interpreter, and an apprentice, besides several clerks [illegible] officers remain on board taking possession of every corner, [illegible] nothing be carried away privately. The time for unlad[illegible]

being determin'd, the water gates of our Iſland, through which the cargo is to be brought in, are open'd in preſence of the *Karoo*, that is, high commiſſioners of the Governours, and their retinue. So long as the gates are kept open, the *Karoo*'s, with their deputies and other aſſiſtants, ſtay in a room built for this purpoſe not far off. The whole body of Interpreters, as alſo our landlords, clerks and other officers of our Iſland give their attendance, as well as neceſſary aſſiſtance, at that time. Then they fall to work with 300 or more *Kuli's*, or workmen, always at leaſt twice the number, there is occaſion for. The unlading of every ſhip ought to be perform'd within two days time, but notwithſtanding the great number of workmen they employ, they generally make a three days work of it, in order to make it ſo much the more beneficial to the town. The goods are brought over from on board the ſhip in ſmall boats, call'd Prauen, and kept only for this purpoſe at the companies expence, and within the water gates laid before the commiſſioners, who ſet them down in writing, count them, compare them with the liſt, that hath been given in, opening a bale, or two, of each ſort pick'd out from among the reſt, and then order that they ſhould be lock'd up, under their ſeal, in the companies warehouſes untill the time of our ſale.

The trunks belonging to private perſons, are ſet down at the entry of the Iſland, and there open'd and examin'd. If the owner doth not forthwith appear with his key, they proceed without any farther ceremony to open them with axes. All vendible goods are taken out, and lock'd up under their ſeals. Some other things alſo which they do not approve of, as for inſtance, arms, ſtuff, and cloath wrought with gold and ſilver, as alſo all contraband goods, are taken into cuſtody by the *Ottona*, who returns them to the owner upon his departure.

No European, nor any other foreign money, and in general nothing, that hath the figure of a croſs, ſaint, or beads upon it, is ſuffer'd to paſs. If any ſuch thing ſhould be found upon any of our people, it would occaſion ſuch a confuſion and fright among the Japaneſe, as if the whole Empire had been betray'd. I took notice above, in the journal of our voyage, that upon our drawing near the harbour every one was oblig'd, purſuant to orders, to deliver his prayer-books, and other books of divinity, as alſo all European money he had about him, to the captain who pack'd them all up in an old caſk, and hid them from the natives. *Contraband Goods.*

Thoſe who are newly arriv'd, in going in or coming out of our Iſland, muſt ſuffer themſelves to be ſearch'd, whether or no they have any contraband goods about them, chiefly amber and corals, which they might exchange for gold, the natives being very fond of theſe commodities. Even one of our directors (who was afterwards rais'd to the eminent poſt of Director-general) had it practis'd upon himſelf, upon his firſt arrival in *Japan*. However this is done but ſeldom. *Orders about Searching.*

Every

Pass-boards. Every one that wants to go on board, whether it be for his own private business, or in the company's service, is oblig'd to take out a passboard from the commissioners at the water-gates to those upon the ship, and in like manner when he returns on shore, he must take out another from these. By this means they know at all times, how many people there are on board, or on shore.

[illegible] on board in the Night-time. At night, when the commissioners sent on board the ship return with their retinue to *Nagasaki*, the cabin is seal'd up in their presence, and all the Dutchmen accurately counted over, to see that there be none wanting, which would occasion a very great confusion. During my stay in *Japan* it happen'd, that a common sailor unfortunately drown'd himself in the night, no body perceiving his falling down into the water. At the review made the next morning (for it is constantly made every morning and night) the fellow was miss'd. This unlucky accident suddenly stopt all proceedings, and the fear, lest it should be a Roman Catholick Priest, who made his escape into the country, occasion'd such a consternation among the Japanese, that all the officers ran about scratching their heads, and behaving themselves as if they had lost their senses, and some of the soldiers in the guard-ships were already preparing to rip open their bellies, before superior orders could compel them to answer for their carelessness and neglect of their duty. In this state things continu'd, till at last the unhappy fellow's body being taken up from the bottom of the sea, put an end to their fears and farther enquiries.

Water-gates shut. At all other times, that for lading and unlading our ships excepted, the water gates are shut. By this means all communication is cut off between those that stay on board, and those that remain on shore, both being equally confin'd within proper bounds. The ships whole cargo having been after this manner brought over into the warehouses, the goods lie there till they are pleas'd, in two or three days of sale, which they call *Cambangs*, to sell them; what remains unsold, is carried back to the warehouses, and kept there against the next years sale.

Goods imported by us. The following goods, are imported by us: Raw silk from *China*, *Tunquin*, *Bengale*, and *Persia*; all sorts of silk, woollen and other stuffs from the abovemention'd, and some other countries, (provided they be not wrought with gold or silver,) such as, *Taffaceel* from *Bengale* and the coasts of *Cormandel*; large white *Pelangs* roll'd up, white *Gil[illegible]* *Armosins*, *Sumongis's*, *Florette-yarn*; several sorts of half silk Indian *Tsitsen*, and course cotton stuffs without flowers, and not painted; white *Gunis*, *Salempuri's* and *Paraceels*; woollen cloth from Europe, besides some other silk and woollen stuffs, chiefly serges, and English serges, *Tsiampan*, or dywood, (or as we call it in Europe) brasilwood, bu[illegible] and deer hides, Ray skins, wax and buffle horns from *Siam* and *Cam-[illegible]*, *Cordowans* and tann'd hides from *Persia*, *Bengale* and other places

places, not from *Spain* and the *Manhilhas*, under pain of incurring their utmoſt diſpleaſure, and meeting with hard uſage from them; Pepper and Sugar in powder, and candied, from ſeveral parts of the Eaſt Indies; Cloves and Nutmegs from the Spice Iſlands, *Amboina* and *Banda*; (*Cinnamon* is at preſent not ask'd for) white *Sandale* from *Timor*; *Camphire de Baros*, gather'd in the Iſland *Borneo* and in *Sumatra*; quickſilver, Cinnabar and Saffron from *Bengale*; lead, ſalt-petre, borax and alum from *Bengale* and *Siam*; musk from *Tunquin*; gum benzoine from *Atſijen*; gum lacca from *Siam*; Roſmal, or *ſtorax liquida*, and *Catechu*, commonly call'd *Terra Japonica*, from *Mochau* in the happy *Arabia*; The root of *Futsjuk*, or *Coſtus Amara*, from *Suratte* and *Siam*; corals, amber, right antimony (which they make uſe of to colour their china ware, and looking glaſſes from Europe) the looking glaſſes they break to make ſpy glaſſes, magnifying glaſſes and ſpectacles out of them. Some other things of leſs note, as *Maſang de Vaca*, is a medicinal ſtone taken out of the gall bladder of cows in *Moſanbek*; Snake wood; *Atſaer* from Bambous; *Mangos* and other unripe Eaſt India fruits pickel'd with turkiſh pepper, garlick and vinegar; black lead and red pencils to write withal; ſublimate mercury (but no calomel); fine files, needles, ſpectacles, large drinking glaſſes of the fineſt ſort, counterfeit corals, ſtrange birds, and other foreign curioſities both natural and artificial. Some of theſe are often ſold in private by ſailors and private perſons, without being produc'd upon the *Cambang*, and in this caſe the Dutch make no ſcruple to get ſo much for them beyond their real value, as poſſibly they can.

Of all the imported goods, raw ſilk is the beſt lik'd, tho' it yields the leaſt profit of any, for which reaſon the Portugueſe call'd the ſale of this commodity, *Pancado*, which name hath been in a manner naturaliz'd in the country, and is ſtill in uſe among the natives. All ſorts of ſtuffs and cloth yield a conſiderable and ſure profit, and ſhould there be never ſo much imported, the conſumption in ſo populous a country would be ſtill greater. *Tſiampan*, or *Braſilwood*, and hides, are alſo to be diſpos'd of to very good advantage. The moſt profitable commodities are Sugar, *Catechu*, *Roſmal*, or *Storax liquida*, *Patsju*, Camphire of *Borneo* (which they covet above all other ſorts of Camphire,) looking glaſſes, and ſeveral other things of this kind, but only, when they have occaſion for them, and when the Chineſe have imported them in ſmall quantities: Ccorals and amber are two of the moſt valuable commodities in theſe Eaſtern parts of the world, but *Japan* hath been ſo thoroughly provided by ſmuglers, that at preſent there is ſcarce fifty per cent to be got upon them, whereas formerly we could ſell them ten, nay an hundred times dearer. The price of theſe things, and of all natural and artificial curioſities, varies very much according to the number and diſpoſition of the buyers, who may be ſure to get cent per cent clear profit by them, at what price ſoever they buy them. For-

Moſt profitable commodities

merly, when as yet we enjoy'd a full liberty in our trade and commerce, we ſent ſeldom leſs than ſeven ſhips a year laden with the goods above-mention'd. At preſent we never ſend above three, or four, one whereof goes firſt to *Siam*, to make up part of her cargo with the commodities of that country. What remains unſold is laid up in our Ware-houſes againſt the next year's ſale.

The Dutch Trade in Japan conſider'd in its ſeveral Periods.

The ſtate of our trade and commerce in this country, ſince our firſt arrival, hath been ſubject to various changes and fatalities, with regard to the commodities, which were from time to time forbid to be imported, or exported, by turns, to the gradual reſtriction of our liberties and privileges, to the lessening of our profits, and the manner we were treated with, by the natives. Since our firſt eſtabliſhment, I find four remarkable periods, which I proceed now to conſider ſingly, in order to give the reader a true and compleat account, of this conſiderable branch of the Dutch trade in the Eaſt-Indies.

Its firſt Period.

The firſt period takes in upwards of thirty years, from our firſt ſettlement in the town and Iſland *Firando*, and the privilege of a free trade and commerce, which was ſoon after (in the year 1611) granted us by the Emperor, till the year 1641, when we receiv'd orders from the Emperor to remove our factory to *Nagaſaki*. The trade of the Caſtilians and Portugueſe, who had a large and flouriſhing ſettlement at *Nagaſaki*, was then in its greateſt luſtre, and they had one conſiderable advantage over us, in that they could furniſh *Japan* with raw ſilk, and ſilk-ſtuffs, a commodity whereof there then was, and ſtill is a vaſt conſumption in this populous Empire. We had not then as yet any ſettled eſtabliſhment in *China*, and the neighbouring kingdoms, where the beſt and fineſt ſilk is produced. The Empire of *China* itſelf, being as yet govern'd by its natural Monarch, before the late *Tartarian* Conqueſt, was ſhut up and kept from all commerce with foreign nations. The Chineſe forbid to go out of the country, and to export any of its native commodities, could furniſh us but with a ſmall quantity of ſilk, and even that too they were forc'd to ſmuggle, nor durſt we go to fetch it upon their own coaſts. The Portugueſe on the contrary, having a ſettlement at *Macao*, a ſmall Iſland upon the coaſts of *China*, which Empire it ſtill belongs to, had more frequent opportunities to procure this valuable, and then much more profitable commodity. We had beſides no commerce with *Tonquin*, till about the year 1637, nor any ſettled eſtabliſhments in the kingdoms of *Bengale* and *Perſia*. But when fortune and our good conduct had once open'd us a way into theſe ſilk-rich countries, and after we had once made firm ſettlements there, we could then furniſh the Japaneſe with that and other commodities, coveted by them, full as well as the Portugueſe and Spaniards. We then as yet ſold our ſilk and other goods free and without reſtraint to the beſt bidder, and exported yearly a ſum of 60, more or leſs, tuns of gold, (according to the Dutch

way

way of counting, that is, 6000000 of their gilders, or upwards of 500000 pound ſterling. This brought in vaſt profits to the company, even altho' ſome of the goods imported by us did not at that time yield near ſo much profit, as they now do, and altho' the navigation itſelf was then much more dangerous and ſubject to more frequent wrecks and loſſes, for as much as we did not direct our courſe along the ſecure coaſts of *China*, then as yet not fully known, but acroſs the dangerous and fatal ſeas about *Formoſa*, and the neighbouring Iſlands. Our main Capital at that time conſiſted in ſilver, whereof we exported every year at leaſt 1200 to 1400 cheſts, or 1400000 *Thails*, which makes a ſum of 4900000 *Florins*, (or about 450000 *l.* ſterling.) Sometimes our profits were ſtill more conſiderable, and amounted to ſix millions. This was the firſt and golden age of our trade in this country, during which we enjoy'd full liberty to diſpoſe of our goods to the beſt advantage, and this by virtue of a privilege granted us, under the great Imperial red ſeal in the year 1611, by the then reigning Emperor *Ijejas*, otherwiſe call'd *Ongoſchio*, and after his death *Gonginſama*. This privilege, by (which is inſerted in the laſt chapter of this book, and grav'd in *Tab.* XX.) which, leave was granted us freely, and without diſturbance, to import and ſell our goods, when, and in what parts of the Empire we pleas'd, was afterwards in 1617 renew'd at our own deſire, by his ſon and ſucceſſor *Fidetadà*, who was after his death call'd *Teitokuijn*, tho' in ſomewhat leſs advantageous terms and characters. And yet, tho' at that time every thing ſeem'd to ſucceed according to our beſt wiſhes, yet we had a great deal of care and trouble to undergo, many a vexatious difficulty to overcome, and many a hard and unreaſonable demand either to prevent, or prudently and with good manners to decline. The Spaniards and Portugueſe left no ſtone unturn'd to ruin us and our trade, to calumniate and blacken us at court, calling us Pyrates, rebels to their, the Spaniſh Government, invaders of the Indian Kingdoms, oppreſſors of our lawful ſovereigns, and the like. We were reproach'd in moſt exaſperated and blaſphemous terms, that, like the Caſtilians, we did believe in Chriſt, and muſt needs needs be liable, upon that ſole account, entirely to loſe all favour at court. It muſt be own'd, that 'twas the fear of being expell'd this golden Ophir, as the Portugueſe had already been, which neceſſitated us in 1638, to aſſiſt the Japaneſe in the Siege of *Simabara*, and the deſtruction of many thouſand Chriſtians, (whom deſpair and dread of torments forc'd to ſhut themſelves up in that place) and ſince to leave off praying and ſinging of Pſalms in publick, to forbear all outward marks of chriſtianity, laſtly, in 1641, after the Chriſtian religion was almoſt totally extirpated in *Japan*, and the Caſtilians and Portugueſe expell'd the country, to exchange our factory and new-built ſtorehouſes at *Firando*, againſt the Iſland *Deſima*, in the harbour of *Nagaſaki*, and with the loſs of our liberty, and the freedom we hitherto

therto enjoy'd under an indulgent protector, to confine our selves under the narrow inspection of the numerous keepers of this prison.

Reasons of our removal and confinement in Dosima.

Many reasons contributed to make us suspected and hated at court and occasion'd at last the fatal change we underwent at this time, but the profession we make of the Christian religion, was one of the chief, the whole court being exasperated against it to the highest degree, as a publick nuisance, and the only cause of the ruin and destruction of so, many thousands of the Emperor's subjects, and perhaps, would it not have been possible for us to maintain our selves in the country and the possession of our trade, had we not made it our business to give the court convincing proofs, that we were Christians indeed, but quite of another sect, and profess'd enemies of the Romish Priests, whose dangerous conspiracies against the Emperor and the Empire we had discover'd our selves. This, with the deference and readiness we shew'd in assisting the Japanese at the siege of *Simabara*, sav'd us so far, that we were suffer'd to stay in the country, and to continue our trade, tho' under so strict a guard, and so narrow an inspection, that ever since there hath been scarce any opportunity left us to converse with the natives. As things now stand, the main endeavour of the Japanese Government is, to keep us ignorant of what passes in the country, and at court, and to prevent any attempt we could make, to bring over the natives to the faith of our Saviour, which might probably occasion new troubles and disturbances in the Empire. They are so much the more upon their guard, because, taking it for granted, that the Spaniards and Portuguese would miss no opportunities to revenge the affront and insulting usage they had met with, they apprehend, that in order to bring this about they might one time or other combine with the Dutch. We happen'd just at that time to build a new Warehouse at *Firando*, which greatly encreas'd the jealousy and suspicion the Japanese had already conceiv'd of us, and contributed not a little to forward our removal from thence to *Nagasaki*; for it was, contrary to the custom of the country, built too high, and all of stone, so that it look'd more like a Castle than a warehouse. It had besides, which made the case still worse, the year of our blessed Saviour's nativity engrav'd on a stone in the front. I was told privately by a Japanese of good credit, that as the Dutch were unlading one of their ships, and bringing the goods on shore, to lay them up in the new built warehouses, it happen'd that the bottom of a large box [illegible]ting loose there came out, instead of merchant's goods, a brass [illegible]. How much there is to be depended upon the truth of this story I will [illegible] take upon me to determine: How be it, thus much is true, that [illegible] after we receiv'd orders suddenly, and under pain of death, to d[illegible]lish our new built warehouse, and to exchange our residence and the [illegible]berty we enjoy'd at *Firando* against the imprisonment of *Dosima*, which put an end to the first and golden period of our trade and

commerce

commerce in this country. *Braſman*, alias *Jenſejmon*, our chief Interpreter, a man of fourſcore and ten years of age, who had been already at that time in the company's ſervice, aſſur'd me, that the proud and haughty conduct of Monſieur *Caron*, then director of our trade in *Japan*, had not been the leaſt cauſe of this ſudden change. He ſaid, that the Japaneſe Government could not endure any pride and haughtineſs in merchants, whom the whole nation looks upon as the fourth and meaneſt degree of mankind. The chief judge of *Miaco*, who at that time had the direction of foreign affairs, found himſelf ſo highly offended by Mr. *Caron*'s proud behaviour, that he would not admit him to an audience at *Miaco*, nor receive the company's preſents, and when afterwards that opportunity offer'd of our aforeſaid new built warehouſe, he gladly ſeiz'd it, and greatly aggravating the thing, he repreſented to the Emperor the baſe intentions of the Dutch ſo ſtrongly, that he obtain'd orders for the demolition of the ſaid warehouſe, and ſoon after for our removal. This Mr. *Caron* is the very ſame, who publiſh'd a ſhort account of *Japan*, which was firſt written in High Dutch, and afterwards tranſlated into ſeveral other languages. He firſt ſerv'd as cook's-mate on board a Dutch Eaſt-India Man. His happy genius, and ready apprehenſion, brought him to the pen, and by degrees he rais'd himſelf to be director of our trade in *Japan*, in which employment he was continu'd for ſeveral years. Afterwards, having been diſappointed in his hopes of obtaining one of the chief places at *Batavia*, which he expected ſhould be given him, he went over to offer his ſervice to the Portugueſe and French, but ſtranded and periſh'd in ſight of the walls of *Lisbon*, before he could put his deſigns, doubtleſs diſadvantageous enough to the company he formerly ſerv'd, in execution. I cannot forbear taking notice in this place of an aſperſion which hath been falſly thrown upon the Dutch by ſome Authors, *viz.* That having been aſk'd by the Japaneſe Government, whether they were Chriſtians? they anſwer'd, No, not Chriſtians, but Dutchmen. This I particularly and with great Impartiality enquir'd into, but could not meet with any thing of this nature in the Journals, and other writings belonging to our factory at *Nagaſaki*, which have been kept and preſerv'd ever ſince our firſt arrival in this country. But beſides, our above-mention'd chief Interpreter, who certainly, had there been any ſuch thing, had no reaſon to conceal the truth, frequently aſſur'd me to the contrary, and told me, in anſwer to the like queſtions, that they conſtantly, and very much to their own diſadvantage, profeſs'd themſelves to be Chriſtians, but not addicted to the ſect of the Portugueſe Prieſts. What probably gave birth to this rumour, was the anſwer of one *Michael Sandvoort*, a Dutchman, who being ſtranded upon the coaſts of *Japan*, ſettled afterwards, with a countryman of his, at *Nagaſaki* amongſt the natives and independant of the Dutch. Upon the eſtabliſhment of the Japaneſe Inquiſition,

Account of Monſ. Caron.

ſition this man being aſk'd, whether or no he was a chriſtian, he anſwer'd, to ſave his and his companion's life, *what Chriſtians, Chriſtians, we are Dutchmen*; which confeſſion the Inquiſitors were then ſeemingly ſatisfy'd with.

I come now to the ſecond period of our trade in this country, which muſt be dated from the time we left *Firando*, and remov'd to *Nagaſaki*. We had no ſooner enter'd the harbour, but they ſecur'd us forthwith in the Iſland *Deſima*, and depriv'd us at once of all the liberties and privileges we had till then enjoy'd. Surrounded with numerous guards and watches, both within and without the Iſland, we were denied all manner of converſation with the natives, thoſe only excepted who were in our ſervice, and who oblig'd themſelves by a ſolemn and dreadful oath, ſign'd with their own blood, never to enter into any familiarity with us, nor to communicate any thing to us about the ſtate and affairs of the country. Our ſhips, as ſoon as they dropt anchor in the harbour, were by them taken in poſſeſſion, guard-ſhips put on every ſide, the gun-powder, balls, ſwords, and cutlaſhes, and all other arms brought on ſhore, and kept in ſafe cuſtody till our departure. Even the heavieſt guns, and the rudder itſelf was then taken out, and brought on ſhore, but now they have left off giving themſelves ſo great and withal ſo needleſs a trouble. A review was made of all the people on board, according to the liſt given them, and an exact memorandum taken of every one's age, name and buſineſs. Thoſe that were to go aſhore, either in their own or the company's buſineſs, were narrowly ſearch'd, their ſwords and fire-arms, as alſo ſuch of their goods as might be diſpos'd of, taken into cuſtody by the *Ottona*; and tho' the place, where ſhips ride at anchor, is not above 300 paces diſtant from *Deſima*, yet nobody was permitted to go aſhore, or to return on board, without taking a paſſport from the proper officers. Our ſhips were unladen and the cargoes brought aſhore by their own people, and lock'd up in our ware-houſes under their ſeals. In ſhort we were then treated, and have been ever ſince, like traitors and profeſs'd enemies to the country. However this ſudden and fatal change of our affairs, and the good opportunity notwithſtanding, which the Japaneſe then had at once to reduce our privileges and profits to as narrow a compaſs as ever they pleas'd, yet as the populous town of *Nagaſaki*, and its government, lately depriv'd of the advantageous trade with the Portugueſe, could not well ſubſiſt without a commerce with foreigners, ſo we continued for ſome time to ſend no leſs than ſix or ſeven ſhips a year thither, and to diſpoſe of our Cargoes to very good advantage. That very year 1641, ſo remarkable for the fatal turn it gave to our affairs, was one of the moſt profitable we ever had, for we diſpos'd of our goods to the value of eighty tons of gold, or 8000000 Florins (about 700000 *l.* ſterling) and exported no leſs than 1400 cheſts of ſilver.

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Sometime after we petition'd the court for leave to take, as we had done formerly, copper in exchange and part of payment for our foreign commodities, the exportation of this metal having been forbid ever ſince 1637. The court willingly granted what we petition'd for, but in lieu of it we were forbid for the future to export any ſilver, which order it was our intereſt gladly to comply with; for when we were paid in ſilver, we could not get above 4 *per cent* upon it, whereas copper yields a profit of 90 to 95 *per cent*, chiefly at *Suratta*, where we ſend about 6000 cheſts a year.

Third Period of the Dutch Trade.

Thus, the many troubles and hardſhips we were forc'd to undergo, and the unreaſonable demands laid upon us at ſeveral times, were at leaſt made good in ſome meaſure by the conſiderable profit, as well upon the goods we imported, as upon thoſe we exported, till about thirty years after our removal to *Nagaſaki*, in the year 1672, we fell of a ſudden and unawares into the third period of our commerce in this Country. For having had the misfortune to fall under the diſpleaſure of *Inaba Mino*, Prime Miniſter and a great favourite of the then reigning peaceable Emperor *Dajjojin*, (who with *Uto*, another of the counſellors of ſtate, and likewiſe in great favour with the Emperor, govern'd the whole Empire) the golden fleece, we had yearly fetch'd from this *Colchis*, was chang'd into a very ordinary one, and our trade reduc'd to low and miſerable terms. It will not be improper to trace this misfortune from its early origins, were it but to give an inſtance of the revengefulneſs of this nation. *Mino*, otherwiſe with the additional title, which is uſually given to great men at court, *Minoſama*, one of the prime miniſters, to whom the Emperor himſelf fancied to have no ſmall obligation, and who, beſides the ſhare he had in the Government of the Empire in general, was entruſted with the direction of foreign affairs in particular, thought, as the main maxim, theſe courtiers aim at, is to pleaſe their Sovereign, that it would be highly agreeable to the Emperor, to preſent the temple, where his Imperial anceſtors were buried, with a great European Lamp, ſuch as are commonly hung up in our churches, ſuch another having been preſented by the Dutch, when they were at *Firando*, to one of his Predeceſſors, by whom it was very graciouſly receiv'd. It muſt be obſerv'd that it was look'd upon by the Emperor, as it is in general by the whole nation, as an eſſential part of piety and religion, to obſerve the filial duty towards their anceſtors and deceas'd Parents, by cultivating their memory, and viſiting the temples or monuments erected to them. The Dutch upon this were deſir'd, with all poſſible ſpeed, to get ſuch a lamp ſent over from Europe, which was done accordingly: but it unluckily happen'd, thro' the imprudence and inadvertency of the then Governors of *Nagaſaki*, to whom it belongs to chuſe and determine, what preſents are to be made to the court, that this lamp, inſtead of being given to *Mino*, for whom it was intended,

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was put amongſt the preſents, which were to be made that year to the Emperor himſelf, not without hopes thereby to ingratiate themſelves into his favour. This happen'd in 1666. *Mino*, diſappointed in his expectation, thought himſelf offended to the higheſt degree, and from that moment took ſuch a hatred to the whole Dutch nation, as without a fatal and ſufficient revenge he knew would be purſued, according to the maxims of the natives, even after his death, by his deſcendants and relations. The Japaneſe in general, when once they throw a hatred on a perſon, know how to conceal it for a long while, till a favourable opportunity offers to take revenge for the inſults and affronts they have, or fancy to have receiv'd. In like manner *Mino* watch'd his opportunity to put the revenge, he meditated to take of us, in execution, and it offer'd no ſooner, but he gladly embrac'd it, and chaſtis'd us moſt ſeverely. For having obtain'd the Government of *Nagaſaki* for *Uſjingomi Tſuſejemon*, one of his near relations, this new Governor, after he came to take poſſeſſion of it in 1672, (Mr. *Camphuyſen*, who was afterwards rais'd to the eminent poſt of Governor General of the Dutch Eaſt-India Company at *Batavia*, being then director of our trade in *Japan*) he reduced our trade and commerce to the following deplorable condition. He demanded ſamples and patterns of all the goods we imported for ſale, in order to ſhew them to perſons, who had ſome knowledge of their goodneſs and value, to be by them tax'd and eſtimated. Meanwhile the merchants reſorted to his palace, there to view the goods, and having reſolv'd what goods they intended to buy, and in what quantity, the Governor, without permitting us to be preſent, agreed with them and ſold them himſelf. The agreement being made, as may be eaſily imagin'd, for a price far below what we uſually ſold them at, he acquainted us with it, indulging us however ſo far, as to give us the choice, whether we would part with the goods for the price he had ſet upon them, or elſe export them again. By this unheard of proceeding, and unreaſonable taxation, the very foundation of the privileges graciouſly granted us by the late illuſtrious Emperors *Gongen*, and *Teitokuni*, was ruin'd and ſubverted at once, and the golden plaiſter tore off, which we had hitherto laid on, to eaſe the pain of ſo many hardſhips and injuſtices, we had been obliged, ever ſince the firſt caſtrophe of our fortune, patiently to ſuffer. The price ſet upon our commodities, after this manner, was reduc'd every year, and we were neceſſitated rather to part with them for a ſmall profit, than to export them with loſs. They oblig'd us into the bargain, to take in payment for our goods the *Cobang*, (which we had hitherto taken for 59 or 60 *Maas*, and which is current among the natives only for 54 to 59) for 68, what was got by this way of dealing, as alſo the overplus of the prices ſet upon the goods was by them call'd *Aidagin*, that is, the *Middle-money*, and aſſign'd for

for the uſe and common benefit of the town of *Nagaſaki*. In this condition it would have been impoſſible for us to ſtay in the country, and the continuation of this proceeding would infallibly have forc'd us to leave our trade there. We reſolv'd therefore to try, what ways and means we could, to reſtore our commerce to the condition it had been in before. Nothing could be thought of, that was like to have a better effect, than to repreſent our grievances, in an humble petition, to the Emperor, as beyond doubt ignorant of this notorious breach of the ſacred privileges, granted us by the Emperors his predeceſſors. This petition was writ accordingly, in due form, and in Chineſe characters, and by order of the Director-general at *Batavia*, deliver'd to the Governors of *Nagaſaki*. For nothing can be preſented by foreigners to the Emperor, if it hath not been firſt put into the hands of the Governors of this place. After three years waiting, we at laſt obtain'd a favourable anſwer from court, containing in ſubſtance, that our trade ſhould be reſtor'd upon the ſame foot, it had been before by virtue of our privileges. The conſequence of an order at firſt view ſo favourable for our commerce, was in fact more [illegible] to it, than any we had as yet receiv'd, and brought it from [illegible]hird to the laſt and iron period, wherein it continu'd ever [illegible].

Gains of the Japaneſe during the third Period of our Trade.

The Governors of *Nagaſaki* were exceedingly diſſatisfy'd with this new order, not only, becauſe it had not been obtain'd by their favour and interceſſion, purchas'd with large preſents, but becauſe they, and other Japaneſe managers of our trade, were by it depriv'd of conſiderable ſums, which they got, by taxing and ſetting a price of their own making upon our commodities. Our *Ottona* once confeſs'd to me, that, for his own ſhare, he loſt by this order a yearly profit of 3600 *Thails*. *Minoſama* having not yet forgot the above-mention'd vexatious diſappointment, did not lie quiet upon this occaſion, and tho' he had been four years before, upon the demiſe of the Emperor his maſter, and the acceſſion of *Tſinajos* to the throne, put out of his places, and conſequently out of power to hurt us himſelf, yet he urg'd the reſtriction of our privileges at court, by his ſon in law, *Kangoſama*, then one of the prime miniſters and privy Councellor, and likewiſe prevail'd upon his nephew *Genſejemon*, Governor of *Nagaſaki*, to do us what miſchief he could. The latter in particular, and in conjunction with his collegues, repreſented to the court, how prejudicial this renewal of our privileges was to the natives, and what vaſt profits it brought in to us foreigners. This they did with ſo much ſucceſs, that as by virtue of this late order we had obtain'd leave to ſell our goods freely, and to the beſt bidder, it was now reſolv'd, that the ſaid order ſhould ſubſiſt in full force, and that we ſhould have leave to import, what goods, and to what quantity we pleas'd, but that we ſhould be ſo far reſtrain'd in the ſale, as not to exceed the

Fourth period of our trade.

ſum of 300000 *Thails* a year, and that the goods not diſpos'd of ſhould be laid up in our warehouſes againſt the next year's ſale. And thus the reſtor'd liberty prov'd more fatal to us, than the taxation itſelf was, which yet we thought ſo great and inſufferable a hardſhip. For it was much more profitable for us to diſpoſe of large cargoes with ſmall gain, than of ſmall cargoes with more profit. In the mean time, that it ſhould not appear as if this fatal reduction had been reſolv'd upon meerly to diſoblige the Dutch nation, but rather by a political maxim, agreeable to the Emperor and advantageous to the Empire, the commerce of the Chineſe and ſuch Eaſtern Nations, as trade to *Japan* under their name, was likewiſe reduc'd to a yearly ſum of 600000 *Thails*. The Emperor was ſo well pleas'd with the finding out of this expedient, whereby without prejudice to the liberty granted us by his late Imperial orders, our commerce was regulated, and our profit reduced low enough indeed, but not quite ſo low, as would have put us under a neceſſity of leaving the country (which the court was not a little apprehenſive of): The Emperor, I ſay, was ſo well pleas'd with the finding out of this expedient, and the prudent conduct of the Governors of *Nagaſaki*, that ſometime after he conferr'd upon them the honourable and illuſtrious title of *Cami*.

State of our Trade in 1685

The Dutch had as yet no notice given them of this new regulation, when in Autumn 1685, their ſhips, very richly laden, arriv'd in the harbour. The joy of their ſafe arrival was ſo much the greater, as anew they promis'd themſelves mountains of gold, and were in no ill grounded hopes once more to ſee the firſt and happieſt period of their commerce revive. But we had ſcarce begun to unlade them, and but juſt got the *Cargo* of one on ſhore, when to our unſpeakeble grief, new orders were ſent from court to limit the liberty reſtored to us (and to the Chineſe) to a certain determin'd ſum, beyond which nothing ſhould be diſpoſed of; and to prevent ſmugling, an exact account was to be taken of the whole cargo, the ſame narrowly to be examin'd into, and afterwards to be laid up in our ware houſes under our own locks indeed, but with their ſeals put to them. Nor are we ever ſince allow'd the liberty of going into them to take care of our goods unleſs it be by their leave, and in their preſence.

The yearly ſum, to the value of which the Dutch are permitted to ſell goods imported by them, and which is juſt half the ſum allow'd to the Chineſe, amounts in Dutch money to ten tons of gold, and a half, that is 1050000 gilders, (very near 100000 l. ſterling,) and in Japaneſe money to 300 cheſts, or boxes of ſilver, each of 1000 *Siumome*, or *Thails* (which laſt word hath been introduc'd into *Japan* by the Dutch) which make up in all 300000 *Siumome* in ſilver, or 3000 *Cobangs* in gold. The higheſt value of the *Cobang*, as current in the country, is of ſixty *Momi*, or *Maas* of ſilver, but the Japanese law

ſo order'd it, as to make the Company take it for ſixty eight, and yet be paid all in gold, and thus the company ſells indeed for 300000 *Thails* of their goods a year, but in fact doth not receive beyond the value of 260000 Thails in real ſilver money. By this means the government of *Nagaſaki*, hath found out a way, to make the Directors and other officers concern'd in carrying on the Dutch trade ſome amends for their trouble and hard uſage, by aſſigning them ſome private profits, independant of thoſe of the Company and by permitting them to diſpoſe of their own private goods, which formerly they ſold, in what quantity they pleas'd, to the value of 40000 *Thails* or 5888 *Cobangs*, which together with the above mention'd, 260000 Thails make up the yearly ſum, as it hath been limited by the laſt Imperial orders. It is not in the Company's power to alter this regulation, becauſe the Japaneſe Government hath thought fit ſo to order it, nor can they give to their officers any diſturbance, or make any inhibition to prevent their diſpoſing of their private goods. Theſe 40000 Thails are divided amongſt the ſeveral officers concern'd in carrying on our trade in *Japan*, in the following manner. The Captain, as he is here call'd or chief director for the time being, and Ambaſſador to the Emperor's court, hath 10000 Thails, aſſign'd him, the new director, lately arrived to relieve him, 7000 Thails, his Deputy, or the ſecond perſon after him, 6000 Thails, the Captains of the ſhip, merchants, clerks, and other people who came over on board the laſt ſhips, proportionably, as they happen to be in favour with the chief managers, and the Japaneſe Interpreters, to whom it belongs jointly to divide the ſaid ſum, and to take care that there be nothing ſold beyond what hath been aſſign'd to every one.

Director of the Dutch trade.

The Reader is deſir'd here to obſerve, that the Company keeps conſtantly a Director, or as he is call'd by the Japaneſe, Captain of the Dutch, who hath the command of all the people of our factory, with the inſpection and care of our trade. The ſame perſon is to be at the head of the embaſſy, which is ſent to court once every year. He muſt, according to the cuſtom of the country, be reliev'd after the year is expir'd. The ſhips bring over from *Batavia* his Succeſſor, along with a deputy, ſome few merchants and clerks, who are to aſſiſt him during the time of the ſale. When the ſale is over, and the ſhips ready to ſet ſail, he goes on board in order to his return to *Batavia*, and leaves the place to his Succeſſor, who is reliev'd the next year, by another in the ſame manner.

Sale of our goods.

The ſale of our goods is perform'd in the following manner. The day of the *Combang*, (as they call our ſale) which muſt be determin'd by the court, drawing near, a liſt of all the goods is hung up at the gates without our Iſland, written in very large characters, that every body may read it at a due diſtance. Mean while the government ſignifies to the ſeveral *Ottona's* of the town, and theſe to the merchants, who

who are come thither from divers parts of the Empire, and lodge within their diſtrict, what duty there will be laid *per Cent* (for the benefit of the Inhabitants of *Nagaſaki*) upon ſeveral of our goods, in order to enable them to reſolve accordingly, what price they can well afford to buy them at. A fine trick indeed, whereby they tax our goods indirectly, and ridicule us into the bargain with the reſtoring of our liberty and privileges. For, ſay they, and ſo it is in fact, when we tax'd your goods, you came with no leſs than ſeven ſhips, and diſpos'd of great cargoes; now you can ſend but three or four ſhips, and ſell but a few goods; had it not been better for you, to remain as you were, than by applying for a renewal of your privileges to make your condition the worſe. The day before the *Combang* papers are put up at all the gates of the ſtreets, to invite the merchants to make their appearance the next morning at *Deſima*, where for their farther information, they find before every warehouſe a liſt of the goods laid up therein. As the direction of our trade is entirely in the hands of the government of *Nagaſaki*, ſo particularly the *Combang* cannot be held, but in preſence of two ſtewards of the Governors, in quality of their deputies, authoriz'd by them to aſſiſt at it. The chief officers of our Iſland muſt likewiſe be preſent. The firſt Interpreter preſides, and directs every thing, whilſt our own triumvirs, I mean the two directors, the old and new, and the deputy director have little or nothing to ſay. All perſons, who muſt be preſent at the ſale, having met together, our directors order a pattern of all our merchantable goods to be expos'd to view, and then give a ſignal with a *Gum Gum* (is a ſort of a flat bell not unlike a *Baſon*) for the merchants to come in. The houſe, where the ſale is kept, is a very neat building, built at the company's expence, and is then by removing the ſhutters laid open towards the ſtreet for people to look in. There is a ſmall gallery round it, and it is divided within into ſeveral partitions, very commodiouſly contriv'd for this act. The ſale itſelf is perform'd in the following manner. Only one ſort of goods is put up at a time. Thoſe who have a mind to buy them, give in ſome tickets each, ſign'd by ſham names, and ſignifying how many *Quan*, *Me*, *Momi*, *Burin*, *Me*, and *Futz* they intend to give for a piece, or a *Catti* of the goods which have been put up, all the whole ſale goods being ſold to that quantity. I took notice, that every merchant gives in ſeveral tickets. This is done in order to ſee how matters are like to go, and to keep to a leſs price, in caſe he repents of the greater, for which ſame purpoſe they are ſign'd only by ſham names: And becauſe of the great number and ſub-diviſion of the ſmall money, it ſeldom happens that two tickets exactly agree with one another. After all the bidders have given in their tickets, our directors proceed to open them, and to ſeparate the greater from the ſmaller. They are then deliver'd to the preſiding chief Interpreter, who reads the

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aloud one after another, beginning with the higheſt. They ask after the bidder three times, and if there is no anſwer made, he lays that ticket aſide, and takes the next to it. So he goes on, taking always a leſs, till the bidder cries out, *Here I am*, and then draws near to ſign the note, and to put his true name to it with black ink, which the Japaneſe for the like purpoſes always carry about them. The goods put up being ſold, they proceed to others, which they ſell in the ſame manner, and ſo they go on, till the ſum determin'd by the Emperor hath been rais'd, which is commonly done in two or three, ſeldom in four, *Combangs*, or days of ſale. The day after each *Combang* the goods are deliver'd to the buyer, and carried off from our Iſland. A company of merchants of the five Imperial cities have, by imperial letters patents, obtain'd the monopoly for buying and ſelling of raw ſilks. This commodity is ſold firſt, to their great advantage and our no ſmall prejudice, and they would fain oblige us to make up at leaſt one third of our cargoes with raw ſilk. The *Quanmotz*, duty or cuſtom laid upon goods, is but little us'd in *Japan*. It hath been introduc'd at *Nagaſaki*, meerly with an intent to take off part of the vaſt profits, which foreigners got upon their commodities, and to aſſign them for the uſe and maintenance of the poorer Inhabitants of this town. It was formerly moderate enough, but the late taxation, which hath been ſo very beneficial to the Governors and other Magiſtrates of the town, having been taken off, the Governors have thought fit to raiſe it, on purpoſe to engage the Japaneſe merchants to buy our goods at a leſs rate, in proportion to the duty laid upon them. This *Quanmotz*, when levied, is call'd by the Japaneſe *Kooſen*, or *Koſen Gin*, a *reward*, or *money to reward one's trouble*. In the diſtribution they call it *Fannagin*, or *Flower-money*, to ſignify, that it flowers out of the foreign trade for the maintenance and advantage of the poorer Inhabitants of *Nagaſaki*. It is diſtributed among them in proportion to the trouble they muſt be at, on account of the publick offices they muſt ſerve by turns, which differ according to the ſituation of the ſtreets they live in, as alſo to make them ſome amends for many other troubles and hardſhips they have reaſon to complain of, the rather ſince the barrenneſs of the country about *Nagaſaki*, and many other diſadvantages occaſion'd by the foreign commerce, might otherwiſe induce them to run away from thence to ſome other parts of the Empire, where they might live at a leſs charge and with more eaſe. They commonly receive in this diſtribution from three to fifteen *Thails* a-piece. The duty it ſelf laid upon the goods belonging to the company is fifteen *Thails* per cent, which upon the whole ſum of 300000 *Thails* produces 45000 *Thails* duty. The goods belonging to private perſons, which are commonly ſold at the end of the *Combang*, pay much more, and no leſs than 65 per cent for all ſtuffs and goods ſold by pieces, which upon 20000 *Thails* brings in

13000 *Thails* cuſtom. Goods ſold by the weight pay a duty of 70 *Thails* per cent, which upon 20000 *Thails* makes 14000 duty. The reaſon they give for this great difference in the duty laid upon the company's, and upon private goods, is becauſe private goods are brought over on board the company's ſhips, at their risk and expence, and conſequently deſerve leſs profit. The Chineſe for the like reaſon, that is, becauſe they are not at the expence of ſuch long and hazardous voyages as the Dutch, but nearer at hand, pay a duty of 60 per cent for all their goods, which upon the 600000 *Thails*, to the value of which they are permitted to ſell every year, brings in a ſum of 360000 *Thails* duty. If to this be added the yearly rents for our houſes and factory, which is 5580 *Thails*, and that of the Chineſe factory, which is 16000 *Thails* a year, it makes up, in all, a ſum of 453580 *Thails*, which the foreign commerce produces a year to the Magiſtrates and Inhabitants of *Nagaſaki*.

Profits upon the Dutch Goods.

As to the profits, the Company gets upon the commodities imported by us, it differs very much and varies every year, the ſame goods being not conſtantly ſold to an equal quantity, nor at the ſame rate. The whole depends upon the price, each ſort of goods hath at *Miaco*, and this is commonly regulated by the conſumption, and want, there is of them in the country. The profits our goods produce, may be computed to amount, one year with another, to 60 per cent, tho' if all the charges and expences of our ſale be taken into conſideration, we cannot well get above 40 or 45 per cent clear gain, and thus the goods we ſell in *Japan* to the value of ten tons of gold and a half, or 1050000 *Gilders*, yield no more than four tons, or four and a half, that is, 400000, or 450000 *Gilders* clear profit. A profit indeed very inconſiderable for ſo great a Company, which muſt conſtantly keep at leaſt 18000 men in pay, at the expence of upwards of 260000 *Gilders* (near 24000 l. ſterling) a month, only in wages, beſides the vaſt number of Ships, factories, and forts, they have to maintain and to look after, all over the Eaſt-Indies. Conſidering ſo ſmall a profit, it would be ſcarce worth the company's while to continue this branch of our trade any longer, were it not that the goods we export from thence, and particularly the refin'd copper, yield much the ſame profit, ſo that the whole profit may be computed to amount to 80 or 90 per cent. The charges and expences we muſt be at, are not the ſame every year. They are greater, if there is any thing wants building or repairing, or if there be more preſents to be made, or if any thing extraordinary happens. For the ſatisfaction of the Reader, I will here ſet down the expences of two years, as they ſtood in the laſt and fourth period of our commerce, to wit, in 1686. Mr. *Licentiate Cleyer* being then Director, and the expences much higher than uſual, and in 1688, when Mr. *Butenheimb* was Director, and the expences ſo ſmall, as could poſſibly be expected.

Our Charges.

The

	The Expences of 1686	*of* 1688.
For Victuals, *Gilders.*	23580	*Gilders* 13166
Boarding ——	9791	—— 6828
Extraordinary Expences	14097	—— 4993
Charges of the Ships	10986	—— 7589
Preſents ——	107086	—— 100789
Intereſts and monthly wages paid off ——	8092	—— 7318
Hire for *Deſima* and our warehouſes ——	19530	—— 19530
Summa Gilders	193162	160213

As to the price and profit of every ſort of goods in particular, I think it doth not become me accurately to ſpecify the ſame, nor perhaps would it be agreeable to the Reader. However to give him ſome ſatisfaction, I will here ſet down the current price of foreign commodities at *Miaco* for the year 1692, as it hath been communicated to me. *Prices of ſeveral Goods in Japan.*

Chineſe ſilk, *Cabeſſa*, or the beſt, the *Pickel*, or 125 *lb.* Dutch for 665 *Siumome*, or *Thails*, Dito *Bariga*, or middle ſort, *á* 638 *Thails.*

Silk of *Bengale*, *Cabeſſa*, or the beſt, *á* 530 *Thails*, a *pickel.* Ditto *Bariga*, *a* 406 *Thails.*

Tunquineeſe Silk	*Thails* 440	the *Pickel*,	or 125 *lb.*
Florette Yarn	240	——	——
Cinnabar ——	600	——	——
Cloves ——	223	——	——
Pepper —— ——	23	——	——
Sugar Candy	21	——	——
Powder'd Sugar ——	14	——	——

Camphire of *Baros*, a *Katti*, or 1 pound and a qr. *á* 33 *Siumome*, or *Thails.*

Putſiuk, or *Coſtus Arabica*, a 10 *Thails* a *Catti.*

Great, white, roll'd Chineſe *Pelangs*, 14 *Thails* a piece.

Armoſins, a 7 *Thails*, 4 *Maas*, the piece.

Tafaceels from *Cormandel*, the beſt at 6 *Thails*, 8 *Maas* a piece, the courſer ſort at 6 *Thails.*

Tafaceels from *Bengale*, at 4 *Thails*, 3 *Maas.*

Common white ſimple *Gilangs*, at 4, 8, 4, a piece.

Sumongis from *Tunquin*, at 3. 3.

White *Gunis* Linnen, a 7 *Thails.*

Salempuris, common bleach'd, at 3, 1.

Paraceels, common bleach'd, at 1, 5, 3.

Profits upon the Goods of private Perſons.

Before I cloſe this ſubject, and proceed to ſend our four ſhips, with the profits and freſh cargoes on their return to *Batavia*, it may not be amiſs to ſay ſomething of the profits which the goods belonging to private perſons bring in, and in particular, what the three chief Directors of our trade can get by their places. The goods belonging to private perſons being brought over and ſold without any expence to the owner, produce all clear gain, which the great duty laid upon them notwithſtanding, is no ways inferior to that of the Company, tho' they pay but a ſmall duty. The two chief Directors (who purſuant to order from court) cannot hold their office longer than three years, and even that not ſucceſſively, being oblig'd, after they have ſerv'd one year, to return, with the homeward bound ſhips, to *Batavia*, from whence they are ſent back again, either by the next ſhips, or two years after, have the greateſt ſhare of it, for they are permitted to ſell and diſpoſe of their own goods, upon their arrival to the value of 7000 *Thails*, and in their own directorſhip, when they are going to return to *Batavia*, to the value of 10000 *Thails*, conſequently for 17000 *Thails* in one year. The deputy Director for his ſhare can ſell for 12000 *Thails* of his goods. If the Directors ſtand upon good terms with the chief Interpreter, and have found ways and means to ſecure his favour, by making him large preſents *de alienis*, he can contrive things ſo, that ſome of their goods be put up and ſold upon the firſt or ſecond *Combang*, amongſt the Company's goods, and will conſequently, beca[illegible] the ſmall duty, produce at leaſt 65 to 70 *per cent* profit. This too may be done without any prejudice to the Company, for in caſting up the ſums paid in for our goods, in order to make up the 300000 *Thails*, theſe articles are ſlipt over. If they have any goods beyond the ſum, they are legally entitled to, chiefly red corals, amber, and the like, it is an eaſy matter to diſpoſe of them in private, by the aſſiſtance of the officers of our Iſland, who generally will take them off their hands themſelves. The *Ottona* himſelf is very often concern'd in ſuch bargains, they being very advantageous. Formerly we could ſell them, by a deputy, to the foreigners, who at the time of our *Combangs* came over to our Iſland, and that way was far the more profitable for us. But one of our Directors, in 1686, play'd his cards ſo aukwardly, that ten Japaneſe were beheaded for ſmugling, and he himſelf baniſh'd the country for ever. The reſiding Director who goes alſo as Ambaſſador to the Emperor's court, hath beſides another very conſiderable advantage, in that ſuch preſents, as at the governors of *Nagaſaki* deſire ſhould be made to the Emperor, but are not to be found in the Company's warehouſes, and ſhould therefore be bought from the Chineſe, can be furniſh'd by him out of his own ſtock, if it ſo happens that he hath them, in which caſe he takes all the profit to himſelf, without doing any prejudice to the company. Nay they might poſſibly go ſtill farther

in

in purſuit of their own private advantages, were it not, that they endeavour to paſs for men of conſcience and honour, or at leaſt aim to appear fearful, leſt they ſhould be thought too notoriouſly to injure both the confidence and intereſt of their maſters. I do not pretend hereby to charge them with any indirect practices, as to the annual expences, though perhaps even theſe are ſometimes run up to an unneceſſary height: Nor is it in the leaſt my intention to detract from the reputation, and character of probity, of ſo many worthy Gentlemen, who have fill'd this ſtation with honour, and diſcharg'd their duty with the utmoſt faithfulneſs to their maſters. However, to ſupport what I have here aſſerted, and to ſhew, that if the Directors had not the common intereſt of the Company more at heart than their own private advantages, they could enrich themſelves by defrauding their principals, I cannot forbear mentioning one inſtance. The inſtructions from the government of *Batavia*, with regard to the refin'd copper, are not to buy it for leſs than twelve *Thails*, or twelve and a half, a *Pickel*. This they do, to keep the refiners in good humour, and not to diſcourage them, by allowing them too inconſiderable a profit. Nevertheleſs the Interpreters may ſometimes get it for a *Maas* cheaper, which upon 12000 *Pickels*, the quantity commonly bought, makes a Sum of 600 *Thails*, which they may, if they pleaſe, put in their pockets, becauſe it is contrary to their inſtructions in their account to charge the coppef for ſo much leſs. Now, whether or no they actually do this, I will not take upon me to aſſert. Thus much I can ſay, without exaggeration, that the Directorſhip of the Dutch trade in *Japan*, is a place, which the poſſeſſor would not eaſily part with for 30000 *Gilders* (about 3000 *l.* ſterling). 'Tis true, it would be a great diſadvantage to the Director, and conſiderably leſſen his profits, if he hath not a good caſh in hand to provide himſelf, before his departure, with a ſufficient quantity of goods, but muſt take them upon credit, and upon his return ſhare the profits with his creditors. For beſides, he muſt not preſume to leave *Batavia*, much leſs to return thither, without valuable conſiderations to his benefactors, unleſs he intends to be excus'd for the future the honour of any ſuch employment. The goods he brings back to *Batavia* are, Silk-gowns, which he receiv'd as preſents from the Emperor and his Miniſters, and whereof he makes preſents again to his friends and patrons; victuals, china-ware, lacker'd, or japan'd things, and other manufactures of the country, which he can diſpoſe of at *Batavia* at 50 *per cent* profit, and beſides ſome *Cobangs* in gold. The *Cobangs* we took formerly at 54 *Thails* a piece, and could afterwards ſell them upon the coaſts of *Cormandel* at 28 *per cent* profit. But ſince we have been oblig'd to take them at a higher rate, they yield a much leſs, and in the main very inconſiderable profit. It is much more profitable for the Director, if he hath any left, to buy Ambergreeſe, or re-

fin'd Copper, and to ſend the latter, if poſſible, on board the company's ſhips to *Malacca*, I ſay, if poſſible, becauſe there are ſtrict orders from the company againſt it.

Time of our ſhips return.

But it is time at laſt, to ſend our ſhips on their return. To make up their cargoes, a good part of the 1050000 gilders. paid in for our commodities, is laid out in refin'd copper, of which we buy for 12000 to 20000 pickels a year, (a pickel is 125 l. dutch weight) all the refin'd Copper is caſt in ſmall cylindrical ſtaffs about a ſpan long, and near an inch thick. Every pickel is pack'd up in a ſmall box made of firr, for the eaſier carriage. Every one of the three or four ſhips, we ſend hither, makes up part of her cargo with it. One of theſe ſhips makes the beſt of her way to *Batavia*. The others put in at *Puli Thimon* (an Iſland upon the coaſts of *Malacca*) from whence they proceed on their voyage to *Malacca*, to be by our Governor there bound farther either for *Bengale*, or the coaſts of *Cormandel*, or for *Surate*, or any other place, where they are like to diſpoſe of their cargoes to good advantage. We buy likewiſe a ſmaller quantity of courſe copper, which is deliver'd to us caſt in broad flattiſh round cakes, ſometimes we take in ſome hundred *Pickels*, or cheſts of copper *Casjes*, or farthings, but not unleſs they be aſk'd for at *Tunquin*, and other places. All the copper is ſold to us by a company of united merchants, who by vertue of a privilege from the Emperor, have the ſole refining and ſelling of it to foreigners, for which they are to pay to the Imperial chief Juſtice at *Miaco*, as Inſpector, for the time being, of foreign affairs, 400 ſhuets of ſilver a year, by way of a preſent. To engage our interpreters to make a good bargain for us with the copper merchants, we allow them a reward of 600, or more, *Thails* a year, and they generally play their cards ſo well, as to receive a ſum not inferior to this from the copper Company, by way of a gratuity. The other part of our *Cargoes* is made up by Japaneſe Camphire, from 6000 to 12000, and ſometimes more, pounds a year, pack'd up in wooden barrels; by ſome 100 bales of China ware, pack'd in ſtraw; by a box or two of Gold thread, of an hundred rolls the box, but not unleſs it be wanted; by all ſorts of japan'd cabinets, boxes, cheſts of drawers and the like workmanſhip, all of the very beſt, we can meet with; by umbrello's, ſkreens, and ſeveral other manufactures of canes, wood, buffalo's, and other horns, hard ſkins of fiſhes, which they work with uncommon neatneſs and dexterity, ſtone, copper, gold and *Sowaas*, which is an artificial metal compos'd of copper, ſilver and gold, and eſteem'd equal in value to ſilver, if not ſuperior; by Rollangs; by paper made tranſparent with oyl and varniſh; by paper painted and colour'd with falſe gold and ſilver for hanging of rooms; by rice, the fineſt of all. *Aſia*; by *Sacki*, a ſtrong liquor brew'd of rice; by *Soje*, a ſort of pickel, fit to be eat at table with roaſted meat; by pickel'd fruits pack'd up in barrils; by

indented

indented tobacco, Tea and marmelades; beſides ſome thouſands *Cobangs* of gold in ſpecie.

Proceedings upon their departure

Our ſhips cannot be laden, nor let ſail from the harbour, till ſpecial leave hath been given, and the day of their departure determin'd by the court. When they are laden, all our private goods, and what elſe we have to bring on board, muſt be again narrowly ſearch'd. For this purpoſe two of our landlords, two apprentices of the Interpreters, and two clerks, either of the *Ottona*, or of the treaſury office, with ſome *Kuli*'s or workmen, call about 2 or 3 days before the departure upon every one in his room, as well thoſe, who ſtay at *Deſima*, as thoſe, who are to return, and have been lodg'd in our empty houſes during the time of the ſale. Theſe people viſit every corner, examine all our things piece by piece, taking an exact memorandum of what they find, then bind them together with ſtraw ropes, and put their ſeals to them, along with a liſt of what the parcel contains for the information of the gate guard, who would elſe open them again. All contraband goods are ſeiz'd at this ſearch. Such are for inſtance, whatever hath the figure of an Idol of the Country, of a *Kuge*, or an Eccleſiaſtical perſon of the *Dairi*'s Court in his dreſs; all printed books and papers, looking glaſſes, or other metals with Japaneſe characters upon them, ſilver money; ſtuffs woven in the Country; but in particular arms, and whatever can be referr'd under that title, as the figure of a ſoldier, ſaddle, ſhip, or boat, armour, bow and arrows, ſwords and ſcimeters. Should any of theſe be found upon any Dutchman, the poſſeſſor would be at leaſt baniſh'd the Country for life, and the Interpreters and ſervants appointed to take care of his affairs, and all other ſuſpicious perſons, would be put to the rack, till the ſeller and all his accomplices be diſcover'd, by whoſe blood only ſuch a crime is to be expiated. Of this we had a late inſtance in the Imperial ſtewards own ſecretary, who having endeavour'd to ſend over ſome blades of a Scimeter to *China*, was executed for it, with his only ſon, an innocent child, not above eight years old. Upon my own departure, altho' my things, for good reaſons, were viſited but ſlightly, and over a bottle, yet they ſeiz'd upon an old Japaneſe razor, and a few ſmall ſticks ty'd to the babies, inſtead of ſabres, becauſe they juſt happen'd to ſee them.

All the gold belonging to private people muſt be exported openly, and before their leaving *Deſima* ſhewn to the Commiſſioners, to ſee whether it paſs'd thro' their hands, which they know by a mark, they ſtamp upon all *Cobangs* in the Exchequer-office. By this means they may find out, whether it hath not been got by ſmugling. As to this however, they cannot be ſo very nice, becauſe of the great hurry of other buſineſs to be diſpatch'd upon our departure. All theſe ſeveral ſtrict orders and regulations of the Japaneſe, have been made chiefly with an intent to prevent ſmugling, a crime ſeverely

Orders about Smugling

forbid by the Emperor, and indeed not without very good reaſon, for it not only makes the goods more common and cheaper, but by leſſening the *Koſen* or duty, proves very prejudicial to the town of *Nagaſaki*, the inhabitants whereof muſt get a conſiderable part of their livelyhood upon the ſaid duty. The penalty put upon this crime is death, without hopes of reprieve, but it extends only to the perſon convicted, and his accomplices, and not to their families, as the puniſhments of other crimes do. And yet the Japaneſe are ſo addicted to this crime, that, according to computation, no leſs than 300 perſons have been executed in ſix or ſeven years time, only for ſmugling with the Chineſe, whoſe departing yonks they follow to the main Sea, and buy of them what goods they could not diſpoſe of at their ſale at *Nagaſaki*. There are not many Inſtances of people, that were executed for ſmugling with the Dutch. During my ſtay in *Japan*, which was not above two years, upwards of fifty ſmuglers loſt their lives, ſome whereof having been apprehended made away with themſelves, others were publickly executed, and ſome privately in priſon. No longer ago than 1691, two Japaneſe were executed upon our Iſland, for having ſmuggled from a Dutchman one pound of *Camphire* of *Baros*, which was found upon the buyer, juſt as he endeavour'd to carry it off from our Iſland. But I will firſt ſend our ſhips on their return, and then cloſe this tedious chapter with the Hiſtory of this execution. The day determin'd for the departure of our ſhips drawing near, they proceed to lade their cargoes one after another. Laſt of all, the arms and powder are brought on board, follow'd by the ſhip's company, who muſt again paſs in review according to the liſt which was given in upon the ſhip's arrival. The ſhip being ready to ſet ſail, ſhe muſt weigh her anchors that inſtant, and retire two leagues off the town, towards the entrance of the harbour, where ſhe rides till the other ſhips are laden in the ſame manner. When alll the homeward-bound ſhips are join'd, they proceed on their voyage, and after they have got to the main ſea, to a pretty conſiderable diſtance from the harbour, the Japaneſe Ship-guard, which never quitted them from their firſt arrival till then, leave them, and return home. If the wind proves contrary to the ſhips going out, a good number of Japaneſe rowing boats, faſten'd to a rope, tow them out by force, one after another. For the Emperor's order muſt be executed in ſpite of wind and weather, ſhould even afterwards all the ſhips run the hazard of being wreck'd.

Execution of two Japaneſe Smuglers.

I come now to the hiſtory of the execution above-mention'd, wherewith I propos'd to cloſe this tedious chapter. On the 10th of *December*, early in the morning, the commanding Governor formerly call'd *Ginſejemon*, now *Tſino Cami*, ſent notice by the *Ottona* of our Iſland, to our Director, to keep himſelf, with the reſt of the Dutchmen, in readineſs to ſee the Criminals executed. About an hour after

came

came over the numerous flocks of our Interpreters, landlords, cooks, and all the train of *Deſima*, with the ſheriffs, and other officers of Juſtice, in all to the number of at leaſt 200 people. Before the company was carried a pike, with a table, whereupon the crime, for which the criminals were to ſuffer, was ſpecify'd in large characters, that every body might read it at a diſtance. Then follow'd the two criminals ſurrounded with Bailiffs. The firſt was the buyer, a young man, of 23 years of age, upon whom the *Camphire* was found, as he endeavour'd to carry it off from the Iſland, very meanly clad. The ſecond was a well-looking man, and well clad, about 40 years of age, who ſuffer'd only for having lent the other, formerly a ſervant of his, the money to buy the *Camphire*. One of the Bailiffs carried an inſtrument upright, form'd like a rake, but with iron hooks inſtead of teeth, proper to be made uſe of, if any of the malefactors ſhould attempt to make his eſcape, becauſe it eaſily catches hold of one's cloaths. Another carried another inſtrument proper to cut, to ſtab, and to keep one faſt to a wall. Then follow'd two officers of the Governor's Court, with their retinues, as Commiſſioners to preſide at this act, and at ſome diſtance from them came two clerks. In this order they march'd acroſs our Iſland, to the place deſign'd for this execution. We Dutchmen, only ſeven in number, (our ſhips being already return'd) reſolv'd not to come near: But our Director advis'd us to go, becauſe he had heard, that, upon refuſal, we ſhould be compell'd to it by force. I followd this advice, and went without delay to ſee the execution done. I found the two criminals in the middle of the place, one behind the other, kneeling, their ſhoulders uncover'd, and their hands ty'd to their back. Each had his executioner ſtanding by him, the one a Tanner (for Tanners do the office of executioners in this country) the other his beſt friend and comrade, whom he earneſtly deſir'd, as the cuſtom is in this country, by doing him this piece of ſervice, to confirm the friendſhip he had always had for him. At about twenty paces from the criminals ſate the two Commiſſioners upon one bench, and the two clerks upon another. A third was left empty for our Director, who however did not appear. The reſt of the people ſtood promiſcuouſly, where they pleas'd. I myſelf crowded, with my Japaneſe ſervant, as near one of the malefactors, as poſſibly we could. Mean while they were looking out for the reſt of the Dutchmen, I over-heard a very extraordinary diſcourſe between the two criminals. For as the elderly man was grumbling between his teeth his *Quanwonjo*, (*Quanwonjo*, is a ſhort prayer to the Hundred-hand Idol, call'd by the Japaneſe *Quanwon*: This prayer is taken out of *Fatznomaki*, the eighth part of the great Book *Fakejo*, which is compos'd of 48 parts) the other, to whom I ſtood neareſt, rebuk'd him for it, in the following words; *Fy*, ſaith he, *for ſhame to appear thus frighted out of your wits! Ah, Ah*, ſaid the other, *I only*

pray a little. You have had time enough to pray, reply'd the young man, *it ſignifies nothing at preſent but to expoſe your ſelf, and to ſhew the* Dutch *what a Coward you are.* This diſcourſe ſo wrought upon the other, that he actually left off praying. The minute the Dutch were all met together at the place of execution, a ſignal was given, and that inſtant both executioners cut off, each his criminal's head, with a ſhort Scymiter, in ſuch a manner that their bodies fell forward to the ground. The bodies were wrapt up, each in a courſe ruſh-mat, and both their heads together in a third, and ſo carried away from *Deſima* to the ordinary place of execution, a field, near *Mangome*, a ſmall village not far from *Nagaſaki*, where, 'tis ſaid, young people try'd their ſtrength, and the ſharpneſs of their Scymiters, upon the dead bodies, by hacking them into ſmall pieces, ſcarce an inch long and broad, which they afterwards permitted to be buried. Both heads were fix'd upon a Pale, according to cuſtom, and expos'd to view for ſeven days. The execution being over, the company march'd off from *Deſima* without any order. Our Director went to meet the two Commiſſioners, and afterwards the two Clerks upon the croſs-ſtreet, as they were returning home, thank'd them for the trouble they had been at on this occaſion, and invited them to his houſe to ſmoke a pipe. He had nothing in return for his kind invitation but a ſharp reprimand, with an admonition, to take care of his people, that no more ſuch accidents ſhould happen for the future. This was the firſt time criminal blood was ſhed upon our Iſland.

CHAP. IX.

Of the way of Life, Trade and Privileges of the Chineſe in JAPAN.

Ancient State of the Chineſe Trade.

THE Chineſe from remoteſt antiquity, exported the growth and commodities of their country, chiefly raw ſilk, wherein it abounds, all over the Eaſt. 'Tis from thence they were by the Greeks and Romans call'd *Seres*. They traded particularly to the Kingdoms and Iſlands ſituate beyond *Sumatra* and *Malacca* to the Eaſt. Since the late Tartarian conqueſt many of them, unwilling to conform to the orders iſſu'd by their Conqueror, to ſhave their heads after the manner of the Tartars, left their native country, and ſettled in the ſame Kingdoms and Iſlands, which till then they had frequented only as traders. They had alſo, from times almoſt immemorial, carried on a commerce with *Japan*, tho' but ſmall, and with a few yonks.

yonks. For under the reigns of ſome former Emperors, *China* was, as *Japan* now is, ſhut up and kept from all commerce with foreign nations, and the Inhabitants ſtrictly forbid under ſevere penalties, to export the growth of the country, or to have any communication with their neighbours. Nevertheleſs, thoſe who lived along the Sea coaſts, and in the neighbouring Iſlands, found means, tho' with ſome difficulty and in private, to fit out a ſmall number of yonks, and now and then to paſs over to the Kingdoms, and Iſlands, which lay neareſt, whereof *Japan* was one. Things ſtood upon this foot, when the late Tartarian Conqueror of *China*, and his Succeſſor the now reigning Monarch of that mighty Empire, thinking that it would very much conduce to the honour of his ſubjects, and to the advantage of his dominions, for the future to permit a free and undiſturb'd commerce, reſolv'd to ſuffer his ſubjects to trade abroad, and to give foreigners a free acceſs to his dominions. The Chineſe ever ſince exported the produce and commodities of their country to a much greater quantity, than before, and enlarg'd their trade and commerce, as with moſt Eaſtern Nations, ſo particularly with their neighbours the Japaneſe, by whom they had been all along receiv'd as welcome gueſts, and tolerated, becauſe of the affinity there is between the religion, cuſtoms, books, learned languages, arts and ſciences of both nations. Formerly they frequented the harbour of *Oſacca*, and others leſs ſecure, becauſe of the frequent cliffs, rocks and ſhoals, which make the whole navigation that way exceedingly difficult and dangerous, and wholly impracticable for ſhips of any bulk. The Portugueſe ſome time after ſhew'd them the way to that of *Nagaſaki*, which is not only more ſecure, but was in many other reſpects much more advantageous. The reſort of merchants to this place, who came from all parts of the Empire to trade with the Portugueſe, was too great, not to engage the Chineſe to put in there preferably to other places. At laſt orders from court, importing, that the harbour of *Nagaſaki* ſhould be for the future the only one open to foreigners, in all the Japaneſe dominions, fix'd them there. Ever ſince, the Chineſe, as well thoſe who live in *China*, as others who were by the late Tartarian conqueſt diſpers'd into the neighbouring Countries and Iſlands beyond the *Ganges* to the Eaſt, traded to *Nagaſaki*, either upon their own account, or that of their principals, for ſometime with all the liberty they could poſſibly deſire. They came over when, and with what numbers of people, yonks and goods they pleas'd. So extenſive and advantageous a liberty could not but be very pleaſing to them, and put them upon thoughts of a ſurer eſtabliſhment, in order to which, and for the free exerciſe of their religion, they built three temples, according to the three chief languages ſpoke by them, each to be attended by prieſts of their own Nation ſent over from *China*. The number of Chineſe, and Chineſe yonks ſoon encreas'd to that degree, as made the ſuſpicious and circumſpect Japaneſe extreamly jealous of them.

Reductions of the Chineſe Trade, and the Reaſons thereof.

them. For to mention only ſome late inſtances, there came over to *Nagaſaki* in the years 1683 and 1684, at leaſt two hundred Chineſe yonks a year, every one with no leſs than fifty people on board (at preſent, they are not permitted to have more than thirty hands on board each yonk,) ſo that no leſs than ten thouſand people came over from *China* to *Nagaſaki* every year. Some of the largeſt yonks, beſides the neceſſary hands, brought over numbers of paſſengers, and other private perſons, who came to trade upon their own account, and ſeveral of them had from fifty to fourſcore, and ſometimes an hundred men on board. Whoring, which is ſtrictly forbid in *China*, being openly permitted in *Japan*, many young rich perſons came over to *Japan*, purely for their pleaſure, and to ſpend ſome part of their money with Japaneſe wenches, which prov'd very beneficial to this town. Not long ago, a Tartarian Mandarin came over with a very numerous retinue, and in quality of Admiral of a ſmall fleet of ſix yonks, but he was oblig'd forthwith to return to *China*, for the Japaneſe gave him to underſtand, that their Country would not bear any other Commanders and Mandarins, but ſuch as were natives of it. The liberty, which the Chineſe for ſome time enjoy'd in this country, was too great to continue long without alteration, and it quickly came to a fatal end. The Japaneſe had notice given them, that the Jeſuits, their mortal enemies, who had been baniſh'd from *Japan* for ever, were favourably treated at the court of the then reigning Tartarian Monarch of *China*, by whom they had liberty granted them to preach and propagate the Goſpel in all the extent of his vaſt dominions. Some Books relating to the Roman Catholick Religion, which the fathers of the ſociety had found means to print in *China*, in the language of that country, were brought over to *Japan* amongſt other Chineſe Books, and ſold privately, which made the Japaneſe apprehenſive, that by this means the Chriſtian religion, which had been exterminated with ſo much trouble, and the loſs ſo many thouſand perſons, might be reviv'd again in the country. Some ſuſpicion of chriſtianity was thrown even on the importers of theſe books, and if they were not look'd upon as actual converts, they were thought, at leaſt, to be favourably inclin'd to the Roman Catholick Religion. For theſe ſeveral reaſons, which were of great moment with ſo jealous and apprehenſive a nation, it was propos'd at court, to reduce the extenſive liberty of the Chineſe to a narrower compaſs, and to put them much upon the ſame foot with the Dutch, both with regard to their trade and way of life. The thoughts of the court tending at firſt to alter the ſtate of the Chineſe trade, and afterwards to ſhut up their perſons, as they had done the Dutch at *Deſima*, and to make their ſettlement ſubject to the ſame rigorous regulations, and narrow inſpection, which ours labours under, were ſtrongly ſupported by the arrival of the *Mandarin* above-mention'd, and the daily increaſe of Chineſe and Tartars, ſuſpected of Chriſtianity, the

the very worſt thing they could have been ſuſpected of. And as to the firſt, I mean the regulations concerning their trade, that ſame year 1685, in which the Dutch had been reduc'd to the ſum of 300000 *Thails*, or 300 cheſts of ſilver *per annum*, the Court thought fit to limit alſo the Chineſe to a certain ſum, beyond which none of their goods ſhould be ſold. This ſum is not to exceed 600 cheſts of ſilver, that is 600000 *Siumome*, or *Thails*, and according to the Dutch way of computing 21 tuns of gold, that is 2100000 gilders, (about 200000 pounds ſterling.) It was order'd at the ſame time, that the goods which might be reaſonably ſuppos'd to yield 600000 *Thails* ſhould be brought over on board ſeventy yonks at fartheſt, and this according to the following diviſion made by the Japaneſe themſelves; ſeventeen yonks from the province *Hoksju*, or *Foktsju*, or *Fukutsju*, ſixteen from *Nankin*, five from the city and Province *Cantoo*, or *Canton*, five from *Nefa*, four from *Sintsjeu*, four from the Iſland *Aymo*, or *Aynan*, and the coaſts of the neighbouring continent of *China*, three from *Kootsz*, or *Kootsja*, three from the Kingdom of *Siam*, or *Sijam*, two from the Kingdom of *Tunquin*, two from *Cammon*, two from the Kingdom of *Cabotsja*, or *Cambodia*, two from *Takkaſizga* otherwiſe *Taſwaan* upon the Iſland *Formoſa*, one from *Faidaſan*, ſituate below *Raktsju*, where there is a famous *Quan* Temple, one from *Kootsjj*, or *Coſijnſijna*, and one from *Tani*, which is one of the moſt conſiderable of the *Kiuku* Iſlands, beſides ſome others, which I could not learn. After this manner the Japaneſe have thought fit to divide the allow'd number of yonks among the Chineſe ſettled in the ſeveral Kingdoms and Iſlands above mention'd. They admit alſo one from *Sakkataira*, or *Batavia*, and one from *Poking* or *Peking*, which two laſt ſhould be either added to the foregoing to make up the number of ſeventy, or elſe admitted in lieu of ſuch as ſtay'd too late, or were caſt away in their voyage: And yet, the great accuracy, and nice circumſpection of the Japaneſe, notwithſtanding, the Chineſe will frequently impoſe upon them. Thus for inſtance ſome of the yonks, which came to *Nagaſaki* early in the year, after they have diſpos'd of their Cargoes, return to clean and to be new painted and varniſh'd, then they take in another cargo, and other hands on board and ſo make the voyage twice the ſame year, without the Japaneſe's being able to diſcover their cheat. Others go to the province *Satſuma* early in the year, as if they had been caſt thither by chance, or ſtreſs of weather, diſpoſe of what goods they can, then haſte back to take in a new cargo, and ſo go up to *Nagaſaki*. If in going to *Satſuma* they are met by the Japaneſe Guard de coaſts, which by order of the Government cruiſe in thoſe ſeas to hinder the natives from carrying on a ſmugling trade, they will then alter their courſe, as if they had been againſt their inclination caſt out of it, and proceed directly on their voyage to *Nagaſaki*, as the only harbour, foreigners are permitted to put into.

Preſent ſtate of the Chineſe Trade.

Shutting up of the Chineſe.

As to the ſecond of the two abovemention'd points, which the court had in view with regard to the Chineſe Nation, I mean to ſhut them up, as they had done the Dutch at *Deſima*, that was not put in execution till three years after; for they as yet enjoy'd ample liberty, till the year 1688, when the fine garden of *Sije Sfuzu Fiſo*, late Steward of the Imperial Lands and Tenements about *Nagaſaki*, (whoſe fatal diſgrace I have above related) was aſſign'd them for their habitation. This garden was pleaſantly ſeated almoſt at the end of the harbour, not far from the ſhore and town. It had been maintain'd with great expence, as the Emperor's own property, and was curiouſly adorn'd with a great number of fine plants, both native and foreign, the poſſeſſor himſelf having been a great lover of Botany. Upon this ſpot of ground ſeveral rows of ſmall houſes were built to receive the Chineſe, every row cover'd with one common roof, and the whole ſurrounded with ditches, palliſadoes, and ſtrong well-guarded double gates. All this was done with ſo much expedition, that the ſame place, which at the beginning of *February* was one of the pleaſanteſt gardens, had already towards the latter end of *May* the horrible aſpect of a ſtrong priſon, therein to ſecure the Chineſe, who into the bargain, muſt pay ever ſince a yearly rent of 1600 *Thails* for it. Whenever they come to *Nagaſaki*, they muſt live here, and ſo great is their covetouſneſs and love of gain, that they ſuffer themſelves to be ſo narrowly watch'd, and every bit ſo badly, if not worſe, accommodated, than I have above deſcrib'd the Dutch to be at *Deſima*. However, there are ſome remarkable differences to be obſerv'd with regard to the accommodation of the Dutch and Chineſe. Theſe are, 1. The Chineſe are not allow'd the favour of being admitted into the preſence of the Emperor, as the Dutch are once a year, but inſtead of this, they ſave the trouble and charges of a journey of three months, and of ſo many preſents, which muſt be made to his Imperial Majeſty, and his Miniſters. 2. They have victuals and proviſions brought and offer'd them to ſale, at the very gates of their factory, whereas we muſt be at the expenee of maintaining a whole company of Commiſſioners for victualling, all natives of *Japan*. 3. Being look'd upon as private merchants, and withal encreaſing the bad opinion the Japaneſe have of them, by the frequent diſputes and quarrels ariſing among them, they are not treated with ſo much civility, as we are, by their inſpectors, guards and interpreters, who make no ſcruple now and then to cane them by way of puniſhment for ſmall miſdemeanors. 4. They have no Director of their trade, conſtantly reſiding there, as the Dutch, but when the ſale of their goods is over, they go all away on board their yonks, leaving in the mean time their houſes empty,

They

They have three ſales a year, at three different times, one in the Spring, when they diſpoſe of the cargoes of twenty yonks, another in the Summer for thirty others, and another in Autumn again for twenty. What other yonks come over beyond this number, or after the ſale is over, muſt return without ſo much as being ſuffer'd to unlade. Their cargoes conſiſt in raw ſilk from *China* and *Tunquin*, and all ſorts of ſilken and woollen ſtuffs, which are likewiſe imported by the Dutch, and have been nam'd in the preceding chapter. They alſo import Sugar from ſeveral parts of the Eaſt-Indies, *Calamine* Stone from *Tonquin*, for making of braſs and Brazier's wares; Turpentine (from wild Piſtacho-trees); Gumm, myrrh, Agat, and Calambak-wood from *Tſiampa*, *Cambodia* and the neighbouring Countries; the precious Camphire of *Baros* from *Borneo*; the precious Chineſe-root *Niſin*, or *Ninſeng* (wild Sugar-root) from *Corea*, ſeveral other drugs and medicines, ſimple and compound, from *China*, beſides ſeveral Philoſophical and Theological Books printed in *China*. As to theſe Books, it happen'd, as I have taken notice above, that ſome relating to the Chriſtian Religion, which were compos'd and printed by the Jeſuits in *China*, ſlipt in among the reſt. When this was firſt found out by the Japaneſe, they oblig'd the Proprietor of the Books to teſtify in the moſt ſolemn manner, that he was not a Chriſtian himſelf, and that he did not bring over any of theſe Books deſignedly, and knowing what they were, then to make him more circumſpect for the future, they ſent him back with his yonk and whole cargo, without permitting him to diſpoſe of any one part of it. Upon this it was order'd, that for the future all the Books whatſoever, imported by the Chineſe, ſhould be firſt examin'd, and one of each kind read and cenſur'd, before they ſhould have leave to ſell them. This office of Cenſors, with a competent yearly allowance, hath been given to two learned men of this town, one whereof is Father Prior of the monaſtery *Siutokus*, who is to read and cenſure all the Eccleſiaſtical Books, the other is a *Sjutos* Philoſopher, and Phyſician to the *Dairi*, as he ſtiles himſelf, who is to read and cenſure all the Philoſophical, Hiſtorical and other Books. This latter Gentleman reſides at *Tattajamma*, and wears long hair, which he ties together behind his head, as the cuſtom is amongſt the Philoſophers, Phyſicians and Surgeons of the country.

Goods imported by the Chineſe.

The proceedings at the ſale of the goods imported by the Chineſe, being nearly the ſame with ours, I need not add any thing to the deſcription I have given thereof in the preceding chapter. It muſt be obſerv'd only, that as the voyage of the Chineſe is ſhorter than ours, and not expos'd to ſo many dangers, nor liable to ſo great an expence, the government in conſideration of this hath laid a much greater duty upon all their commodities, to wit, 60 per cent to be pay'd by the buyer for the benefit of the ſeveral officers concern'd in the management of the Chineſe trade, and of other Inhabitants of *Nagaſaki*, amongſt whom this money is afterwards diſtributed.

Proceedings at their Sale.

Taxes laid upon them.

ſtributed. This great duty is the reaſon, why their profits are not near ſo conſiderable, as ours, the buyers, by whom the duty is to be paid, being not willing to offer great prizes for them. It hath been order'd beſides, ever ſince the reduction of their trade, that the money paid in for their goods ſhould not be exported, as it was done formerly, in copper or ſilver money, but ſhould be all laid out again in copper and manufactures of the country, ſo that now they are not permitted to export one ſingle *Itzebo*, or farthing of Japaneſe money.

Departure of their yonks.

As ſoon as a yonk hath diſpos'd of that part of her cargo, which in the diſtribution hath been aſſign'd her for her portion, the *Funahan* (or guard ſhips, which as ſoon as ſhe came into the harbour, were poſted on both ſides of her, attend her out of the harbour, till ſhe gets to the main Sea. The day before her departure the Chineſe Neptunus, or Sea-idol, *Puſſe* or *Boſſa*, is fetch'd from the temple, where he was kept from the time of the yonks arrival, and is with great pomp and ceremony, under the ſound of timbrels and other muſical inſtruments carried on board. This *Boſſa* is an idol unknown in *Japan*, and not worſhip'd by the Japaneſe. Chineſe ſailors carry him along with them in all their voyages, and make great vows to him, when they are in danger. Every evening a gilt paper is lighted before him, and thrown into the Sea as an offering, with ringing of bells, and playing upon muſical inſtruments. If they made a good voyage, particularly if they eſcap'd ſome conſiderable danger, they play *Wajjangs*, or Comedies, at night in the open ſtreets, for his diverſion. They are likewiſe ſaid to ſacrifice to him ſwine and other animals, the fleſh whereof they afterwards eat. For this reaſon they never ſacrifice Cows to him, becauſe they have a great veneration for this animal, and religiouſly abſtain from eating its fleſh. The Chineſe merchants returning commonly with a good quantity of undiſpos'd goods on board, they are frequently follow'd by Japaneſe ſmuglers, who buy the remainder of their goods at a low prize. But theſe unhappy wretches are almoſt as frequently caught by the Japaneſe cruizers, and deliver'd up to juſtice at *Nagaſaki*, which conſtantly proves ſevere and unmerciful enough to them. Not long after my arrival in *Japan*, viz. *Nov.* 20. 1690, eleven perſons were caught in one boat, and brought into priſon at *Nagaſaki*, where they were executed a few days after. Not to mention ſeveral other inſtances, there ſuffer'd death for ſmugling twenty three perſons, upon the 28th of *Dec.* 1691, ten whereof were beheaded, and the others laid on the croſs. Among the latter there were five, who upon being taken, made away with themſelves, to avoid the ſhame of an unavoidable public execution, but their bodies were nevertheleſs preſerv'd in ſalt, on purpoſe to be afterwards laid upon the croſs.

Worſhip of their ſalt Idol

Smuglers.

Trade of the Liquejo Iſlands to Japan.

Before I cloſe this chapter, it will not be improper to mention in a few words, another company of merchants from the *Rinku*, or *Liquejo* Iſlands, who are permitted to carry on a particular trade to the province

Satzuma.

Satzuma. By the *Riuku*, or *Liquejo* Iſlands, muſt be underſtood that Chain of Iſlands, which run down from the South Weſt Coaſts of *Satzuma* towards the *Philippine Iſlands*. The inhabitants ſpeak a broken Chineſe, which evinces their original deſcent from *China*. The Chineſe at all times traded to theſe Iſlands. After the late Tartarian Conqueſt of *China*, many came over with their families to ſettle there, and were well receiv'd by the Inhabitants as old acquaintance and countrymen. Some time ago theſe Iſlands were invaded and conquer'd by the Prince of *Satzuma*, under whoſe ſubjection they ſtill remain. Tho' they look upon the Prince of *Satzuma*, as their Conqueror and Sovereign, to whoſe *Bugjos*, or Lieutenants, they pay ſome ſmall part of the produce of their fields, by way of a tribute, yet they will not acknowledge the ſupremacy of the Japaneſe Emperor. They ſend over every year a preſent to the Tartarian Monarch of *China*, in token of ſubmiſſion. Tho' they might be look'd upon, in ſome meaſure, as ſubjects of the Japaneſe Emperor, yet they are, as to their trade, treated like other foreigners. They are order'd to go to the harbour of *Satzuma*, and not to preſume to frequent any other in the Japaneſe Dominions. The import and ſale of their goods hath been likewiſe limited to a yearly ſum of 125000 *Thails*, beyond which nothing ſhould be ſold. Nevertheleſs they diſpoſe of much greater Cargoes, thro' the connivance of the Japaneſe Directors of their trade, who are themſelves no loſers by it. The goods imported by them are all ſorts of ſilk and other ſtuffs, with ſeveral other Chineſe commodities, which they bring over from *China* on board their own yonks; ſome of the produce of their own country, as corn, rice, pulſe, fruits; *Awamuri*, a ſtrong ſort of Brandy, made out of the remainder of their crop; *Takaragai*, and *Fimagai*, that is, Pearl-ſhells, and that ſort of ſmall ſhells, call'd *Cowries* in the Indies, which are brought chiefly from the *Maldive* Iſlands to *Bengale* and *Siam*, where they go for current money. Out of thoſe, which are imported into *Japan* by the Inhabitants of the *Riuku* Iſlands, upon the ſhores whereof they are found in great plenty, is prepar'd a white cheek-varniſh, which boys and girls paint themſelves withal. They likewiſe import a ſort of large flat ſhells, poliſh'd and almoſt tranſparent, which the Japaneſe make uſe of inſtead of windows, and to ſhelter themſelves againſt rain and cold, ſome ſcarce flowers and plants in pots, beſides ſeveral other things.

CHAP. X.

Some Proclamations, Paſports, Orders, &c. mention'd in the foregoing Chapters.

I.

GOSJU IN, that is, Letters Patent under the red Imperial Seal, granted by the Emperor *Gonggingſama* (who was in his Life-time call'd *Ongoſchio Sama*) to *Jacob Spex*, in behalf of the united Company of Dutch Merchants trading to the Eaſt Indies, and their Factory at *Firando*.

ALL Dutch Ships, that come into my Empire of *Japan*, whatever place or port they put into, we do hereby expreſsly command all and every one of our ſubjects, not to moleſt the ſame in any ways, nor to be a hindrance to them, but on the contrary, to ſhew them all manner of help, favour and aſſiſtance. Every one ſhall beware to maintain the friendſhip, in aſſurance of which we have been pleas'd to give our Imperial word to theſe people, and every one ſhall take care, that my commands and promiſes be inviolably kept.

Dated (*Stylo Japoniæ*) on the 25th Day of the 7th *Mane*, being the 30th of *Auguſt* 1611.

Theſe Letters Patent, together with the red Seal, are ingrav'd in *Tab.* XX. *Fig.* 2. 3.

II.

In the year 1617 upon freſh application made by the Dutch, the like Letters Patent under the red Seal, and nearly in the ſame terms, were granted by th. Emperor *Taitokoujnſama*, *Ongoſchioſama's* Succeſſor, to *Hendrick Brouwer*, who was for this purpoſe ſent as Ambaſſador to the ſaid Emperor. The direction, as it ſtood on the outſide, is repreſented in *Tab.* XX. *Fig.* 4. where it muſt be obſerv'd, that the Japaneſe, not being able rightly to pronounce the letter *l*, write and pronounce *Horanda*, inſtead of *Holanda*. *Fawrei Borowara*, is the name of the Ambaſſador *Henry Brouwer*, ſpelt after the Japaneſe manner. As to the word *Goſju In*, which denotes the red Imperial Seal, I have elſewhere obſerv'd, what it will not be amiſs to repeat on this occaſion, that *Go*, is the character of greatneſs and magnificence in general, but denotes in a more particular manner, the ſublime highneſs of the Emperor, as ſupreme Monarch of all *Japan*, that *Sju* ſignifies red, and *In* a Seal; that conſequently *Goſju In*, is as much as

to

to ſay, *His Sublime Highneſs's red Seal.* The red ſeal of the Emperor *Ongoſchioſama*, is repreſented in *Tab.* XX. *Fig.* 3. and that of his ſucceſſor *Taitokujinſama*, in *Fig.* 4. of the ſaid Table.

III.

Imperial Orders ſent by the Counſellors of State to the Prince of *Firando*, concerning the behaviour of the Dutch there.

IN haſte we ſend our words to you.

The Dutch ſhips ſhall carry on their trade at *Firando* according to their Captain's pleaſure, as they did heretofore.

Tho' we do not command it every year, yet you ſhall know once for all, that you are to take care, that the Dutch do not ſpread the doctrine of the Fathers. This we leave to you to order.

We are venerating, venerating, ſpeaking with reſpect.

Poſtſcript, or rather Interſcript.

The Merchants of *Miaco* and *Sakai*, ſhall likewiſe come to your place to trade as they pleaſe. Thus it will be well. So it is.

Directed to *Matſura Fiſinno Cami Donno Fito Fito*,

That is, *Man's Man.*

Sign'd,

Doji Oje Nofske,	(L.S.) *Nagakatz.*
Ando Tſuſſimano Cami.	(L.S.) *Sigenobus.*
Itakura Ingano Cami.	(L.S.) *Katzuge*
Fondá Sinano Nofske.	(L.S.) *Maſſatſungu.*

On the 23d day of the 8th month.

IV.

GODSIOMOKU. Strict Imperial Commands.

1. OUR Imperial Predeceſſors have order'd concerning you Dutchmen, that you ſhall have leave to come to *Nagaſaki*, on account of the Japan trade, every year. Therefore, as we have commanded you heretofore, you ſhall have no communication with the Portugueſe. If you ſhould have any, and we ſhould come to know it from foreign Countries, you ſhall be prohibited the navigation to *Japan.* You ſhall import no Portugueſe commodities on board your ſhips.

2. If you intend not to be moleſted in your navigation and trade to *Japan*, you ſhall notify to us by your ſhips, whatever comes to your knowledge, of any endeavours or attempts of the Portugueſe againſt us; we likewiſe expect to hear from you, if the Portugueſe ſhould conquer any new places or countries, or convert them to the Chriſtian Sect. Whatever comes to your knowledge in all countries you trade to, we expect that you ſhould notify the ſame to our Governors at *Nagaſaki.*

3. You

3. You ſhall take no Chineſe yonks bound for *Japan*.

4. In all countries you frequent with your ſhips, if there be any Portugueſe there, you ſhall have no communication with them. If there be any countries frequented by both nations, you ſhall write down in writing the names of ſuch countries, or places, and by the captains of the ſhips you ſend to *Japan* yearly, deliver the ſame to our Governors at *Nagaſaki*.

5. The Liquejans being ſubjects of *Japan*, you ſhall take none of their ſhips or boats.

So be it.

V.

(1.)

Kinsai Deſimamatz.

KEE Seno Foka onna irukotto.

Women only, but no other Women, ſhall be ſuffer'd to go in.

(2.) Koja ſsirino foka ſiuke Jammabus iruktto.

Only the Eccleſiaſticks of the mountain *Koja* ſhall be admitted, all other Prieſts, and all Friars, ſhall ſtand excluded.

So quan ſin no mono narabini kotſuſiki irukotto.

All beggars, and all perſons that live upon charity, ſhall be denied Entrance.

Deſima mawari foos Kui Jori utſijni ſune norikomu kotto tſuketarri faſſinoſta ſune nori tooru kotto.

No body ſhall preſume, with any ſhip or boat, to come within the Paliſſadoes of *Deſima*. Nobody ſhall preſume, with any ſhip or boat, to paſs under the bridge of *Deſima*.

Juje naku ſite Horanda ſin Decima jori idſurukotto.

No Hollander ſhall be permitted to come out, but for weighty reaſons.

Migino dſio dſio Kataku limamoru beki.

All the abovemention'd orders ſhall be punctually obey'd.

Mononari,

Thus much,

Sar.

In the year of the Monkey,

—— *Gua* —— *Pi* ——

—— Month, —— Day.

Sign'd,

Tſino Cami.
Siu Bioje.
Tonomo.

Tſino Cami.
Siu Bioje.
Tonomo.

V.

Regulations concerning the Street

1. *Deſimamatz,*

1. (*Deſimamatz.*) *Deſima*, is an Iſland rais'd by art in the harbour of *Nagaſaki*, not far from the town. It was formerly the factory of the Portugueſe. At preſent the Dutch live there. It is comprehended among the ſtreets of *Nagaſaki*, and ſubject to the ſame regulations, for which reaſon it is call'd *Deſimamatz*, that is, the ſtreet of *Deſima*.

2. (*Koja Fiſiri.*) *Koja* is a mountain in the neighbourhood of *Miaco*. Its Inhabitants, many thouſand in number, lead an Eccleſiaſtical Life, and are for this reaſon call'd *Koja Fiſiri*, that is to ſay, the Monks, or Clergy of the mountain *Koja*, tho' the word *Fiſiri* implies, that they have not near ſo ſtrict Rules to obſerve, as other religious Orders. This mountain is a ſanctuary for Criminals, no Conſtables nor any Officers of Juſtice being ſuffer'd to come there. Every body is admitted, that deſires it, or flies there for ſhelter, and afterwards maintain'd for Life, if they can but bring in thirty *Thails* for the uſe of the Convent, and are otherwiſe willing to ſerve the common-wealth in their ſeveral capacities. *Kobodais* was the founder of this order. Lamps are kept perpetually burning before his Idol, and it is thought a very good and meritorious work to found ſuch a Lamp, which may be done by a ſmall Legacy of an hundred *Maas*, the Intereſt of this Money being ſufficient to provide the neceſſary quantity of Oil. Theſe Monks are not abſolutely confin'd to this mountain, but may travel up and down the country in what manner or buſineſs they pleaſe. Very many of them betake themſelves to trade and commerce. They do not indeed come to *Nagaſaki*, but if they ſhould, they muſt be admitted as well as other merchants.

3. (*Jammabus,*) *Jammabus* ſignifies mountain prieſts. It is a very ſingular religious order, which hath been more particularly deſcrib'd in the fifth Chapter of the third Book of this Hiſtory.

VI.

Dzio Sadamari.

Nippon ſui Ikokuſiu gofatto Somuki nanigo toki Joraſſu akuſiwo takumi Reimotzuwo idaſi tanomu mono korre araba kitto mooſi idzubezi Tatto Jeba Dorui tarito ſutomo togawo Jurus ſono rei motzno Idſii Gofoobi Kuda Sarubes moſi Sonnin kore aruni Oitewa ſeiqua nanbeki,

Mono nari,
—— *Qua* —— *Pi* ——

VI.

Orders concerning Contraband Goods.

IF any foreigner, or Japaneſe, endeavours, contrary to orders, to diſpoſe of any contraband goods whatſoever, and it be diſcover'd, notice ſhall be given forthwith to the proper magiſtrates. If any of the accomplices diſcovers himſelf, and turns evidence, he ſhall have his Pardon, and moreover a reward proportionable to the Crime. Offenders found guilty upon the evidence of their accomplices, ſhall be puniſhed according to law.

Thus much,
—— Month —— Day.

Sign'd, *Tonnomo.*
Siu Bioje.
Setzno Came.

VII.

Deſima Narubixi kindsjo quaſino ſetz, ait tſitomo beki Sidai, that is, Orders to be obſerv'd in caſe of fire, if any ſhould break out in the Iſland *Deſima*, or the neighbourhood thereof.

Deſima Ottona, that is, the headborough, or commanding officer of the ſtreet *Deſima*; *Hollanda Tſiuſi*, the eight chief Interpreters; *Deſima Tſioonin*, the landlords, or proprietors of our Iſland and Houſes, being four and twenty in number; *Kannaba bannamono*, the officers of our exchequer, or treaſury, being ſix and thirty; *Hollanda Naitſuuſi Kogaſijra*, the private Interpreters of the Dutch, the number of whom is uncertain; *Deſima Tſijetzki*, *kuli*maſters and Inſpectors of our porters and daily labourers, being fifteen in number; *Deſima Daiku*, carpenters, that have leave to frequent our Iſland; *Daidokoronomono*, the officers of our kitchin.

If a fire ſhould break out in the neighbourhood of *Deſima*, all the officers aforeſaid ſhall repair thither, and take their own ſervants along with them if they pleaſe: However, they ſhall not enter the Iſland, but meet at the door, and ſtay there, till a *Kinsjo*, or commanding officer

officer hath been ſent by the Governors. If the fire ſhould rage furiouſly, and the danger become imminent, before the *Kinsjo* comes, they ſhall obey the commands of *Takaki Sakujemon*, *Matzdoſijori*, *Dſiojoſi*, and the *Ottona*, or headborough of *Deſima*, who ſhall give the neceſſary orders quickly to extinguiſh the fire.

If a fire ſhould break out in the Iſland *Deſima*, at the time, when the Dutch ſhips lie in the harbour, all Dutchmen ſhall retire on board of their own ſhips, in order to which a competent number of thoſe boats which commonly lie near the ſtreet *Jedomatz*, ſhall wait at the great watergate to carry them over. But if a fire ſhould happen, after the Dutch ſhips have left the harbour, in that caſe the Dutchmen ſhall be carried by our Guardboats to *Nomotomiban*, or the houſes of the Spy guards on the mountain *Noomo*, where they ſhall be accommodated as well as poſſible. The reporting Interpreters, and a *Tſionſi*, ſhall repair thither along with them, and ſhall, together with a *Joriki* and a *Doſen*, have the command over them at that time.

Quaſidoogu, that is, the proper Inſtruments for extinguiſhing fires ſhall be kept in conſtant readineſs on the Iſland *Deſima*.

So be it,

Given in the period *Jempo*, in the fifth year.

Mino.

Siguatz.

VIII.

The Oath, as it is enter'd at the Mayor's Houſe of *Nagaſaki*, in the *Sikkimoku*, as they call it, or the Mayor's Book.

ALL the officers concern'd in the management of the Iſland *Deſima*, and the affairs relating thereunto, before they are entruſted with their reſpective employments, muſt oblige themſelves by a ſolemn Oath, religiouſly to obſerve the following points.

1. Not to ſerve the Dutch but in the day-time. Not to enter into any diſcourſe or converſation whatever about the forbidden ſect of the Chriſtians. Not to act contrary to any ſtanding Laws or orders relating to the Iſland *Deſima*. To be very careful of the fire, when in any Dutchman's room.

2. Not to enter into any familiarity, or private diſcourſes with the Dutch upon any ſubject whatever. If any Japaneſe ſhould ask you to carry any money or goods to *Deſima*, or to bring them away from the ſaid Iſland, ſtrictly to forbear complying with the like demands. To ſell no *Gotſioſimono*, or contraband goods, much leſs to make a preſent of any to any body whatever.

3. If any Dutchman ſhould ask you to buy any thing for him in the town of *Nagaſaki*, or to bring it over to *Deſima*, not to do the

ſame,

ſame, nor to buy it your ſelves, nor to concert proper meaſures with them, how to conceal any ſuch commodity, nor to throw it over the wall, which encompaſſes the Iſland, nor to hide it in your boſom, nor to permit any ſuch goods to be pack'd up and carried on board, at the time when the Dutch ſhips are upon their departure, nor to ſuffer any the leaſt thing belonging to a Dutchman to be carried into the town and ſold there, and on the contrary, if you know of any ſuch endeavours or demands, forthwith to notify the ſame.

Theſe, and other articles, if needful, being premiſed, the general form of their oath is annex'd, ſign'd with the party's name, and ſeal'd with his blood. The general form of the oath, whether it be taken as a neceſſary qualification to accept of a publick office, or to witneſs particular facts, or in juſtification of one's innocence, or in confirmation of private contracts, or in general upon any account whatever, is as follows.

Bonden Taiſaku Si Dai Tenno, ſooſte Nippon Goktsju, Rokkuſiu Josjuno, Dai ſiono Singi, kotoniwa, Idzu Fakone, Rioosiono Gongin, Miſſima Dai Mioosin, Fatzman Daiboſatz, Tenman Dai Siſai Tenſin, Barui kenſok ſinbatz mioobatz ono ono makari, komo urubeki. Mononari, that is,

If I do not religiouſly and punctually maintain all theſe ſeveral articles heretofore ſpecified, *May the four great Gods of the immenſe and boundleſs Heaven, the Gods of all the (66) Provinces of this Empire, all the great and little Gods, the two ſuddenly puniſhing ſevere Gods of* Idzu, *the Gods of* Fakkone *and* Rioosju, *the God of* Miſſima, *the God* Fatzman, *and the God* Temmandai Tenſin, *let their wrath and anger fall upon me, and may all my family, and my relations and friends, feel the weight of their juſt diſpleaſure and puniſhment.* So be it.

Name and Seal of the Governor, or in a Marriage Contract of the Bride.

Month.

Year.

Year of the Period.

Name of the Perſon that takes the oath, with his Seal died red with his own Blood; in a Marriage Contract the name and Seal of the Bridegroom.

It

It may not be amiſs to obſerve with regard to the private ſervants of the Dutch, who are appointed to wait upon them at their lodgings, that as they are generally young boys, as yet not qualify'd to take ſo ſolemn an oath, they muſt find ſome honeſt Citizen of *Nagaſaki*, who will ſtand ſecurity for their good behaviour, and enter into a bond, to take care, that ſo long as they continue in our ſervice, the ſeveral articles abovementioned be punctually obſerv'd by them. In this caſe however, the form of the oath aforeſaid is omitted, and only a general obligation added, in its ſtead, in theſe or the like expreſſions. *I promiſe to take care, that* N. N. *keep all the articles above ſpecified: If he ſhould do otherwiſe, at any time, I will willingly undergo the puniſhment you'll be pleas'd to inflict upon me.* This is done in preſence of the Mayor of the Town, and of other proper officers.

IX.

Orders to be obſerv'd during the time of the Dutch Sale, and put up in the great ſtreet of our Iſland, for the information particularly of ſuch perſons, as come to *Deſima* at that time.

DSJO. Abſolute Command.

NO Dutchman ſhall be permitted to go out of *Deſima* without leave.

No body ſhall be ſuffer'd to come into the Iſland before the ſale begins, but the ordinary officers and ſervants.

No goods whatever ſhall be carried out of the Iſland, before the ſale begins. No *Tſintaſaki* (Tent) nor any *Budoosju* (Spaniſh Wines) ſhall be ſent out of the Iſland, without ſpecial licenſe.

No Japaneſe arms, nor the pictures, or repreſentations, or puppet-figures of any *Muſia*, or military people, ſhall be brought to *Deſima*. Purſuant to our often repeated ſtrict commands, no goods whatever ſhall be ſold privately to the Dutch; no goods ſhall be bought of them in the ſame private way.

When the time of the departure of the Dutch ſhips draws near, notice ſhall be given to the *Ottona*, and to the company of interpreters, of what goods have been ſold to the Dutch, together with a written liſt of the ſame, that ſo the ſums agreed on be paid in time, and all troubles and inconveniencies avoided on the laſt days of their ſtay in the harbour.

The Dutch and Portugueſe Interpreters, who frequent the Iſland, and are licens'd for ſo doing, ſhall not plot, nor privately converſe together.

No body ſhall come to *Deſima* without ſpecial leave, but the *Bugjo*, and officers of the Iſland.

All the Articles aforeſaid every body is commanded duly and ſtrictly to obſerve.

Month —— Day ——

Nagaſaki.

Bugjo.

X.

GOTSIOOSI MONO NO OBJOJE; that is, Liſt of the Contraband Goods, none of which the Dutch are ſuffer'd to buy, or to export the Country.

GOMON. The Emperor's coat of arms. All prints, pictures, goods or ſtuffs bearing the ſame.

Budoogu. Warlike Inſtruments.

Muſaige. Pictures and repreſentations, printed or others, of Soldiers and military people.

Jejro no Giendſi. Pictures, or repreſentations, of any perſons belonging to the Court of the *Dairi*, or Eccleſiaſtical Hereditary Emperor.

Nippon fune no kogatta narabinije. Pictures or Models of Japaneſe ſhips or boats.

Nipponno Jedſu. Maps of the Empire of *Japan*, or of any part thereof. Plans of towns, caſtles, temples and the like.

Jakko kenqua Ningio. Puppets, or ſmall figures repreſenting military men.

Dutru Jurigana. Crooked knives, ſuch as the Carpenters uſe.

Fino Ginu. A ſort of ſilk ſtuffs made at *Fino*.

Kaga Ginu. The like made at *Kaga*. —— Both theſe are made up in long rolls, like the ſilk ſtuffs of *Tonquin*.

Tſumugi. Another ſort of ſtuffs in long rolls, manufactur'd in *Japan*.

Gunai no rui All ſorts of fine ſilken ſtuffs.

Nuno no rui. All ſorts of ſtuffs made of hemp.

Momen no rui. Stuffs manufactur'd of Cotton.

Mawatta. Mats of Silk.

Gin. Silver.

Ken Hollanda gattana Nippon goſij rai. All ſorts of Scimiters, Swords and other Arms made in *Japan*, in imitation of thoſe imported by the Dutch.

XI.

XI.

FORM of their PASSPORTS.

NAGASAKI. Name of the ſtreet. The Perſon's Family Name. His proper name. His age. The ſect he profeſſes. Going to ſuch or ſuch a Province, for ſuch or ſuch particular reaſons, we deſire you would let him paſs unmoleſted on his way thither, and on his return. So be it.

Nengo. —— Year. —— Month. —— Day.

Sign'd,

Nagaſaki Tosji Jori [Name and Seal.]

Directed.
On *Aratame Sui Dſiu.*
To all Viſiters and
Overſeers.

Dſio Joſi. [Name and Seal.]

XII.

The Proclamation Caſe, as they call it, or the Place, where all the Imperial Proclamations, orders of the Princes of the Empire, Governors of Imperial Cities, Magiſtrates, *&c.* are put up, for the information of thoſe, whom it concerns to know them, is repreſented in *Tab.* XX. *Fig.* 1.

After p. 392

An Explanation of the Plates belonging to the firſt Volume of this Hiſtory of Japan.

THE frontiſpiece is the very ſame, which the Japaneſe prefix to all their printed books, to which I have added. 1. The arms of the Emperor of *Japan*, at the bottom of the plate, with a ſingular kind of tortoiſe, the bambous-cane, and the fir, the uſual emblems of the Imperial greatneſs, as they are to be ſeen upon the walls, ſkreens, hangings and other furniture of the Imperial Palace; as alſo the pikes, and other enſigns of honour, which are carried before the Emperor, when he appears in publick. 2. Several coats of arms of the Japaneſe nobility; the whole as repreſented by themſelves in their books of heraldry.

Tab. I. ſhews *Fig.* 1. A curious ſtar-fiſh with nine rays caught near the *Redans*-Iſlands upon the coaſts of *Malacca*, deſcrib'd *p.* 9. *Fig.* 2. 3. Two *Prows*, or boats, ſuch as the Siamites uſe at their funerals, *p.* 15. *Fig.* 4. The boat on board which were carried the letters for the King of *Siam*, and the *Berklam*, on the day of our audience, *p.* 16.

Tab. II. Shews the plan of *Juthja*, the capital of *Siam*, and reſidence of the King, wherein *A.* is the royal palace. *B.* the palace of the Prince royal. *C.* The palace of the querry of the King's elephants. *D.* The church and palace of Mr. *Louis* the metropolitan Biſhop. *E. E.* The courts of *Berklam*'s temple. *F.* The houſe which formerly belong'd to *Conſtantin Faulcon*. *G.* The Camp of the Dutch. *H.* The camp of the Portugueſe. *I.* The Arrack-brewers camp. *K.* The camps of the Japaneſe, Peguans and Malaajans. *L.* Arm of the river running towards the Pyramid *Pukathon*. *M.* Arm of the river call'd *Klang Namja*. *N. N.* Arm of the river call'd *Pakauſan*. *O. O.* Arm of the river call'd *Klang Patnam Bija*. *P. P. P.* The large river *Meinam*, as it encompaſſes the city. *Q.* The camp of the Chineſe. *R. R.* The camps of the Cochinchineſe. *S.* Encloſure for the elephants.

Tab. III. ſhews, *Fig.* 1. The plan of the royal palace of *Siam* (*p.* 28.) wherein *A.* is the late King's palace, together with the hall of audience. *B.* The old royal palace. *C.* The dining hall. *d, d, d,* Several temples. *e, e, e,* &c. Several centry-boxes about and within the encloſure of the palace-walls. *f.* The houſe where they keep the King's plate, with the royal ornaments, and the furniture of the royal palace. *g.* The King's wardrobe. *h.* Stables for the elephants. *i, i,* Two houſes where the Mandarins meet to conſult about the affairs of the kingdom. *k.* The apartment of the King's phyſicians. *l.* The ſecretary's office. *m.* The royal armory. *n, n,* Two ponds for the horſes and elephants. *o.* The royal treaſury. *P.* A large place for running of races. *Q.* The *Seraglio*, or apartment of the women. *R.* The court of the white elephant. *S.* Gardens. - - - - - - - - - Theſe points ſhew what way the French Ambaſſadors were conducted to audience. *Fig.* 2. A view of a temple of the Siamites, with its ſeveral bended roofs, deſcrib'd *p.* 33. *Fig.* 3. The front of the ſaid temple repreſented more at large. *Fig.* 4. 5. 6. Inhabited boats of the Siamites, which they float from place to place, *p.* 31. *Fig.* 7. A view of the river *Meinam* with the houſes built on poles of *Bambous*.

Tab.

Tab. IV. *Fig.* 1. The Pyramid *Pukathon* near *Juthia*, deſcrib'd p. 32. It was built in memory of a victory, which the Siamites obtain'd over the Peguans, and thereby recover'd their liberty. *Fig.* 2. The ground plot of the ſaid Pyramid.

Tab. V. *Fig.* 1. A view of the two courts of *Berklam*'s temple, with their ſeveral pyramids and other ornaments, deſcrib'd *p.* 33. 34. wherein *A.* is the temple of *Berklam*. *B.* Another temple like the former. *C.* A ſingular high pyramid. *D.* A wooden houſe, wherein they keep a heavy Sedan. *E.* A vaulted chappel, wherein are kept the large and ſmaller Idols repreſented in *Fig.* 2. *F.* Another vaulted chappel, wherein *Fig.* 3. was engrav'd on the wall. *a.* An open houſe with a bell. *Fig.* 2. A large Idol, with ſeveral ſmaller ones, ſtanding in a vaulted chappel near *Berklam*'s temple. *Fig.* 3. A ſtone held very ſacred by the Siamites, deſcrib'd *p.* 34. *Fig.* 4. Monſtrous Idols in the porch of a temple in *Berklam*'s temple-court, deſcrib'd *p.* 35.

Tab. VI. *Fig.* 1. A large pyramid in the ſecond court of *Berklam*'s temple. It is gilt from the top as far as the letter *a*. *Fig.* 2. 3. Two pyramids, ſuch as the Siamites commonly place about their temples, and in other holy places. They are, as it were, cloven at the top. *Fig.* 4. A pyramid call'd *Pra-tſiebi* or of the good Gods. *Fig.* 5. A pyramid call'd *Pra Pian*, four fathoms high. *Fig.* 6. A ſort of an altar, with a cup or pot at the top, which on their feſtival days is fill'd with flowers, as an offering to their Gods. *Fig.* 7. An open houſe, with a bell hanging in it: Moſt of theſe figures are referr'd to in the deſcription of *Berklam*'s temple-court. *p.* 35.

Tab. VII. A map of the courſe of the river *Meinam* from *Juthia* down to its mouth, *p.* 43 & *ſeq.*

Tab. VIII. A map of the Empire of *Japan*, compos'd from the maps of the natives, and the obſervations made by Dr. *Kæmpfer*, during his abode there, and in his two journies to the Imperial court. For embelliſhment's ſake, and to give a further light into the geographical deſcription of the Japaneſe Empire, I have added, 1. A map of the country of *Kamchatka*, (which is probably the *Oku Jeſo* of the Japaneſe) as it appears to be by the lateſt diſcoveries of the Ruſſians. Some account of this country hath been given in the Tranſlator's Preface. 2. A map of the Northern coaſts of *Japan*, and the Southern coaſts of the neighbouring Iſland *Jeſogaſima*, as I found them repreſented in another map of the Empire of *Japan*, wherein the revenues of each province have been accurately ſpecified, together with the names of their Princes or Governors. 3. The number of the highways, provinces, diſtricts, towns, villages, caſtles, *Sin* and *Buds* temples of the Japaneſe Empire. 4. The mariner's compaſs, as repreſented by the Japaneſe. It hath been in uſe in *China* and *Japan* long before it was known in Europe. 5. The diſtances of ſeveral Eaſtern countries, and of *Holland* from *Japan*, as computed by the Japaneſe. 6. The roſaries, or beads of the adherents of ſeveral ſects of the Japaneſe, which they uſe when they ſay their prayers, to wit: the Roſary of the *Seodosju* ſect, conſiſting of two ſtrings of beads hung one within another, the uppermoſt whereof is compos'd of 40, and the lowermoſt of 30, and ſometimes more, little balls: The Roſary of the *Sensju* ſect, which is compos'd of 18 round wax balls: A general *Dſuuſu* or Roſary which is common both to the Chineſe and Japaneſe; it is call'd *Fiakmanben*, and is compos'd of ſix large, and 108 ſmaller balls. One of theſe, which hath but two large, and 108 ſmall balls, all very curiouſly carv'd, is now in the collection of Sir *Hans Sloane*: The Roſary of the *Ikoſiu* ſect, which is likewiſe compos'd of ſix large and 108 ſmall balls.

7. Three

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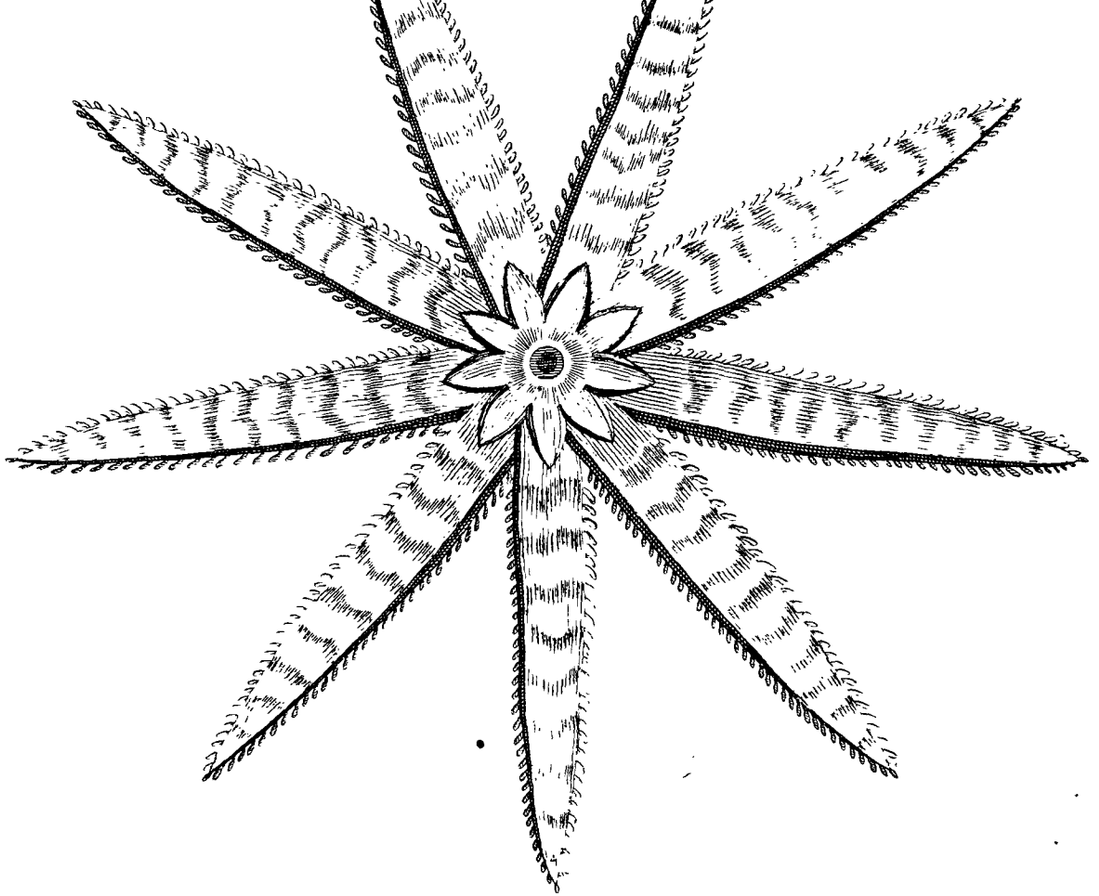
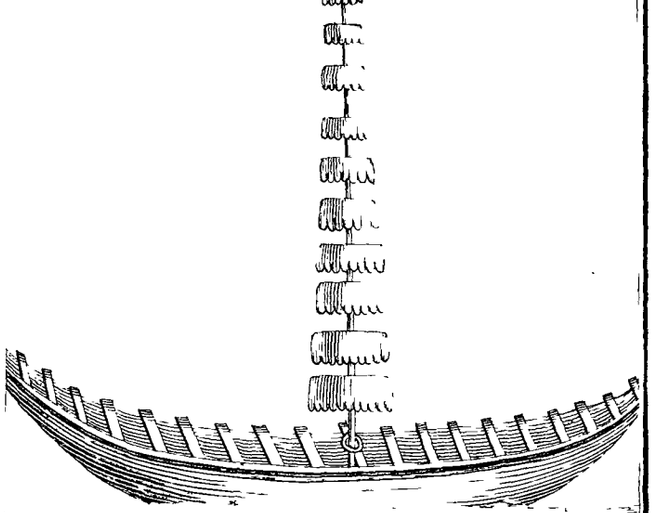
Tab. XVII. A view of *Matſuſſima*, a *Sintos Temple*, ſerving to illuſtrate what hath been ſaid, *p.* 208. & *ſeq*, copied from a Japaneſe original. *A.* The figure of a *Torij*, or temple-gate.

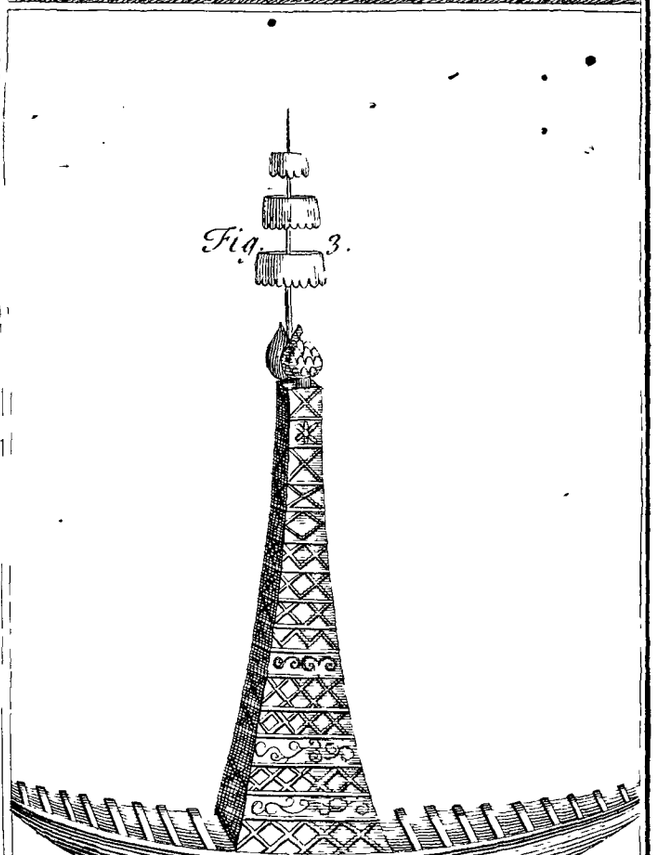
Tab. XVIII. A view of the temple of *Tenſio Daiſin*, at *Isje*, (*p.* 23.) which the Japaneſe frequent in pilgrimage, copied from an original drawing of theirs.

Tab. XIX. A map of the city of *Nagaſaki*, and of the adjacent country, referr'd to in the fourth book of this hiſtory, contracted from a large map made in *Japan*. At the bottom are ſeveral ſorts of money current in the Japaneſe Empire, to wit, *A.* an *Obani* in gold, which goes for ten *Kobani*'s, tho' it weighs but 9 and 3qrs. It hath the Impreſſion of the coat of arms of the *Dairi* in four places, and the ſtrokes, or lines, repreſented in the figure, engrav'd in the ſurface. *B.* One ſide of the *Kobani*, (or *Cobang*) which is likewiſe a piece of gold, worth about 23 and a half Dutch *Gilders*, that is, between 41 and 42 ſhillings ſterling. It hath, beſides the lines as above, the following Impreſſions. *a.* The coat of arms of the *Dairi*. *b.* A mark ſhewing the value of the piece. *c:* *Midſtſugu*, the name of the maſter of the mint at *Jedo* and *Suruga*, expreſs'd in *Sſo* characters. *C.* The other ſide of the *Kobanj*, wherein *d* is the mark of the Inſpector-general of the gold and ſilver money. The reſt, on both ſides, are ſtamps of private perſons, whereby they may know, whether or no they paſs'd thro' their hands. The Japaneſe prefer the *Kobanjs* made at *Jedo*, which have ſtrong lines, but foreigners rather take the others. They try the goodneſs of them, either by applying them to the breaſt, which the beſt will ſtick to a little, or elſe by claſhing them againſt their teeth, and ſome alſo by cutting them with ciſars. *D. E.* An *Itzebo* in gold, with the arms of the Emperor on one ſide, and the mark of the maſter of the mint on the other. *F.* A large lump of ſilver, with ſeveral impreſſions, as amongſt others that of *Daikoku*, or the God of riches with his hammer, tun and bag. Theſe are not reduc'd to any certain ſtandard, but are taken by the weight. *G.* An *Ita* or *Schuit* of ſilver. *H.* The upper ſide of a *Senni*, or *Putjes*, a copper money, with the name of the *Nengo*, in which it was coin'd. *I.* The other ſide of a *Senni*. *K. L.* Both ſides of a double *Senni*. Theſe *Senni's* and double *Senni's* have a ſquare hole in the middle, for the conveniency of tying them to ſtrings.

Tab. XX. I. Shews, after what manner the Imperial orders, proclamations, *&c.* are put up up in publick places. II. The privilege granted to the Dutch in 1611, by the Emperor *Ongoſchioſama*, explain'd *p.* 382. III. The Seal of the ſaid monarch, which was ſtamp'd in red. This is as large as the original, but the characters in the privilege are contracted. IV. The ſeal of the Emperor *Taitokouynſama*, who renew'd the privilege aforeſaid in 1617. V. The ſuperſcription of the renew'd privilege, with the name of *Henry Brouwer*, to whom it was granted, ſpelt after the Japaneſe manner. VI. The general form of the oath in *Japan*, explain'd *p.* 388.







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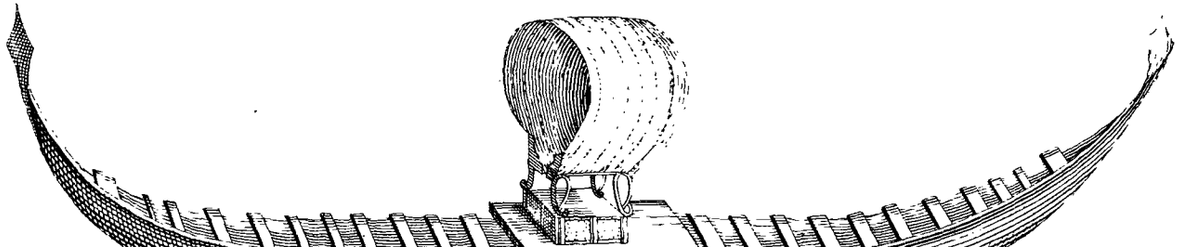

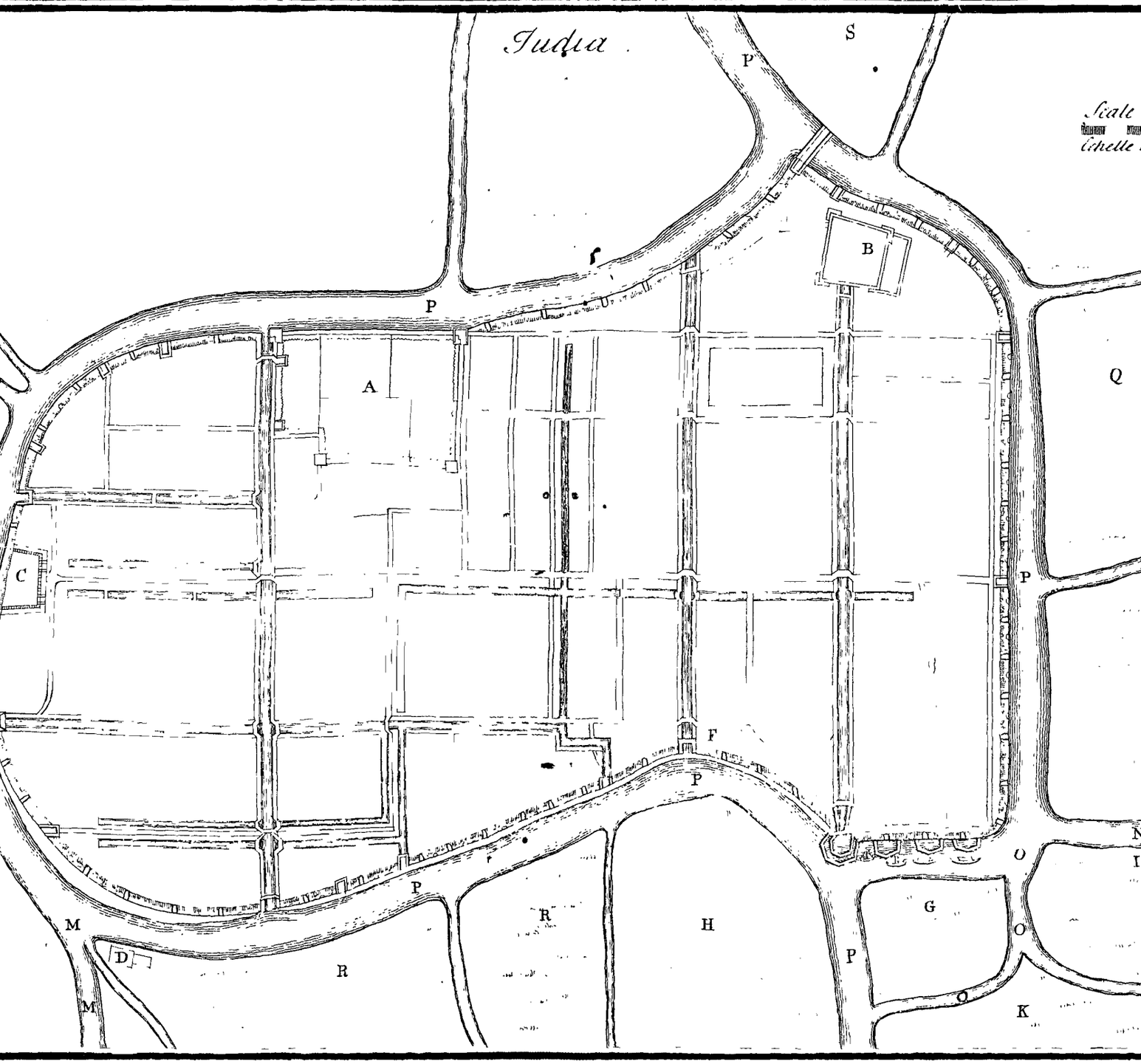
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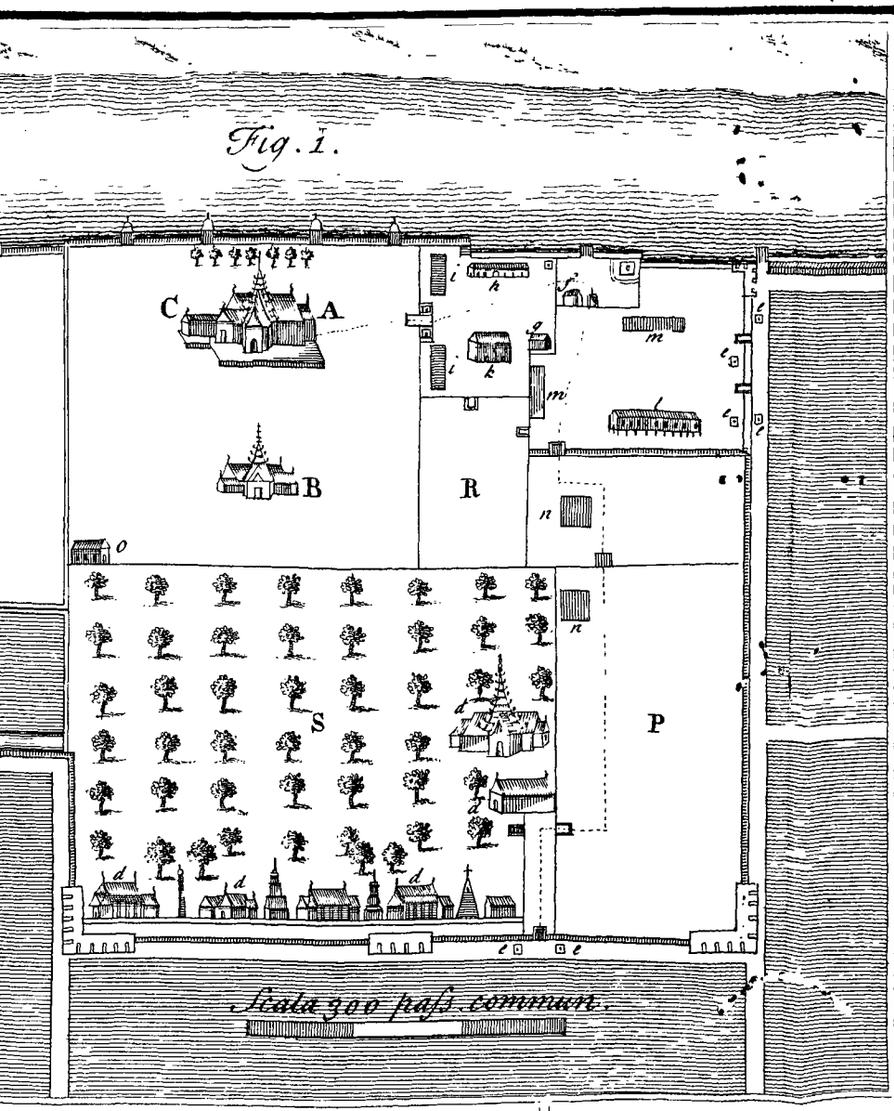
Fig. 1.



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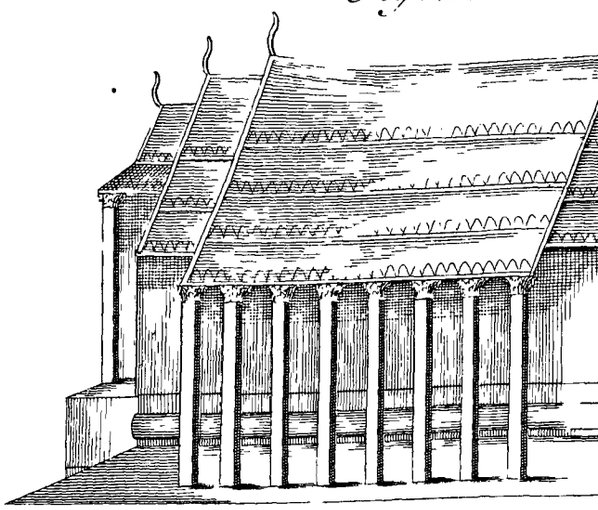

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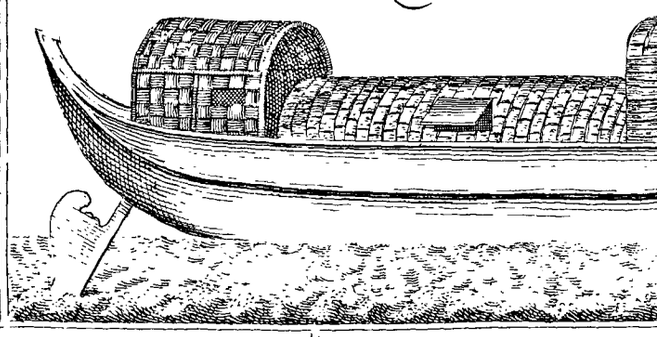

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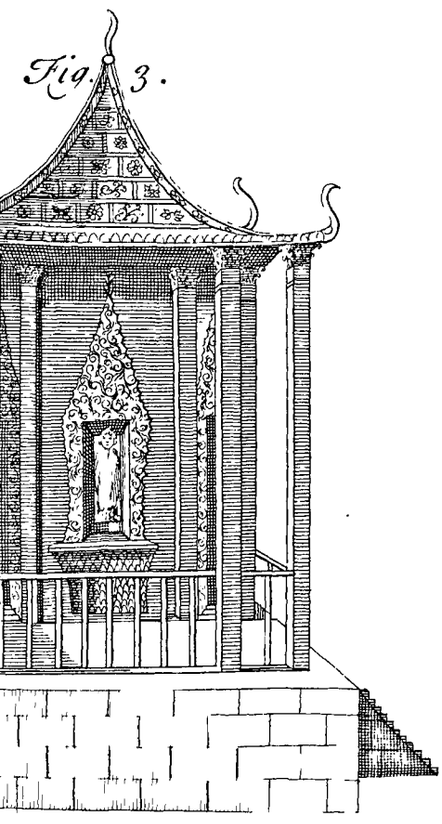

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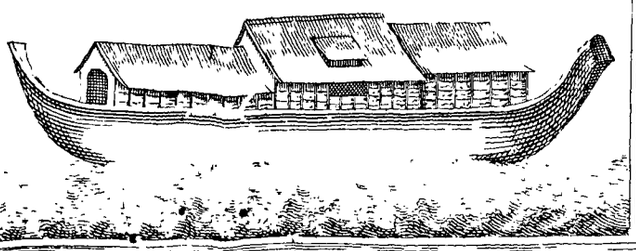


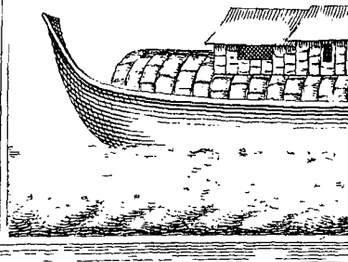
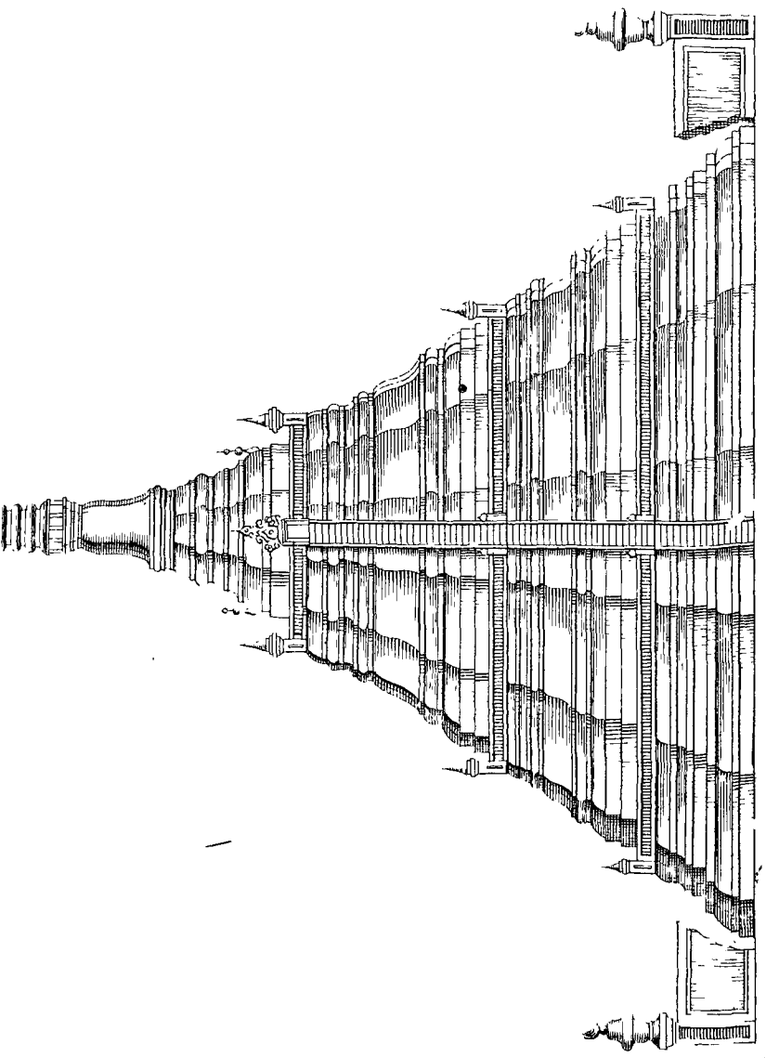


Fig. 7.

Ora Fluminis MEINAM.



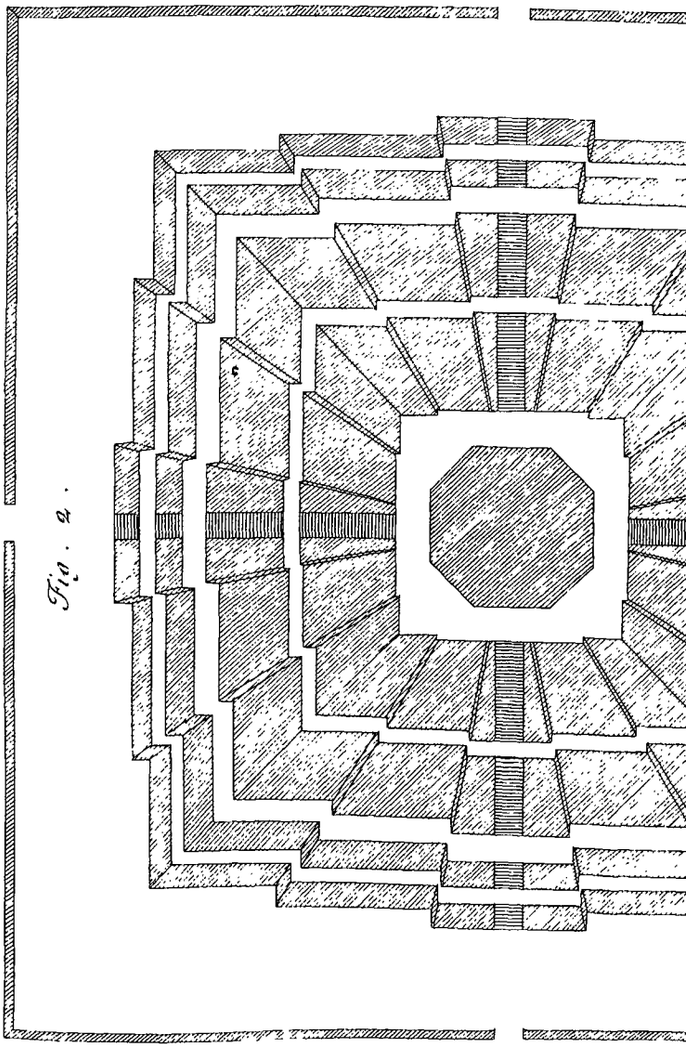


Fig. 2.

Fig. 2

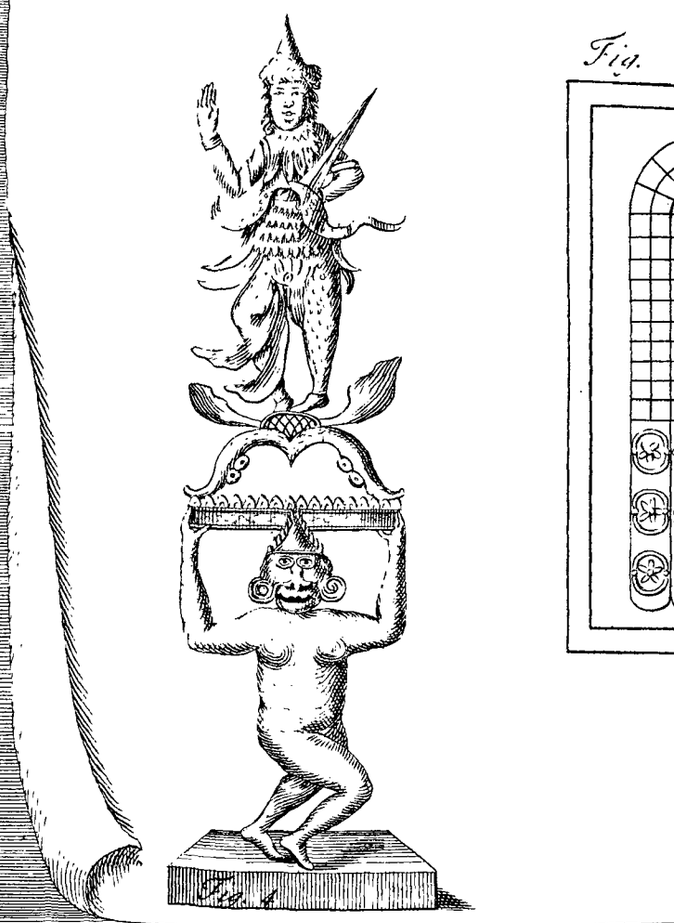


Fig.

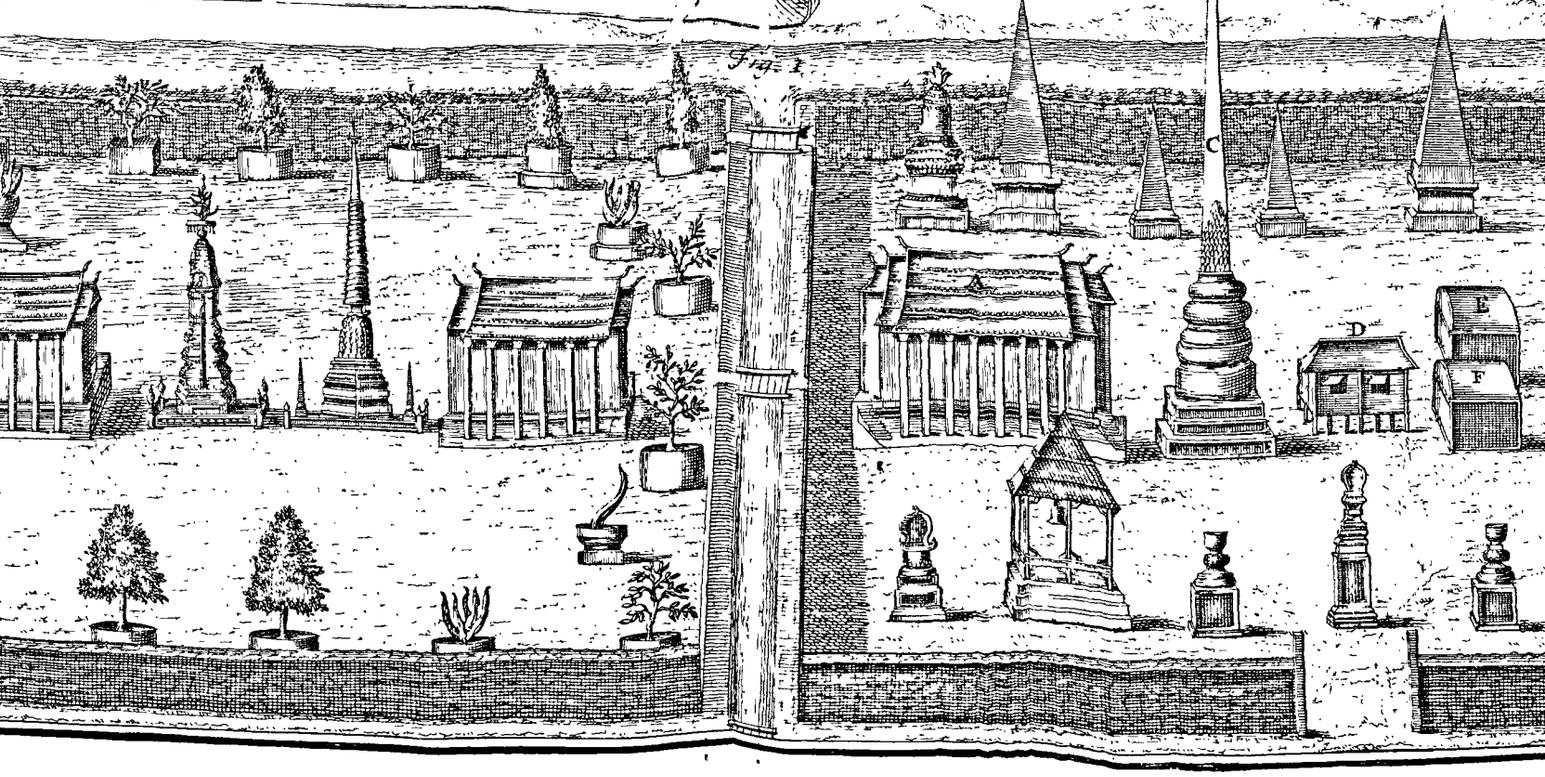
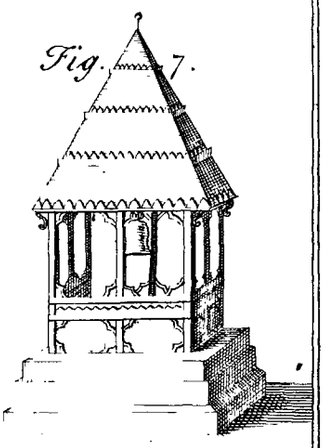


Fig. 1

Fig. 6.

Fig. 7.



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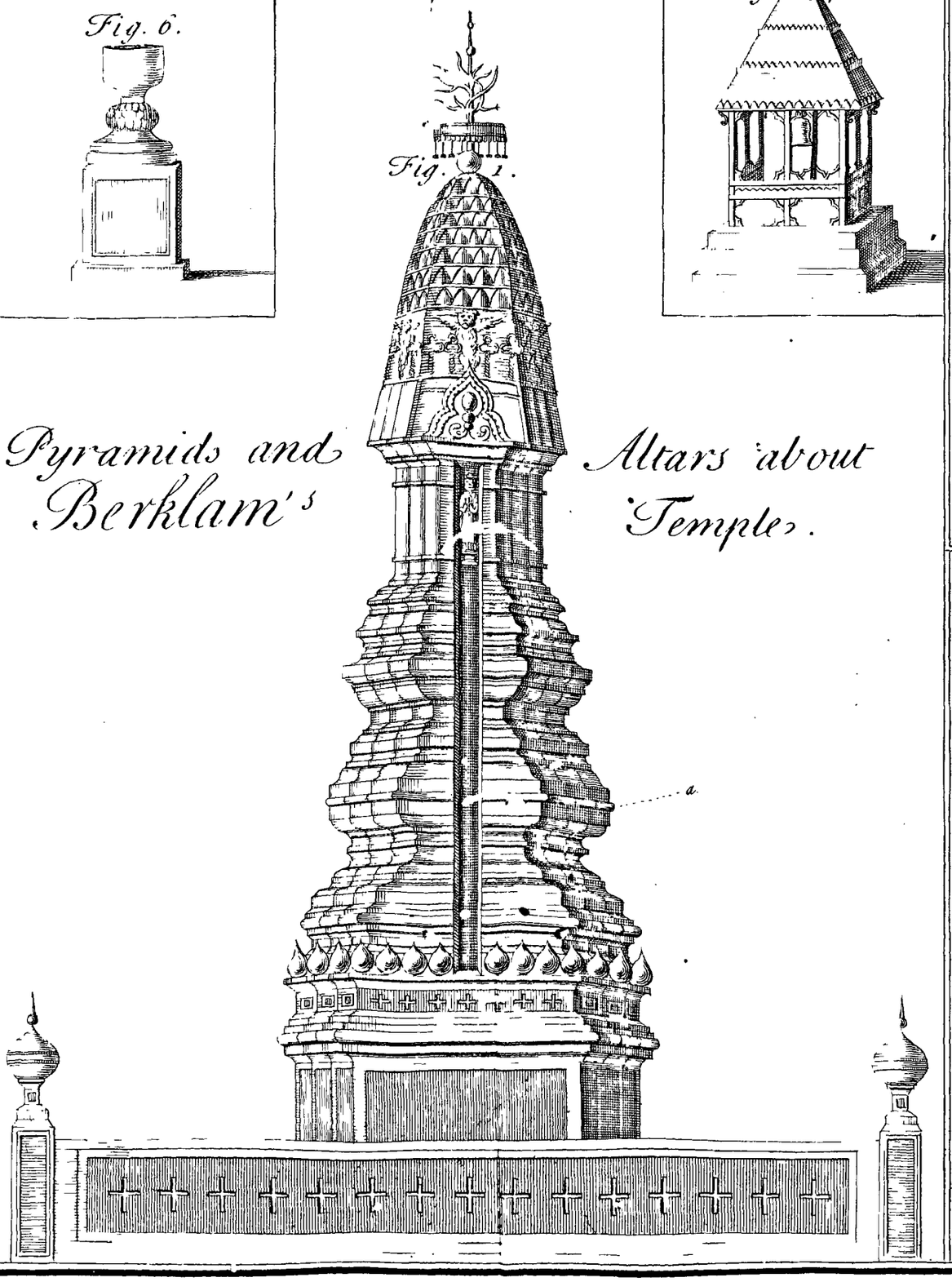
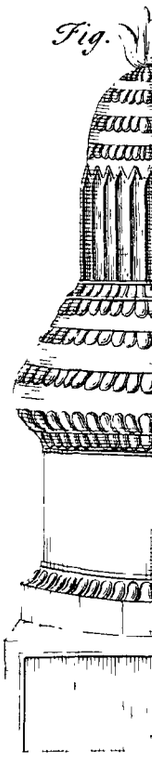
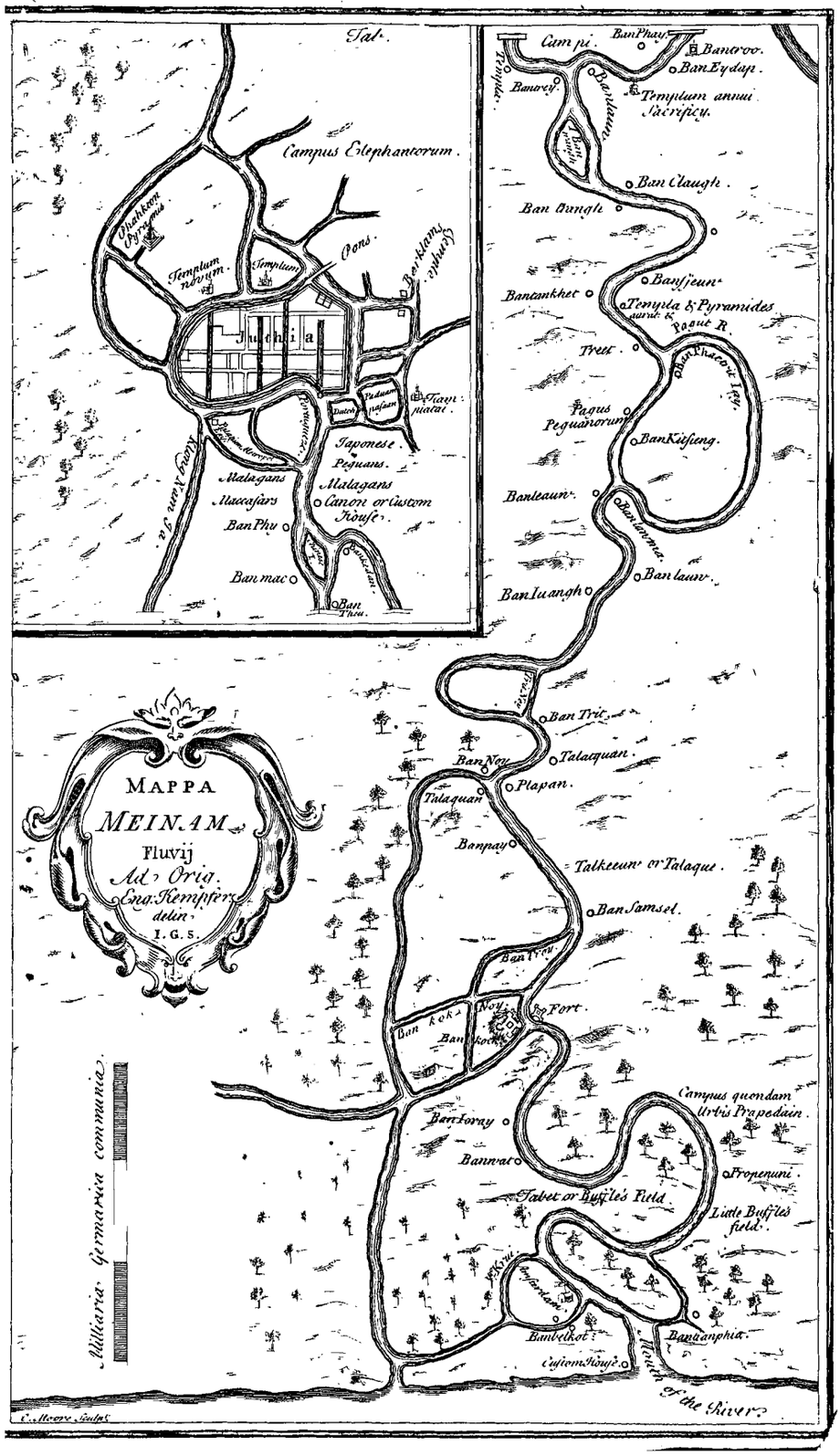


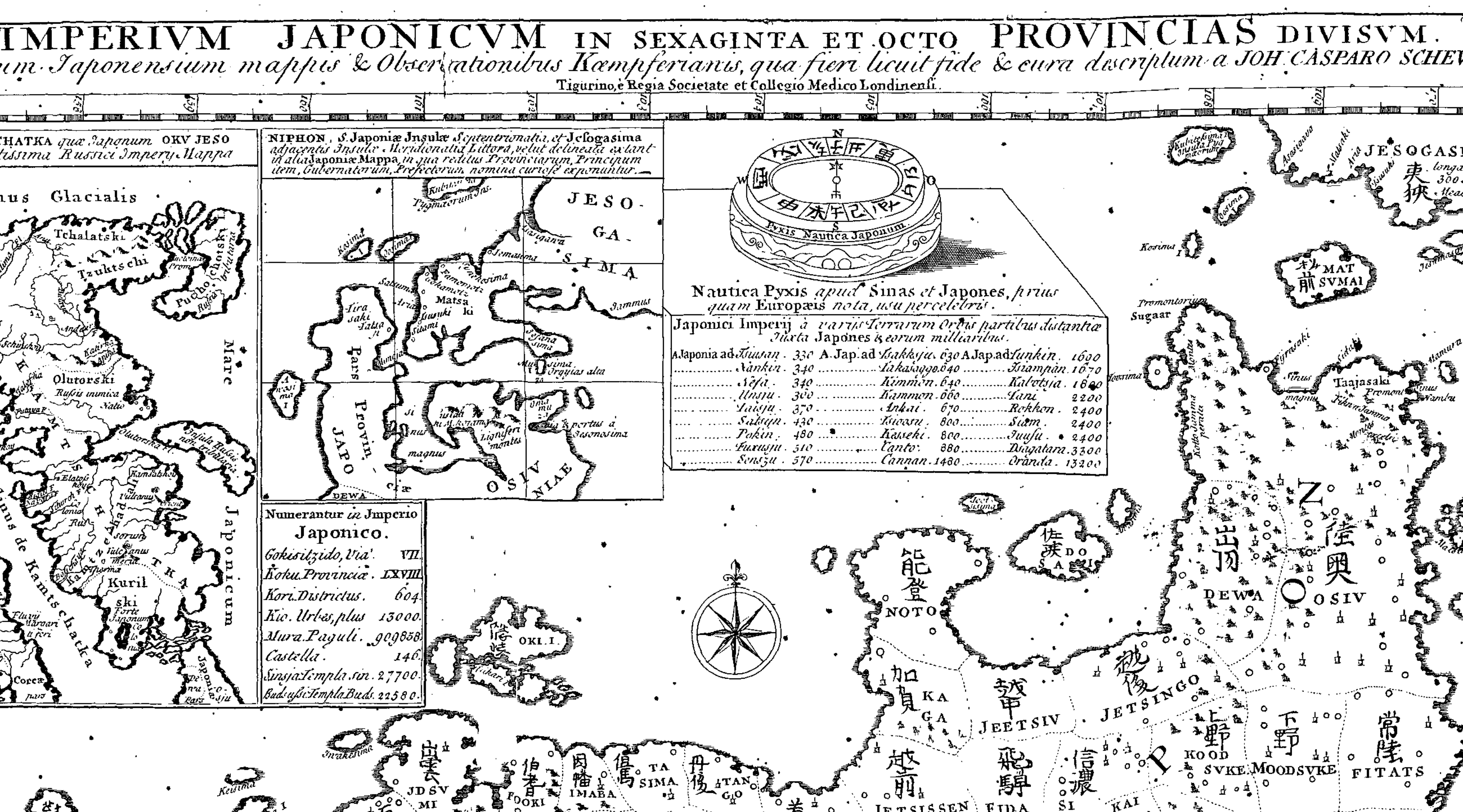
Pyramids and Berklam's

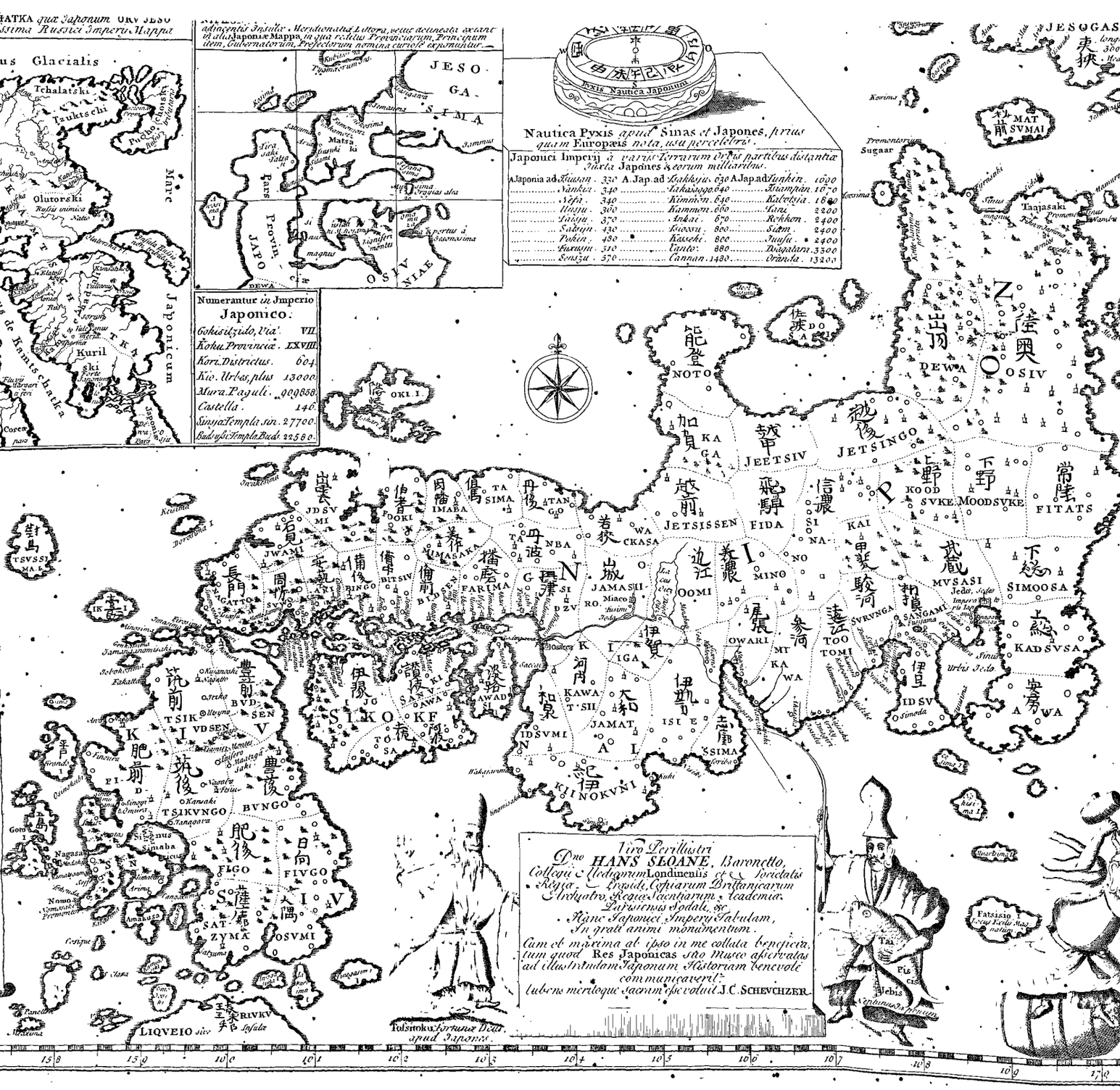
Altars about Temples.

Fig.




Tab.
Campus Elephantorum.
Chahkeon Pyramis
Templum novum.
Templum
Pons.
Berklam Semple.
Juthia
Paduam pasaan
Tiam piatai.
Dutch
Portuguese
Japonese.
Peguans.
Malagans
Maccasars
Malagans
Canon or Custom House.
Ban Phu
Ban mac
Ban Theu.
Campi.
Ban Phay.
Bantroo.
Ban Eydap.
Templa.
Bantrey.
Banlaun.
Templum annui Sacrificy.
Ban Claugh.
Ban Bangh
Bansjeun.
Bantankhet
Templa & Pyramides aurat. &
Pagut R.
Treet.
Ban Phaeotrit Iay.
Pagus Peguanorum
Ban Kitsieng.
Banleaun.
Ban lanma.
Ban laun.
Ban Iuangh
Ban Trit.
Ban Noy
Talaquan.
Plapan.
Talaquan
Banpay
Talkeeun or Talaque.
Ban Samsel.
Ban Troy.
Ban kok
Noy
Fort.
Ban kock
Campus quondam Urbis Prapedain.
Ban Ioray
Bannat
Propenuni.
Tabet or Buffle's Field.
Little Buffle's field.
Banbelkot.
Bantianphia.
Custom House.
Mouth of the River.
MAPPA
MEINAM
Fluvij
Ad Orig.
Eng. Kempfer
delin.
I. G. S.
Milliaria Germanica communia.
C. Moore Sculp.


IMPERIVM JAPONICVM IN SEXAGINTA ET OCTO PROVINCIAS DIVISVM.
Tigurino, e Regia Societate et Collegio Medico Londinensi.
Pyxis Nautica Japonum
Nautica Pyxis apud Sinas et Japones, prius quam Europæis nota, usu percelebris.
Japonici Imperij à variis Terrarum Orbis partibus distantiæ Juxta Japones & eorum milliaribus.
Numerantur in Imperio Japonico.
Gokisitzido, Via. VII.
Koku Provinciæ. LXVIII.
Kori Districtus. 604.
Kio. Urbes, plus 13000.
Mura Paguli. 909858.
Castella. 146.
Sinsja: Templa Sin. 27700.
Budsusi: Templa Buds. 22580.
JESO GA SIMA
OSIV
DEWA
NOTO
KAGA
JEETSIV
JETSINGO
FIDA
JETSISSEN
MINO
OOMI
JAMASIRO
Miaco
OWARI
MIKAWA
TOOTOMI
SVRVNGA
SANGAMI
IDSV
MVSASI
Jedo
SIMOOSA
KADSVSA
AWA
FITATS
KOODSVKE
SIMOODSVKE
KAI
SINANO
IGA
ISIE
SSIMA
JAMATO
KAWATSII
IDSVMI
KIINOKVNI
SIKOKF
TOSA
AWA
SANVKI
IJO
AWADSI
FARIMA
TANGO
TAMBA
TAISIMA
INABA
FOOKI
IDSVMI
JWAMI
BINGO
BITSIV
BIDSEN
MIMASAKA
SVWO
AKI
NAGATTO
TSIKVDSEN
BVDSEN
TSIKVNGO
BVNGO
FIDSEN
FIGO
FIVGO
OSVMI
SATZVMA
KIVSIV
TSVSSIMA
IKI
OKI
SADO
Nagasaki
Viro Perillustri
D.no HANS SLOANE, Baronetto,
Collegii Medicorum Londinensis et Societatis Regiæ Præsidi, Copiarum Britannicarum Archiatro, Regiæ Scientiarum Academiæ Parisiensis Sodali, &c.
Hanc Japonici Imperij Tabulam,
In grati animi monumentum.
Cum ob maxima ab ipso in me collata beneficia, tum quod Res Japonicas suo Musæo asservatas ad illustrandam Japonum Historiam benevole communicaverit,
lubens meritoque sacram esse voluit J.C. SCHEVCHZER.



Nautica Pyxis apud Sinas et Japones, prius quam Europæis nota, usu percelebris.
Japonici Imperij à variis Terrarum Orbis partibus distantiæ Juxta Japones & eorum milliaribus.
A Japonia ad Tsiusan 330 A Jap. ad Tsakksju 630 A Jap. ad Tunkin 1600
Nankin 340 Takasaggo 640 Tsiampan 1670
Nefa 340 Kimmon 640 Kabotsia 1800
Unsju 300 Kammon 660 Tani 2200
Taisju 370 Ankai 670 Rokkon 2400
Satsiju 430 Tsiosu 800 Siam 2400
Pakin 480 Kasseki 800 Juusu 2400
Fuxusju 510 Yanto 880 Dsagatam 3300
Senszu 570 Cannan 1480 Oranda 13200
Numerantur in Imperio Japonico.
Gokisitzido, Via VII.
Koku Provinciæ LXVIII.
Kori Districtus 604.
Kio Urbes, plus 13000.
Mura Paguli 909858.
Castella 146.
Sinsja Templa sin. 27700.
Budsussi Templa Buds. 22580.
Viro Perillustri
Dno HANS SLOANE, Baronetto,
Collegii Medicorum Londinensis et Societatis Regiæ Præsidi, Copiarum Britannicarum Archiatro, Regiæ Scientiarum Academiæ Parisiensis Sodali, &c.
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In grati animi monumentum.
Cum ob maxima ab ipso in me collata beneficia, tum quod Res Japonicas suo Museo asservatas ad illustrandam Japonum Historiam benevolè communicaverit:
tubens meritoque sacram esse voluit J.C. SCHEVCHZER.
Tossitoku Fortunæ Dea apud Japones.
Tai Pis cis Jebis
Neptunus Japonum
Fatsisio I. Locus Exilii Magnatum
LIQVEIO sive RIVKV Insulæ
Japonicum
Mare
Glacialis
Tchalatski
Tauktschi
Olutorski
Kuril ski
JESO GA SIMA
Pars Provin. JAPO
OSIV NIAE
DEWA
JESOGAS
MAT SVMAI
Sugaar
Taajasaki
NOTO
JEETSIV
JETSINGO
DEWA
OSIV
JETSISSEN
FIDA
KOOD SVKE
MOODSVKE
FITATS
MVSASI
SIMOOSA
KADSVSA
SVRVNGA
SANGAMI
TOO TOMI
OWARI
OOMI
JAMASII
KAWA T'SII
JAMAT
ISIE
IDSVMI
KIINOKVNI
SIKOKF
TSIKVNGO
BVNGO
FIGO
FIVGO
SATZVMA
OSVMI
TSVSSI MA I.
IKI
Urbis Jedo
Jedo
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Castella. 146.
Sinsja Templa sin. 27700.
Budsusi Templa Buds. 22580.
OKI I
加賀 KAGA
越中 JEETSIV
越後 JETSINGO
越前 JETSISSEN
飛騨 FIDA
信濃 SINANO
甲斐 KAI
上野 KOODSVKE
隠岐 JDSVMI
石見 JWAMI
伯耆 FOOKI
因幡 IMABA
但馬 TASIMA
丹後 TANGO
若狭 WACKASA
美作 MIMASAKA
丹波 TANBA
長門 NAGATTO
周防 SVWO
安芸 AKI
備後 BINGO
備中 BITSIV
備前 BIDSEN
播磨 FARIMA
摂津 SIDZV
山城 JAMASIRO
Miaco
Fusimi
Joda
近江 OOMI
美濃 MINO
尾張 OWARI
三河 MIKAWA
遠江 TOOTOMI
駿河 SVRVNGA
相模 SANGAMI
伊豆 IDSV
Simoda
Osacca
Saccai
伊賀 IGA
河内 KAWATSII
大和 JAMATO
伊勢 ISIE
志摩 SSIMA
和泉 IDSVMI
紀伊 KIINOKVNI
Wakajamma
淡路 AWADSI
讃岐 SANVKI
阿波 AWA
伊予 IJO
土佐 TOSA
SIKOKF
筑前 TSIKVDSEN
豊前 BVDSEN
筑後 TSIKVNGO
豊後 BVNGO
肥後 FIGO
日向 FIVGO
薩摩 SATZVMA
Satzuma
大隅 OSVMI
Tanegasima I
RIVKV Insulæ
LIQVEIO sive
NIPON
Viro Perillustri
Dno HANS SLOANE, Baronetto,
Collegii Medicorum Londinensis et Societatis
Regiæ Præsidi, Copiarum Brittanicarum
Archiatro, Regiæ Scientiarum Academiæ
Parisiensis Sodali, &c.
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communicaverit,
lubens meritoque sacram esse voluit: J.C. SCHEUCHZER
Tossitoku Fortunæ Deus, apud Japones.
Tai Piscis
Jebis Neptunus Japonum
100
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Fig. 1.

Fig. 2.

麟麒

Kirin

Fig. 3.

騶虞

Suugu.

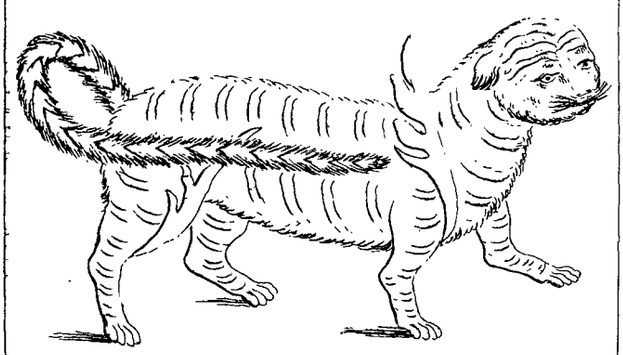


Fig. 5.

Dsja.

Fig. 6.

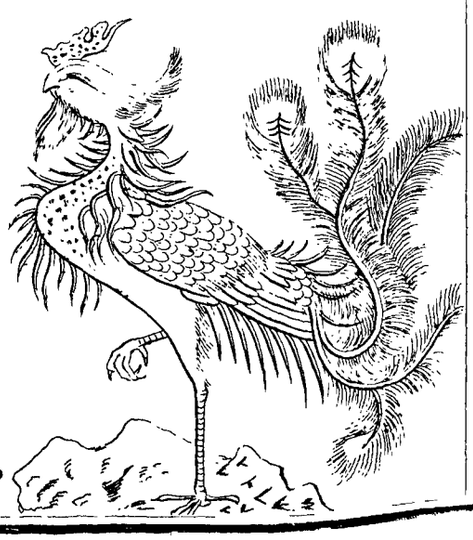
螭

Tats ma ki.

Fig. 7.

鳳凰

Foo.



Chimæræ Japonum & Sinarum.

J. G. S. a

Fig. 2.

Jamakagats
Unabami

蛇

Fig. 3.

Kinmodsui.

鴛鴦

Fig. 4.

Tok

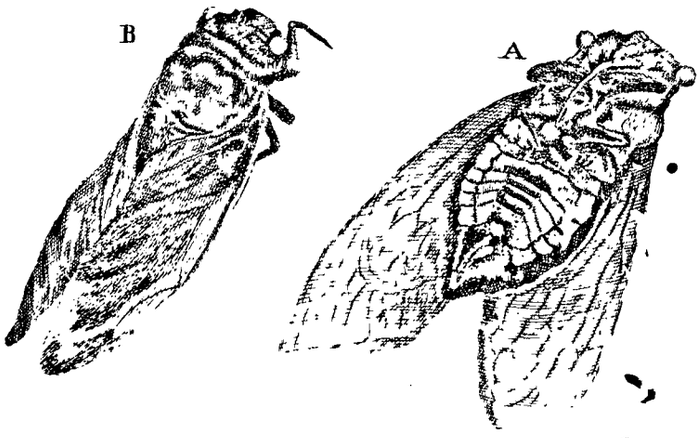


Fig. 6.

蟬

Sebi.

Fig 1.

Fig 2.

河豚

Kaa buta.

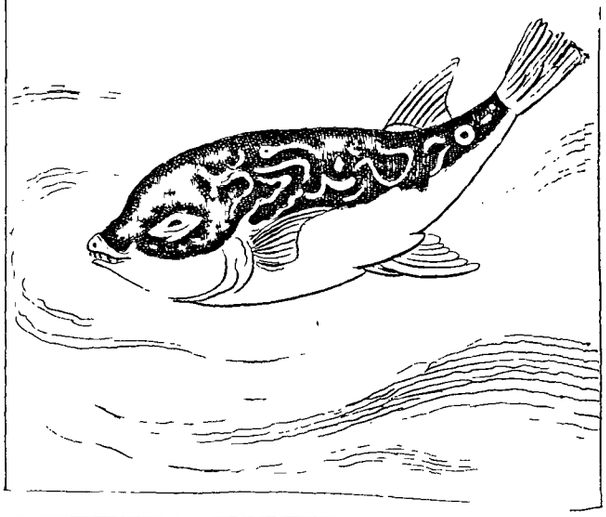


Fig 3.

鯽

Susuki.

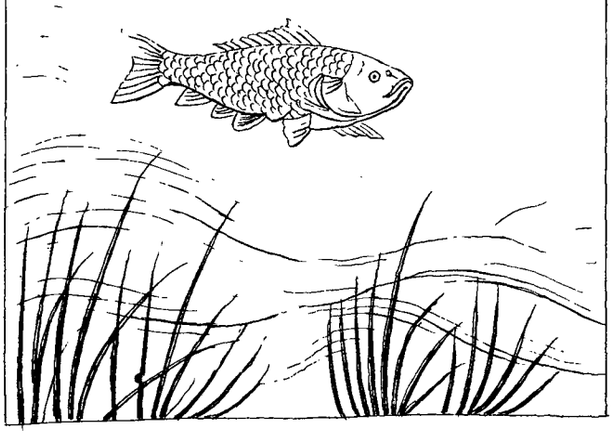


Fig 5.

Fig 6.

鱷

Oo Adsi.

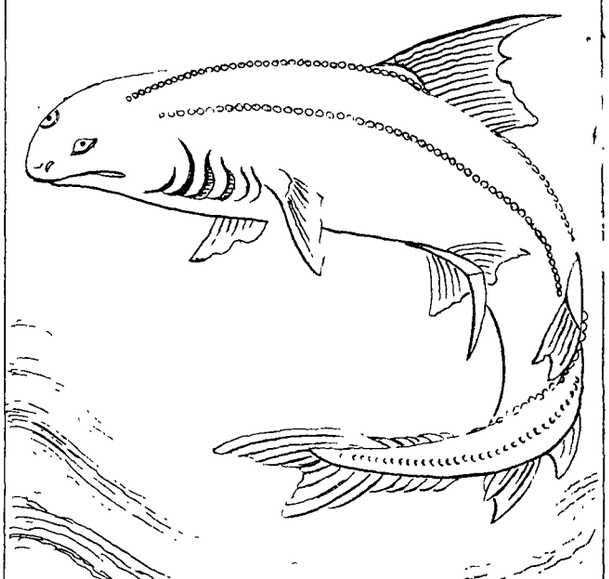
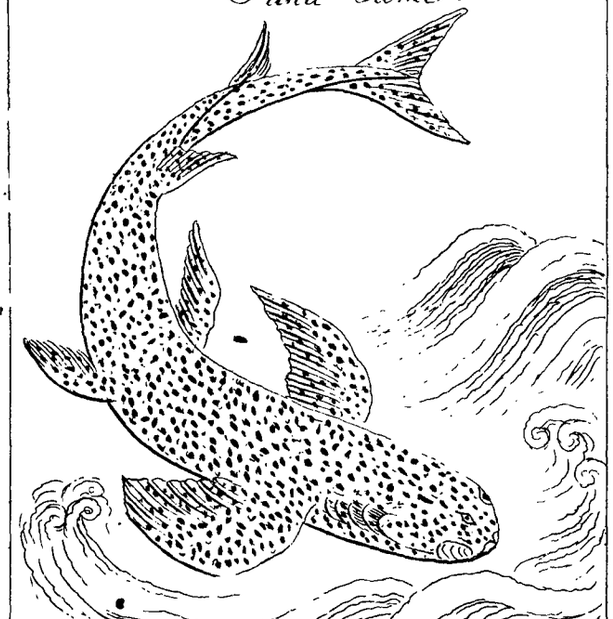


Fig 7.

鮫

Fuka same.



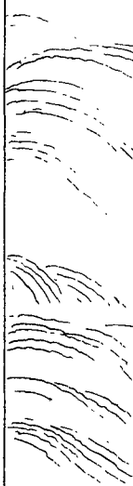


Fig 1.

Fig 2.

鰻

Jnatsme Unagi.

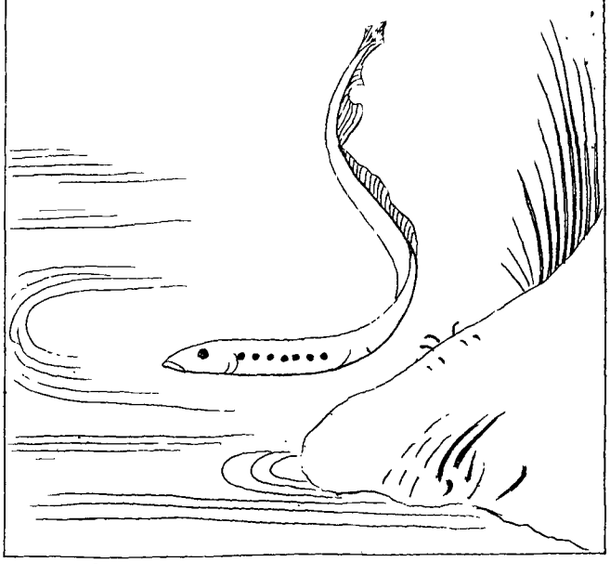
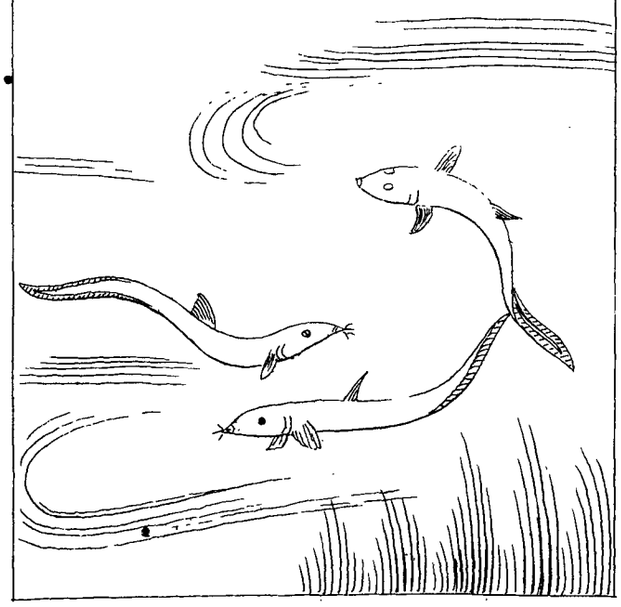


Fig 3.

鮹

Dodsjpo.



Famm

Fig 5.

Fig 6.

魚賊烏

Ika.

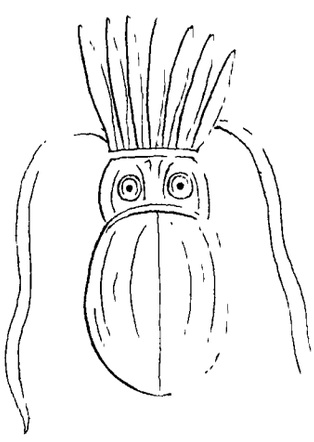


Fig 7.

Tako.

章擧

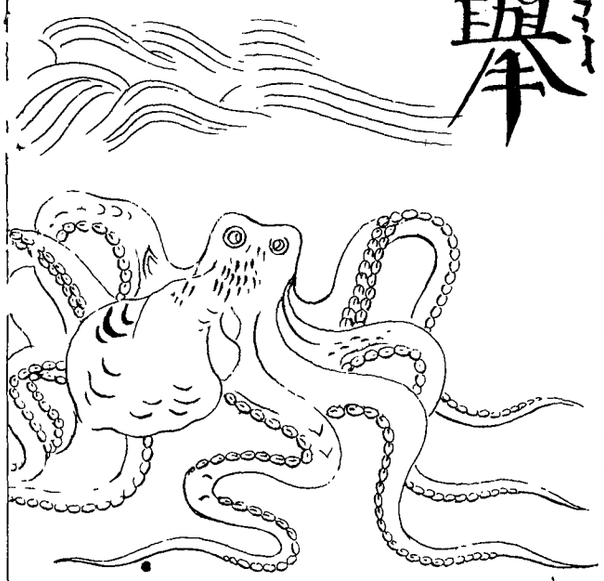


Fig 8.

K

Midsu

Fig 1.

Fig 2.

蜥蜴

Imori.

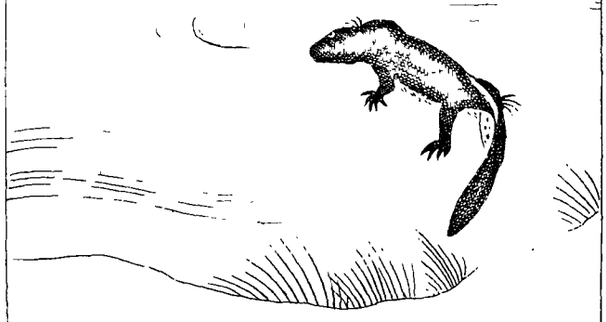


Fig 3.

毛亀

Mooki or Minogame.

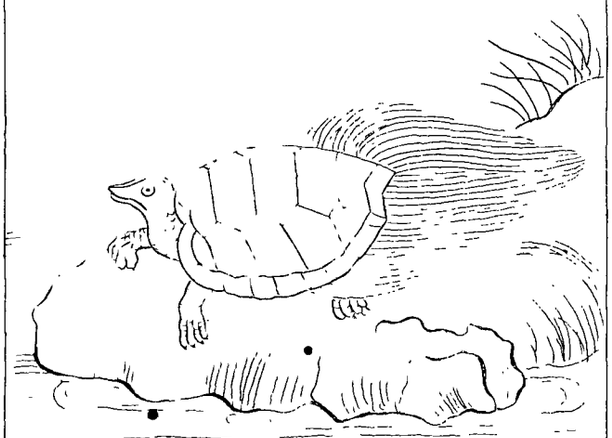


Fig 5.

Fig 6.

Tiogame, or Doogame.

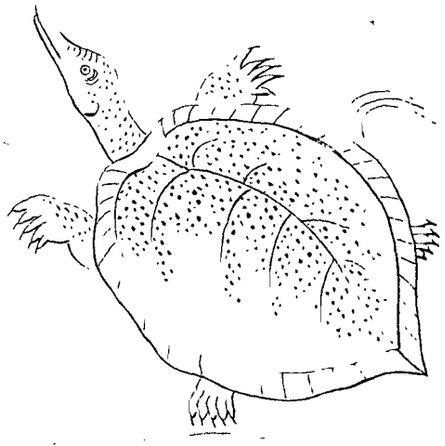


Fig 7.

Gamina al. Koona.

寄虫蛛

Fig. 1.

Fig. 2.

蝦

Simagami.

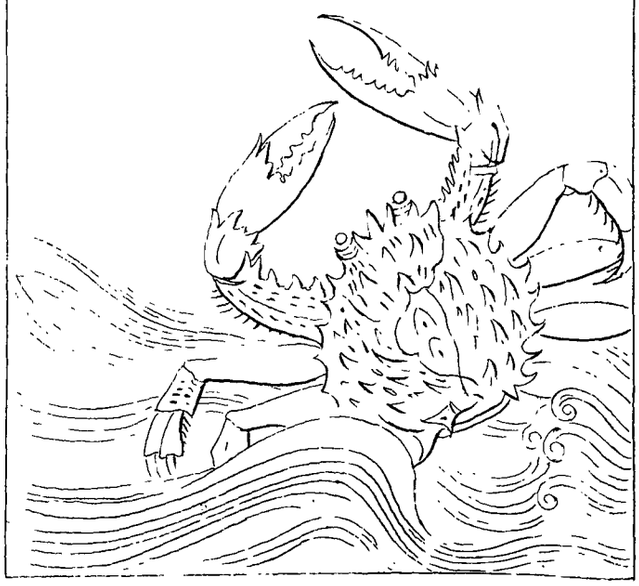


Fig. 3.

鰒

Awabi.

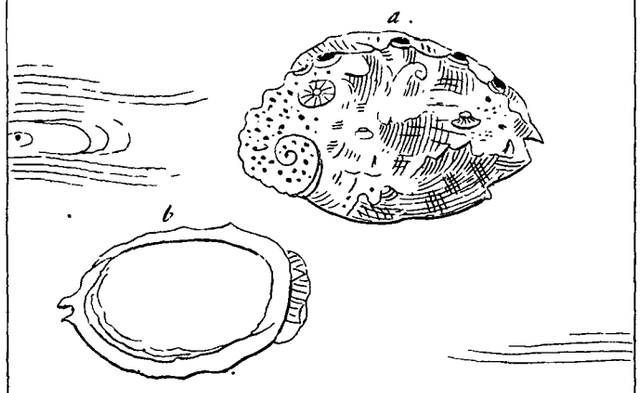


Fig. 5.

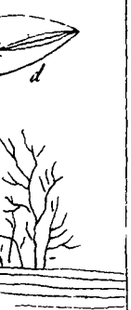
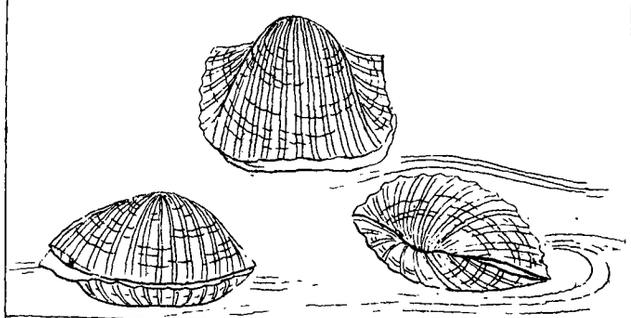


Fig. 6.

Kisa.
Akagai.

蚶



Te. Matee. Fig. 7.

蝗

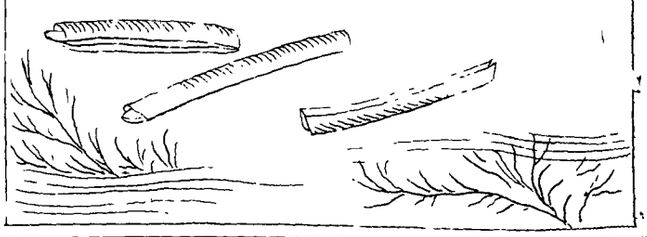
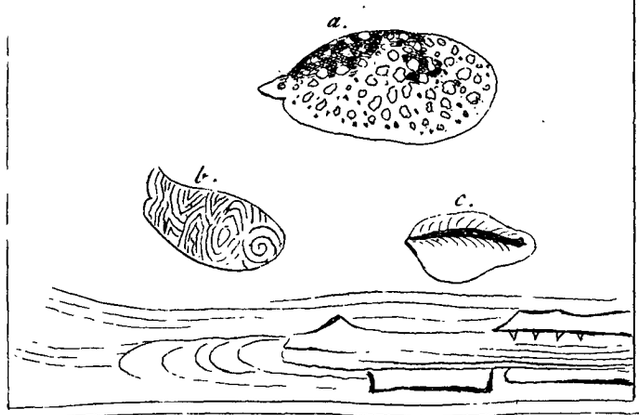
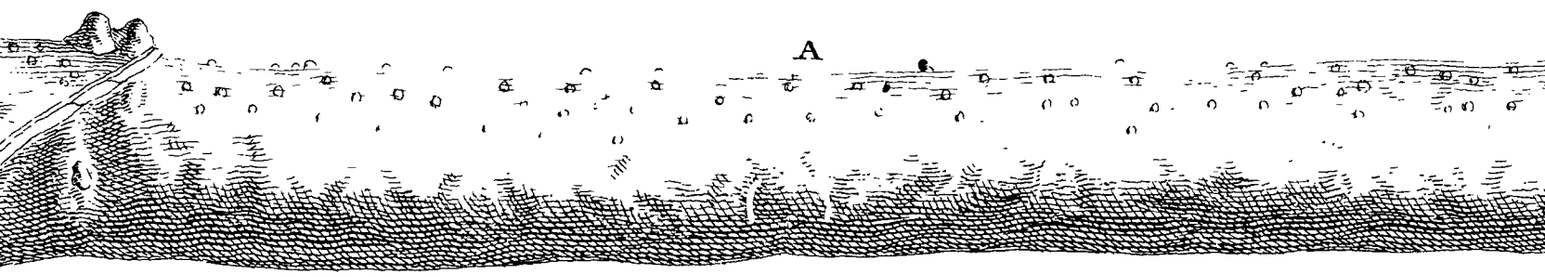


Fig. 8.

貝

Takarugai.



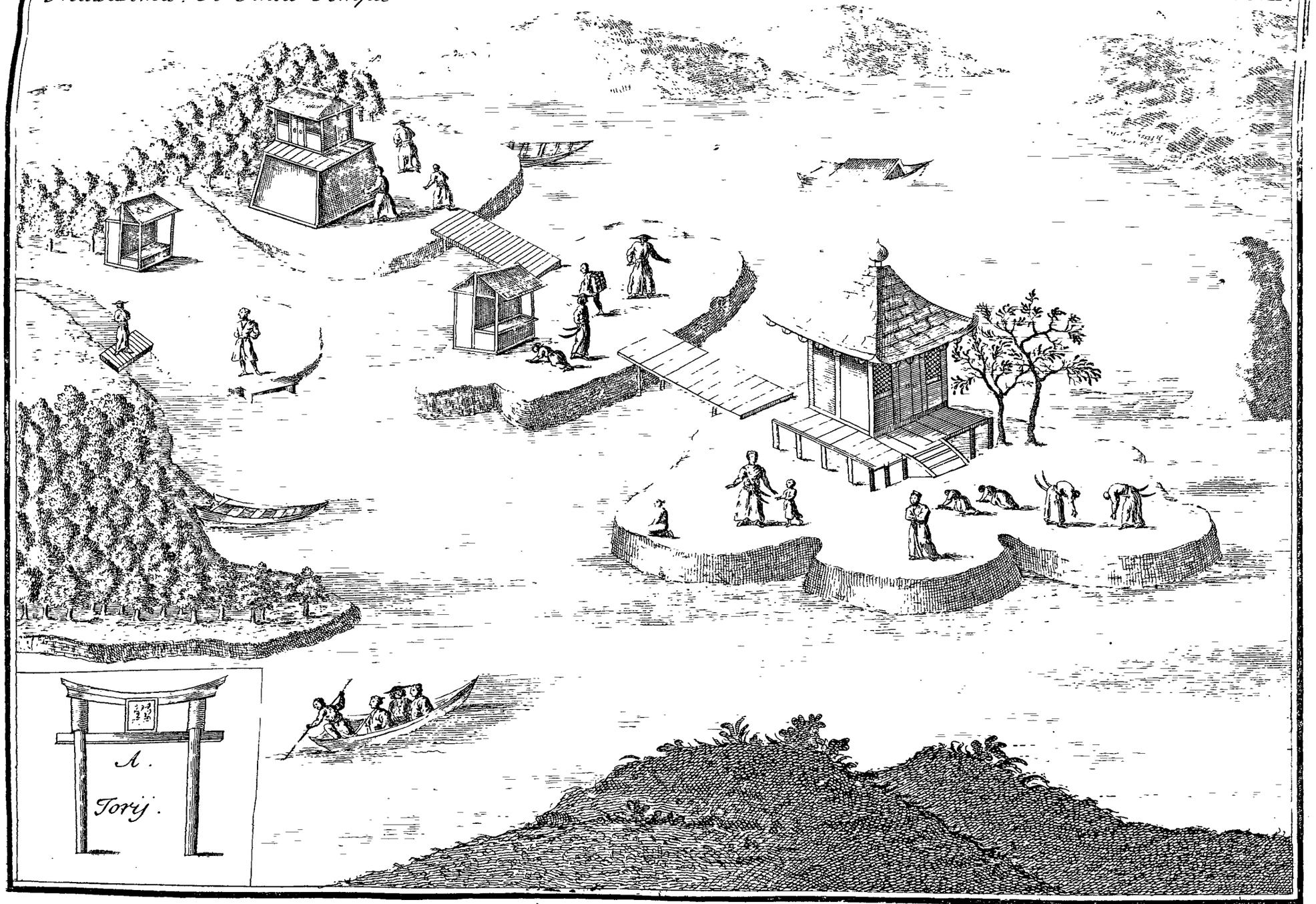


A

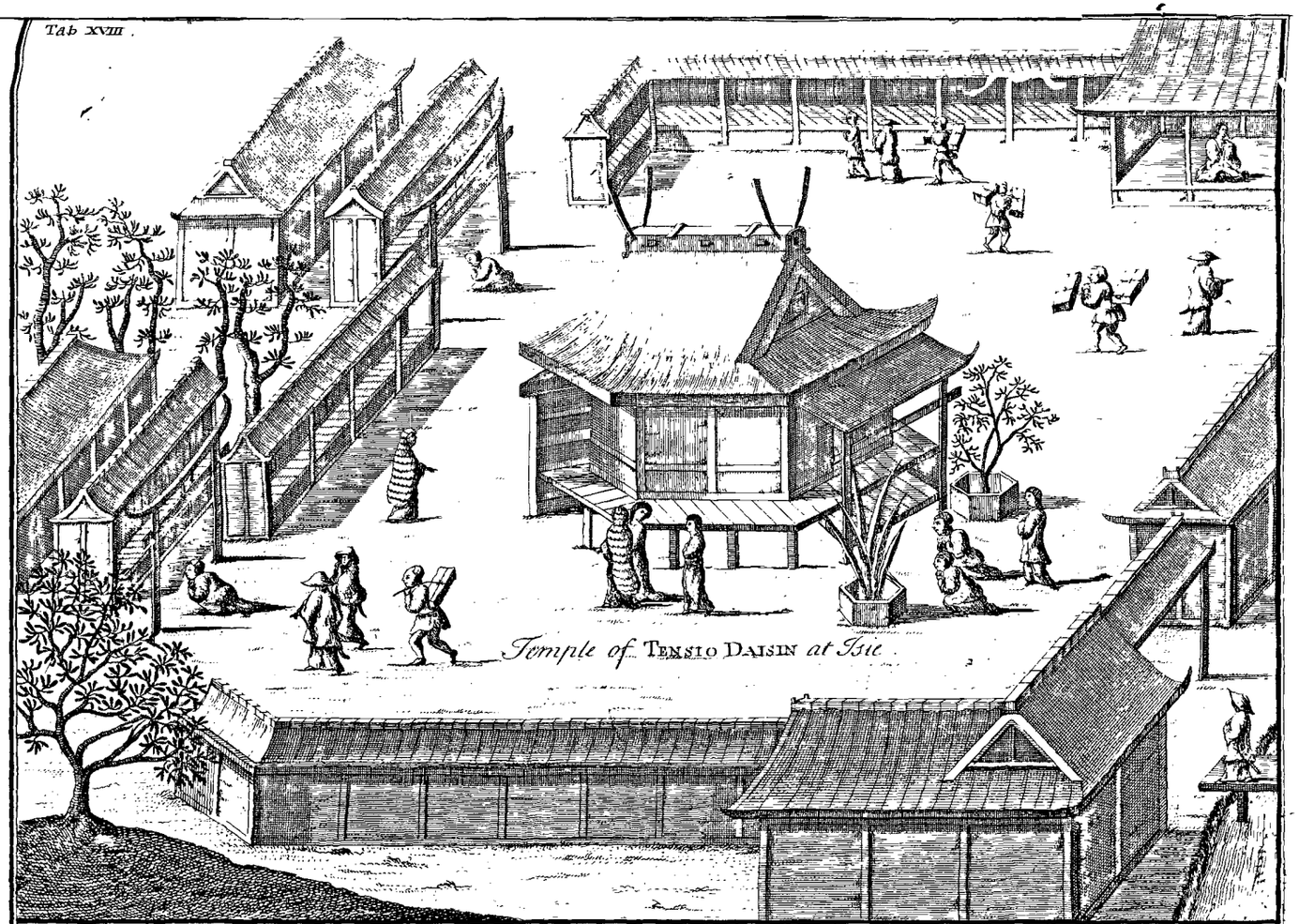
Characters of the ten Elements.	1. Kino Je. 甲	Kino To. 2. 乙	3. Fino Je. 丙	Fino To. 4. 丁	5. Tsutsno Je. 戊	Tsutsno To. 6. 己	7. Kanno Je. 庚	Kanno To. 8. 辛	9. Midsno Je. 壬	Midsno To. 10. 癸
	Wood.		Fire.		Earth.		Oar.		Water.	

Characters of the twelve Celestial Signs.	The Characters of the Twelve Celestial Signs Combin'd with those of the ten Elements in the Cyclus of Sixty Years.									
Ne. 1. 子 The Mouse.	Us. 2. 丑 The Ox or Cow.	10. 癸酉 Midsno To Torri.	9. 壬申 Midsno Je Sar.	8. 辛未 Kanno To Tsutsno	7. 庚午 Kanno Je Uma	6. 己巳 Tsutsno To Mi.	5. 戊辰 Tsutsno Je Tats.	4. 丁卯 Fino To Ou.	3. 丙寅 Fino Je Torra.	2. 乙丑 Kino To Us.	1. 甲子 Kino Je Ne.
Torra. 3. 寅 The Tiger.	Ou 4. 卯 The Hare.	20. 癸未 Midsno To Tsuse.	19. 壬午 Midsno Je Uma	18. 辛巳 Kanno To Mi.	17. 庚辰 Kanno Je Tats.	16. 己卯 Tsutsno To Ou.	15. 戊寅 Tsutsno Je Torra.	14. 丁丑 Fino To Us.	13. 丙子 Fino Je Ne.	12. 乙亥 Kino To I.	11. 甲戌 Kino Je In.
Tats. 5. 辰 The Dragon.	Mi. 6. 巳 The Serpent.	30. 癸巳 Midsno To Mi.	29. 壬辰 Midsno Je Tats.	28. 辛卯 Kanno To Ou.	27. 庚寅 Kanno Je Torra.	26. 己丑 Tsutsno To Us.	25. 戊子 Tsutsno Je Ne.	24. 丁亥 Fino To I.	23. 丙戌 Fino Je In.	22. 乙酉 Kino To Torri.	21. 甲申 Kino Je Sar.
Uma. 7. 午 The Horse.	Tsuse. 8. 未 The Sheep.	40. 癸卯 Midsno To Ou.	39. 壬寅 Midsno Je Torra	38. 辛丑 Kanno To Us.	37. 庚子 Kanno Je Ne.	36. 己亥 Tsutsno To I.	35. 戊戌 Tsutsno Je In.	34. 丁酉 Fino To Torri.	33. 丙申 Fino Je Sar.	32. 乙未 Kino To Tsuse.	31. 甲午 Kino Je Uma
Sar. 9. 申 The Monkey.	Torri. 10. 酉 The Cock or Hen.	50. 癸丑 Midsno To Us.	49. 壬子 Midsno Je Ne.	48. 辛亥 Kanno To I.	47. 庚戌 Kanno Je In.	46. 己酉 Tsutsno To Torri.	45. 戊申 Tsutsno Je Sar.	44. 丁未 Fino To Tsuse.	43. 丙午 Fino Je Uma.	42. 乙巳 Kino To Mi.	41. 甲辰 Kino Je Tats.
In. 11. 戌 The Dog.	I. 12. 亥 The Boar.	60. 癸亥 Midsno To I.	59. 壬戌 Midsno Je In.	58. 辛酉 Kanno To Torri.	57. 庚申 Kanno Je Sar.	56. 己未 Tsutsno To Tsuse.	55. 戊午 Tsutsno Je Uma	54. 丁巳 Fino To Mi.	53. 丙辰 Fino Je Tats.	52. 乙卯 Kino To Ou.	51. 甲寅 Kino Je Torra.

Matsusima: A Sintos Temple.



I. Ad. Gucht Sc.

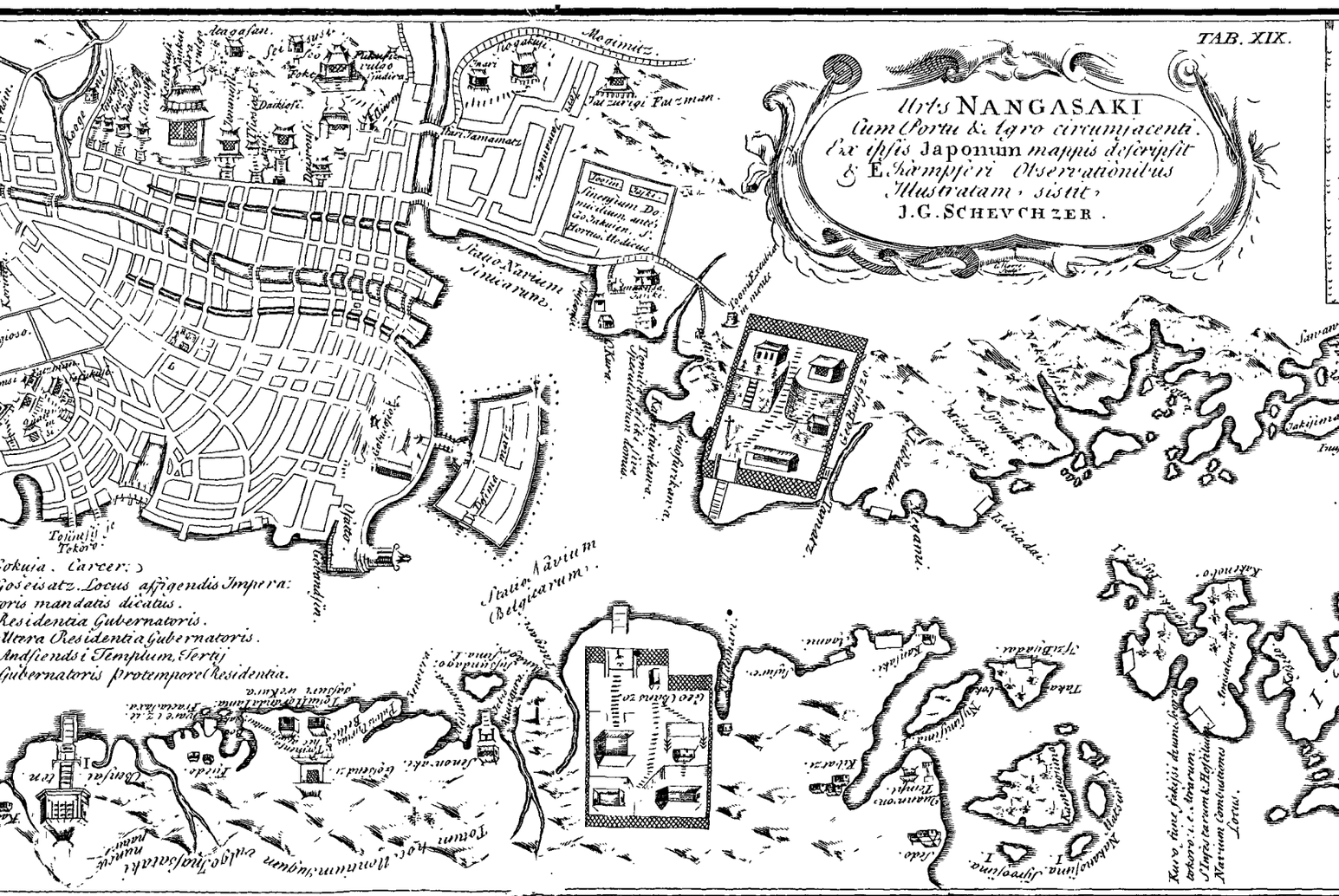

Tab XVIII.
Temple of TENSIO DAISIN at Isie.
Gucht Sculp

TAB. XIX.

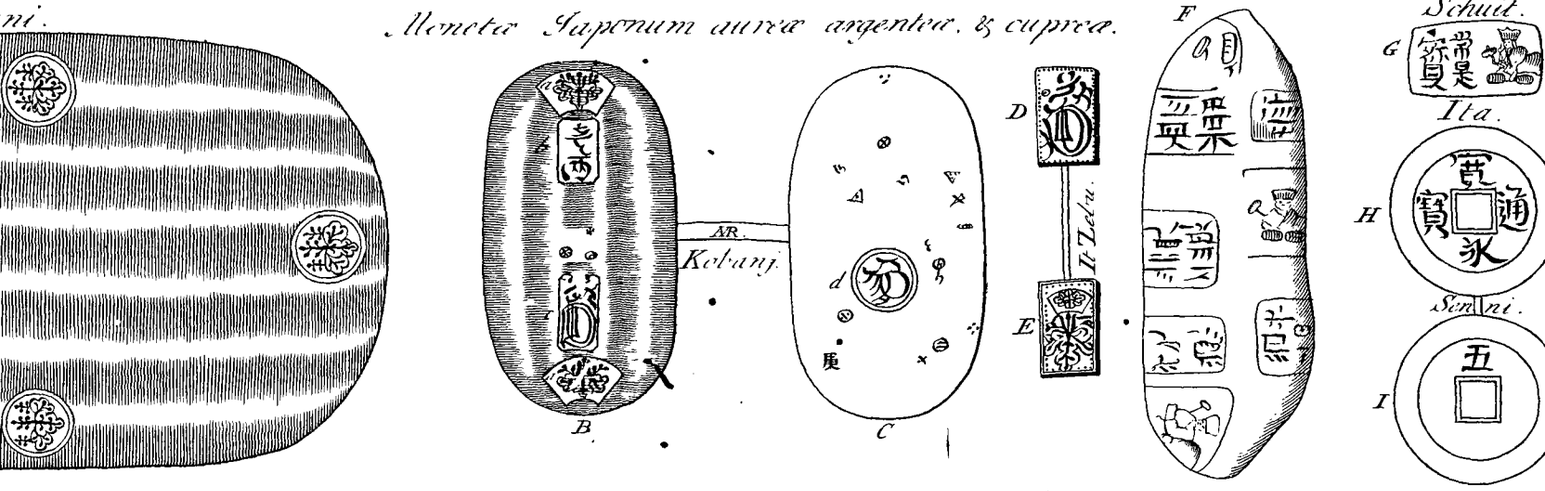
Urbis NANGASAKI cum Portu & Agro circumjacenti.

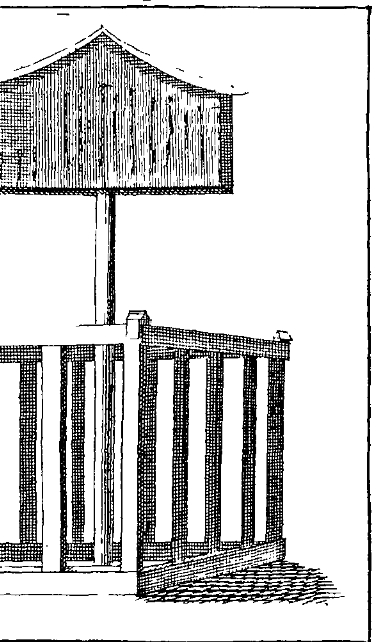
Ex ipsis Japonum mappis descripsit & E. Kæmpferi Observationibus Illustratam, sistit,

J. G. SCHEUCHZER.



Monetæ Japonum auræ argenteæ, & cupreæ.





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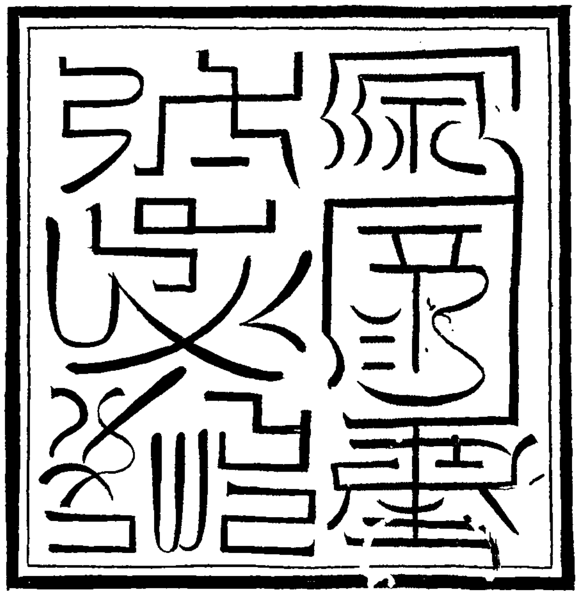
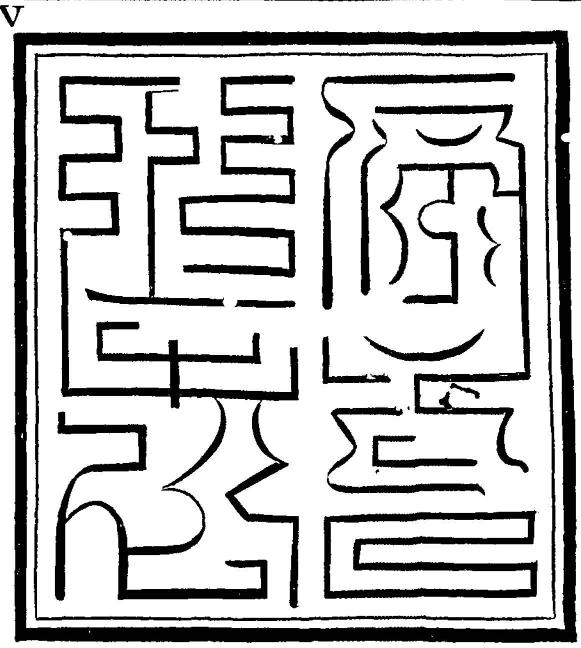


IV



V

何羅陀 Fo ran da
御朱印 Go sju In
はんれいぼうろう Fan re i Bo ro nara.

randa fune nidsufon tokunne take idzureno
Urani ije domo tariko tsja Kugan dsu tekara ariu.

Tab. XX. *Formula Jura*

天神部類眷属神罰冥罰各可
罷蒙者也仍起請如件
年号
月日
名
判

THE

GIVING

An Account of the ancient and present STATE and GOVERNMENT of that EMPIRE;

OF

Its Temples, Palaces, Castles and other Buildings;

OF

Its Metals, Minerals, Trees, Plants, Animals, Birds and Fishes;

OF

The Chronology and Succession of the EMPERORS, Ecclesiastical and Secular;

OF

The Original Descent, Religions, Customs, and Manufactures of the Natives, and of their Trade and Commerce with the *Dutch* and *Chinese*.

[illegible] with a Letter from the [illegible] of *Siam*.

Written in High-Dutch by *ENGELBERTUS KÆMPFER*, M.D. Physician to the Dutch Embassy to the Emperor's Court; and translated from his Original Manuscript, never before printed, by

J. G. SCHEUCHZER, F. R. S. and a Member of the College of Physicians, *London*.

With the Life of the Author, and an Introduction.

ILLUSTRATED with many COPPER PLATES,

VOLUME II.

LONDON.

Printed for the TRANSLATOR, MDCCXXVII.

April 27. 1727.

Imprimatur,

HANS SLOANE, *Præs. Soc. Reg.*

THE

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THE

History of JAPAN.

BOOK V.

The Author's two Journies To the Emperor's Court at *YEDO*, the City of his Reſidence.

CHAP. I.

Preparations for our Journey, with a Deſcription of the manner of travelling in this Country.

EVER ſince the time of *Joritomo*, the firſt Secular Monarch of *Japan*, who laid the foundation of the preſent form of government, it hath been a cuſtom obſerv'd, not only by the Governors of the Imperial Cities, and Lords Lieutenants of the Provinces, Lands and Demeſns, belonging to the Crown, but likewiſe by all other *Daimio*, and *Siomjo*, as they are here call'd, that is, the Lords of all ranks and qualities throughout this vaſt Empire, to go to court once a year, and to pay their duties, the Lords of a higher rank, who for the extent of their power and dominions, could well be ſtil'd Kings, or Princes, to the Emperor himſelf, the reſt only to his Prime Miniſters aſſembled in council. Both accompany their reverences with preſents proportionable to their quality and riches, in token of their acknowledging the ſupremacy of the Emperor. The Dutch, when they came to ſettle in *Japan*, conform'd themſelves to this antient cuſtom, as did alſo in their time the Portugueſe. The Reſident of our Eaſt India Company, and chief Director of our trade for the time being, makes

Origine of the annual Journies to the Emperor's Court

this Journey, with a Phyſician, or Surgeon, and one or two Secretaries, and attended with numerous flocks of Japaneſe of different rank and qualities, whom the Governors of *Nagaſaki*, as our Magiſtrates in this Country, whoſe inſtructions and orders we are to follow, appoint as it were to honour and convoy us, as perſons that are a going to ſee the Supreme Majeſty of the Empire, but in fact and chiefly, to guard and watch us, to keep a good eye over our conduct, to prevent us from having any ſuſpicious and unlawful converſation and communication with the natives, from conveying ſecretly to them crucifixes, images, relicks, or any other things, which bear any relation to the Chriſtian religion, from preſenting them with other European rarities, or from telling the time to them in private, and more particularly to take care, that none of us ſhould eſcape into the country, there either to attempt the reviving and propagating of the Chriſtian faith, or otherwiſe to occaſion tumults and diſturbances, in prejudice of the tranquillity, now eſtabliſh'd in the Empire. So important a truſt being laid upon the Japaneſe companions of our Journey, the reader may eaſily imagine, that none are choſe, but perſons of known candor and fidelity, and who are otherwiſe employ'd in affairs relating to the inſpection and regulation of our trade, beſides ſome of the Governors own domeſticks. Nay far from relying meerly on their faithfulneſs and ſincerity, though perhaps never ſo often approv'd of, all thoſe, that are to go with us, from the leader down to the meaneſt ſervant, (thoſe only excepted, who muſt look after the horſes, and are frequently chang'd) muſt, before they ſet out on this Journey, oblige themſelves by a ſolemn and dreadful oath, ſign'd as uſual with their blood, to give notice to the Government at *Nagaſaki*, of whatever they obſerve to be done, either by the Dutch, or by their own Countrymen, contrary to the ſtanding laws of the country, and the many particular inſtructions, which are given them.

The Author makes this Journey.

I went to the Emperor's court twice my ſelf, to my very great ſatisfaction: the firſt time, in the year 1691 with *Henry von Butenheim*, a gentleman of great candour, affability and generoſity, and well vers'd in the cuſtoms and language of the Japaneſe, who by his good conduct knew how to keep up the reputation of his maſters without prejudice to their intereſt; the ſecond time, in 1692, with *Cornelius van Outhoorn*, brother to the Governor general at *Batavia*, a gentleman of great learning, excellent ſenſe, and well ſkill'd in ſeveral languages, who by his innate affability found means particularly to ingratiate himſelf into the affection of this proud and jealous nation, and promoting the intereſt of his maſters, ſo much as lay in his power, diſcharg'd all the duties of his office to the entire ſatisfaction both of thoſe, who ſent him, and of thoſe, to whom he was ſent. I will here give a particular account, by way of a Journal, of what occur'd to me remarkable in theſe two Journies, having firſt premis'd ſome general

general obſervations, which ſeem'd to me to be neceſſary to facilitate the underſtanding of what I ſhall lay down inthe Journals themſelves, with all the ſincerity, I am capable off.

Preparations for our Journey.

The preparations for our Journey conſiſt in the following particulars. The very firſt thing to be done, is to look out proper preſents for his Imperial Majeſty, for his Privy counſellors, and ſome other great officers at *Jedo*, *Miako* and *Oſacca*, the whole amounting, as near as poſſible, to a certain ſúm, to ſort them, and particularly to aſſign to whom they are to be deliver'd. Afterwards they muſt be put up into leather bags, which are carefully wrapt up in mats, in order to preſerve them from all accidents in ſo long a Journey, and for a farther ſecurity ſeveral ſeals are affix'd unto them. It is the buſineſs of the Governors of *Nagaſaki*, to judge and determine, what might prove acceptable to the Court. They take out of the goods laid up in our ware houſes what they think proper, and give inſtructions to the departing Director, about ſuch things, as ſhould be ſent over from *Batavia* the next year. Sometimes ſome of their own goods, they have been preſented with by the Chineſe, are put in among theſe preſents, becauſe by this means they can diſpoſe of them to the beſt advantage, either by obliging us to buy them at an exceſſive and their own price, or by exchanging them for other goods. Now and then ſome uncommon curioſities, either of nature or art, are brought over from Europe, and other parts of the world, on purpoſe, to be preſented to the Emperor. But it often happens, that they are not approved of by theſe rigid cenſors. Thus, for inſtance, there were brought over in my time, two braſs fire engines of the neweſt invention, but the Governors did not think it proper, that they ſhould be preſented to the Emperor, and ſo return'd them to us, after they had firſt ſeen them tried, and taken a pattern of them: another time the bird *Caſuar* was ſent over from *Batavia*, but likewiſe diſlik'd and denied the honour of appearing before the Emperor, becauſe they heard he was good for nothing but to devour a large quantity of victuals. After ſometime ſpent in chuſing and getting ready theſe preſents, they are brought on board a barge with neceſſary proviſions, three or four weeks before our departure, and ſent by water to *Simonoſeki*, a ſmall town, ſituate upon the extremity of the great Iſland *Nipon*, where they wait our arrival by land. Formerly our Embaſſador, with his whole retinue, embark'd at the ſame time, to go thither by water, whereby we ſav'd a great deal of trouble and expence, we muſt now be at in travelling by land, but a violent ſtorm having once put the whole company into eminent danger, and the voyage having been often, by reaſon of the contrary winds, too long and too tedious, the Emperor hath order'd, that for the future we ſhould go thither by land. This barge, on board which the Imperial preſents are carried to *Simonoſeki*, is kept in the harbour

1. Chuſing of the preſents.

of

of *Nagasaki*, at the expence of the company, for this sole purpose, and cannot be made use of for any other whatsoever. The presents for the Imperial Court, and other heavy baggage, being sent before us, the rest of the time till our departure is spent upon such vast preparations for our journey, as if we design'd some great expedition into a remote part of the world.

[illegible] who are [illegible] attend us up to Court.

The first, and indeed the most essential part of these preparations, consists in nominating, and giving proper instructions, to the several officers, and the whole retinue, that is to go with us to Court. The Governors appoint one of their *Joriki's*, or military officers of the first rank, to be *Bugio*, that is, head and commander in chief. He is to represent the authority of his masters, as a badge whereof he hath a pike carried after him. A *Dosin*, or inferior military officer, is order'd to assist him in quality of his Deputy. Both the *Joriki* and *Dosin* are taken from among the domesticks of one of the Governors, who stays that year at *Nagasaki*. To these are added two beadles, by the name and in quality of *Tsioosin*, or Town-messengers. Both the *Tsioosin* and the *Dosin*, carry by virtue of their office a halter about them, to arrest and secure, at command or wink from the *Joriki*, any person guilty, or only suspected to be guilty of any misdemeanor. All these persons, besides the officers attending the *Bugio*, are look'd upon as military men, and as such have the privilege of wearing two swords. 'Tis from thence they are call'd *Samurai*, which signifies persons who wear two swords, or soldiers, all persons, that are not either noblemen by birth, or in some military employment, being by a late Imperial edict denied this privilege.

Interpreters.

I have observ'd in the preceeding book, that our Interpreters are divided into two companies, the upper or superior, consisting of the eight chief Interpreters, and the inferior including all the rest. The *Ninban*, or President for the time being, of each of these companies, is appointed of course to attend us in this journey. To these is now added a third, as an apprentice, whom they take along with them to qualify him for the succession, and to shew him betimes, and by proper experience, how for the future he must behave himself on the like occasion. All the chief officers, and all other persons that are able to do it, take some servants along with them, partly to wait upon them, partly for state. The *Bugio*, or commander in chief, and the principal Interpreter take as many as they please, the other officers, each two or three, as they are able, or as their office requires. The Dutch Captain, or Ambassador may take three, and every Dutchman of his retinue is allow'd one. The Interpreters commonly recommend their favourites to us, the more ignorant they are of the Dutch Language, the better it answers their intention. Not to mention some other persons, who by order, or special leave of the Governors and Interpreters, make the journey in company with us, and indeed at our expence too,

too, tho' otherwiſe they have no manner of buſineſs upon our account. All theſe future companions of our voyage, whom I have hitherto mention'd, have leave to make us ſome friendly viſits at *Deſima*, ſometime before our departure, in order to get before hand a little acquainted with us. There are many among them, who would willingly be more free and open with us, were it not for the ſolemn oath they muſt all take before their departure, but much more for the fear of being betray'd by others, ſince by virtue of the ſame oath, they are oblig'd all, and every one of them, to have a ſtrict and watchful eye, not only over the Dutch, but alſo over the conduct of each other, particularly with regard to the Dutch.

Hiring of Horſes and Porters.

Another eſſential branch of the neceſſary preparations for our journey, is the hiring of Horſes and Porters, for us and our baggage. This is the chief Interpreter's buſineſs, as keepers of our purſe, who is alſo appointed to take care, that whatever is wanted during the whole journey, be provided for. 'Tis he likewiſe, that gives orders to keep every thing in readineſs to march, the minute the *Bugjo*, as commander in chief, is pleas'd to ſet out.

Accoutrements and manner of travelling on Horſeback.

Two days before our departure from *Nagaſaki*, every one muſt deliver his cloak bag and portmantle to proper people, to be bound up, ſo that in an inſtant they may be tied to the Horſes, and again untied. This is not done after our European manner, but after a particular one of their own, which deſerves to be here deſcrib'd.

A plain wooden ſaddle, not unlike the packſaddles of the Swediſh Poſt-horſes, is girded on the Horſe with a poitral, or breaſt leather, and crupper. Two latchets are laid upon the ſaddle, which hang down on both ſides of the Horſe, in order to their being conveniently tied about two portmantles, which are put on each ſide, in that ſituation, which is thought the moſt proper to keep them in a due ballance. For when once tied together, they are barely laid on the Horſe's back, without any other thong or latchet to tie them faſter, either to the ſaddle, or to the Horſe. However, to faſten them in ſome meaſure, a ſmall long box, or trunk, call'd by the Japaneſe *Adofski* is laid over both portmantles upon the Horſe's back, and tied faſt to the ſaddle with thongs; over the whole is ſpread the travellers covering and bedding, which are tied faſt to the *Adofski* and ſide trunks, with broad lin'd ſaſhes, the middle cavity between the two trunks, fill'd up with ſome ſoft ſtuff, is the traveller's ſeat, where he ſits, as it were upon a flat table, otherwiſe commodiouſly enough, and either croſs leg'd, or with his legs extended hanging down by the Horſe's neck, as he pleaſes or finds it moſt convenient. Particular care muſt be taken to ſit right in the middle, and not to lean too much on either ſide, which would either make the Horſe fall, or elſe the ſide trunks and rider. In going up and down hills the footmen and ſtable grooms hold the two ſide trunks faſt, for fear of ſuch an accident.

The traveller mounts the horſe, and alights again, not on one ſide as we Europeans do, but by the horſe's breaſt, which is very troubleſome for ſtiff le[illegible] The Horſes are unſaddled and unladen in an inſtant. For having taken the bed-cloths away, which they do firſt of all, they need but unt a latchet, or two, which they are very dextrous at, and the whole baggage falls down at once. The latchets, thongs, and girths, made uſe of for theſe ſeveral purpoſes are broad, and ſtrong, made of cotton, and withal very neatly work'd, with ſmall oblong, cylindrical pieces of wood at both ends, which are of great uſe to ſtrain the latchets, and to tie things hard. (See *Tab.* XXI. *Fig.* 7.)

The Saddle (*Tab.* XXI. *Fig.* 8.) is made of wood, very plain, with a cuſhion underneath, and a capariſon behind, lying upon the horſe's back, with the traveller's mark, or arms, ſtitch'd upon it. Another piece of courſe cloth hangs down on each ſide, as a ſafe-guard to the horſe, to keep it from being daub'd with dirt. Theſe two pieces are tied together looſely under the horſe's belly. The head is cover'd with a net-work of ſmall but ſtrong ſtrings, to defend it, and particularly the eyes, from flies, which are very troubleſome to them. The neck, breaſt, and other parts are hung with ſmall bells.

The ſide-trunks, or portmantles, which are fill'd only with light ſtuff, and ſometimes only with ſtraw, are a ſort of a ſquare trunk, made of ſtiff horſe-leather, about five ſpans long, three broad, and three deep. The cover is made likewiſe of leather, ſomewhat larger, and ſo deep, as to cover the lower part down to the bottom. Tho' they hold out rain very well, yet for a greater ſecurity they are wrapt up in mats, with ſtrong ropes tied about them, for which reaſon, and becauſe it requires ſome time to pack them up, they are ſeldom unpack'd till you are come to the journey's end, and the things, which are the moſt wanted upon the road, are kept in the *Adofski*. (See *Tab.* XXI. *Fig.* 8.)

The *Adofski*, (*Tab.* XXI. *Fig.* 9.) is a ſmall thin trunk, or caſe, about ſix ſpans in length, one broad and one deep. It contains one ſingle drawer, much of the ſame length, breadth, and depth. It hath a little door, or opening on one ſide, which can be lock'd up, and by which you can come conveniently at the drawer, without untying the *Adofski*. What things are daily wanted upon the road, muſt be kept in this trunk. It ſerves likewiſe to faſten the two portmantles, or ſide-trunks, which would otherwiſe require a ſtick. It is made of thick ſtrong grey paper, and further to ſecure it againſt all accidents of a long voyage, blew ſtrings are ty'd about it in form of a net, very neatly.

Remaining parts of a Traveller's Equipage.

To compleat our traveller's equipage, ſome other things are requiſite, which are commonly ty'd to the portmantles. Such are

A ſtring with *Senni*, or *Puties*, a braſs money with a hole in the middle, they being more proper to buy, what neceſſaries are wanted on the road, than ſilver-money, which muſt be weigh'd. People that travel on horſeback, tie this ſtring behind them to one of the faſhes of their ſeats. Foot-travellers carry it in a baſket upon their back.

A lanthorn of varniſh'd and folded paper, with the poſſeſſor's arms painted upon its middle. This is carried before travellers by their footmen upon their ſhoulder, in travelling by night. It is ty'd behind one of the portmantles, put up in a net, or bag, which again hath the poſſeſſor's arms, or marks printed upon it, as have in general the cloaths and all other moveables, travellers of all ranks and qualities carry along with them upon their journies.

A bruſh made of horſe's hairs, or black cock feathers, to duſt your ſeat and cloaths. It is put behind your ſeat on one ſide, more for ſhew, than uſe.

A water-pail, which is put on the other ſide of the ſeat, oppoſite to the bruſh, or any where elſe.

Shoes, or ſlippers, for horſes and footmen. Theſe are twiſted of ſtraw, with ropes, likewiſe of ſtraw, hanging down from them, whereby they are tied about the horſes feet, inſtead of our European Iron horſe-ſhoes, which are not us'd in this country. They are ſoon worn out in ſtony ſlippery roads, and muſt be often chang'd for new ones. For this purpoſe, the men that look after the horſes, always carry a competent ſtock along with them, ty'd to the portmantles, tho' they are to be met with in every village, and even offerd them to ſale by poor children begging along the road. Hence it may be ſaid, that this country hath more farriers, than perhaps any other, tho' in fact it hath none at all.

Several things carried by the Author.

I muſt beg leave to obſerve, that beſides the ſeveral things hitherto mention'd, which travellers uſually carry along with them in their journies, I had for my own private uſe a very large Javan box, which I had brought with me from *Batavia*. In this box I privately kept a large mariner's compaſs, in order to meaſure the directions of the roads, mountains, and coaſts, but openly, and expoſed to every body's view, was an inkhorn, and I uſually fill'd it with plants, flowers, and branches of trees, which I figur'd and deſcribed, (nay under this pretext, whatever occur'd to me remarkable:) Doing this, as I did it free and unhindred, to every bodies knowledge, I ſhould be wrongly accus'd to have done any thing which might have proved diſadvantageous to the company's trade in this country, or to have thereby thrown any ill ſuſpicion upon our conduct from ſo jealous and circumſpect a nation. Nay, far from it, I muſt own, that from the very firſt day of our ſetting out, till our return to *Nagaſaki*, all the Japaneſe companions of our voyage, and particularly the *Bugjo*, or commander in chief, were extreamly forward to communicate to me, what uncommon plants they met with, together

together with their true names, characters and uſes, which they diligently enquired into among the natives. The Japaneſe a very reaſonable and ſenſible People, and themſelves great lovers of plants, look upon Botany, as a ſtudy both uſeful and innocent, which purſuant to the very dictates of reaſon and the law of nature, ought to be encouraged by every body. Thus much I know by my own experience, that of all the nations I ſaw and convers'd with in my long and tedious travels, thoſe the leaſt favour'd botanical learning, who ought to have encourag'd it moſt. Upon my return to *Nagaſaki*, *Tonnemon*, ſecretary and chief counſellor to the Governors, being once at *Deſima*, ſent for me, and made me by the chief Interpreter *Sinkobé*, the following compliment: That he had heard with great pleaſure from *Aſagina Sindsajemon*, our late *Bugio*, how agreeably I had ſpent my time, and what diverſion I had taken upon our Journey in that excellent and moſt commendable ſtudy of Botany, whereof he, *Tonnemon*, himſelf, was a great lover and encourager. But I muſt confeſs likewiſe, that at the beginning of our journey, I took what pains, and tried what means I could to procure the friendſhip and aſſiſtance of my fellow travellers, obliging ſome with a ſubmiſſive humble conduct, and ready aſſiſtance, as to phyſic and phyſical advice, others with ſecret rewards for the very meaneſt ſervices and favours, I receiv'd from them.

A traveller muſt not forget to provide himſelf with a large cloak, againſt rainy weather. This is made of double varniſh'd oil'd paper, and withal ſo very large and wide, that it covers and ſhelters at once man, horſe and baggage. It ſeems the Japaneſe have learnt the uſe of it, together with the name *Kappa*, from the Portugueſe. Foot travellers wear it in rainy weather, inſtead of cloaks or coats of the ſame ſtuff.

Hat. To keep off the heat of the Sun travellers muſt be provided with a large hat, which is made of ſplit bambous, or ſtraw, very neatly and artfully twiſted, in form of an extended *Sombreiro*, or Umbrello. It is tied under the chin with broad ſilk bands lin'd with cotton. It is tranſparent and exceedingly light, and yet, if once wet, will let no rain come through. Not only the men wear ſuch hats upon their journies, but alſo the women in cities and villages, at all times, and in all weather, and it gives them no diſagreeable look.

Breetches. The Japaneſe upon their journies wear very wide breeches, tapering towards the end, to cover the legs, and ſlit on both ſides to put in the ends of their large long gowns, which would otherwiſe be troubleſome to them in walking or riding. Some wear a ſhort coat or cloak over the breeches. Some inſtead of ſtockings tie a broad ribbon about their legs. Ordinary ſervants, chiefly *Norimon*men and pikebearers, wear no breeches at all, and for expeditions ſake tack their gowns quite up to their belt, expoſing their back and privy parts naked to every bodies view, which they ſay, they have no reaſon at all to be aſham'd of.

The

The Japaneſe of both ſexes never go abroad without fans, as we Europeans ſeldom do without gloves. Upon their journeys they make uſe of a fan, which hath the roads printed upon it, and tells them how many miles they are to travel, what inns they are to go to, and what price victuals are at. Some inſtead of ſuch a fan make uſe of a road book, which are offer'd them to ſale by numbers of poor children begging along the road. The Dutch are not permitted, at leaſt publickly, to buy any of theſe fans or road books.

After this manner travellers equip themſelves for their journies in this country. A Japaneſe on horſeback, tuck'd up after this faſhion, makes a very odd comical figure at a diſtance. For beſides that they are generally ſhort ſiz'd and thick, their large hat, wide breeches and cloaks, together with their ſitting croſs legg'd, make them appear broader than long. Upon the road they ride one by one. Merchants have their horſes, with the heavy baggage, pack'd up in two or three trunks or bales, led before them. They follow ſitting on horſeback after the manner above deſcrib'd. As to the bridle, the traveller hath nothing to do with that, the horſe being led by it by one of his Footmen, who walks at the horſe's right ſide next by the head, and together with his companions, ſings ſome merry ſong or other, to divert themſelves, and to animate their horſes.

The Japaneſe look upon our European way of ſitting on horſeback, and holding the bridle one ſelf, as warlike, and properly becoming a ſoldier. For this very reaſon they ſeldom or never uſe it in their journies. It is more frequent among people of quality in cities, when they go a viſiting one another. But even then the rider (who makes but a ſorry appearance, when ſitting after our manner,) holds the bridle meerly for form, the horſe being nevertheleſs led by one, and ſometimes two footmen, who walk on each ſide of the head, holding it by the bit. The ſaddling of their horſes differs but little from ours. Their ſadles come nearer our German ſaddles, than thoſe of any *Aſiatic* Nation. The ſtirrup-leathers, or *Gambados*, are very ſhort. A broad round leather hangs down on both ſides, after the faſhion of the *Tartars*, for to defend the leggs. The ſtirrup is made of Iron, or *Sowaas*, and withal very thick and heavy, not unlike the ſole of a foot, and open on one ſide, for the rider to get his foot looſe with eaſe in caſe of a fall. The ſtirrups are commonly of an exceeding neat workmanſhip, and inlaid with ſilver. The reins are not of leather, as ours, but of ſilk, and faſten'd to the bit. Not to mention at preſent ſome other ornaments.

Manner of travelling in Norimons and Cangos.

Beſides going on horſeback, there is another more ſtately and expenſive way of travelling in this country, and that is to be carried in *Norimons* and *Cangos*, or particular ſorts of chairs, or litters. The ſame is uſual likewiſe in cities. People of quality are carried about after this manner for ſtate, others for eaſe and convenience. There

is a wide difference between the litters, men of quality go in, and thoſe of ordinary people. The former are ſumptuous and magnificent, according to every one's rank and riches. The latter are plain and ſimple. The former are commonly call'd *Norimons*, the latter *Cangos*. The vulgar (in all nations maſter of the language) have call'd them by two different names, tho' in fact they are but one thing. *Norimon* ſignifies, properly ſpeaking, a thing to ſit in, *Cangos*, a baſket, or doſſer. Both ſorts riſe thro' ſuch a variety of degrees, from the loweſt to the higheſt, from the plaineſt to the moſt curious, that a fine *Cangos* is ſcarce to be diſtinguiſh'd from a plain and ſimple *Norimon*, but by its pole. The pole of a *Cangos* is plain, maſſy, all of one piece, and ſmaller than that of a *Norimon*, which is large, curiouſly adorn'd, and hollow. The pole of a *Norimon* is made up of four thin boards, neatly join'd together in form of a wide arch, and much lighter than it appears to be. The bigneſs and length of theſe poles hath been determin'd by the political laws of the Empire, proportionable to every one's quality. Princes and great Lords ſhew their rank and nobility, amongſt other things particularly, by the length and largeneſs of the poles of their *Norimons*. People, who fancy themſelves to be of greater quality, than they really are, are apt now and then to get the poles of their *Norimons*, or *Cangos* made larger, than they ought to have them. But then alſo, they are liable to be oblig'd by the magiſtrates, if they come to know of it, to reduce them to their former ſize, with a ſevere reprimand, if not a conſiderable fine, into the bargain. This regulation however doth not concern the women, for they may, if they pleaſe, make uſe of larger poles, than otherwiſe their own and their husbands quality would entitle them to. The *Norimon* itſelf is a ſmall room, of an oblong ſquare figure, big enough for one perſon conveniently to ſit or lie in, curiouſly twiſted of fine thin ſplit *Bambous*, ſometimes japan'd and finely painted, with a ſmall folding-door on each ſide, ſometimes a ſmall window before and behind. Sometimes it is fitted up for the conveniency of ſleeping in it. It ends in a ſmall roof, which in rainy weather is cover'd with a covering of varniſh'd paper. It is carried by two, four, eight or more men, according to the quality of the perſon in it, who, if he be a Prince, or Lord of a Province, they carry the pole on the palms of their hands, otherwiſe they lay it upon their ſhoulders. All theſe *Norimon*-men are clad in the ſame livery, with the coat of arms, or mark of their maſters. They are every now and then reliev'd by others, who in the mean time walk by the *Norimons* ſide. But of this more in another place. The *Cangos* are not near ſo fine, nor ſo well attended. They are much of the ſame figure, but ſmaller, with a ſquare, ſolid, ſometimes with a round pole, which is either faſten'd to the upper part of the roof, or put thro' it underneath. The *Cangos* commonly made uſe of for travelling, chiefly for carrying people

people over mountains, are very poor and plain, and withal ſo ſmall, that one cannot ſit in them without very great inconveniency, bowing his head downward, and laying the legs acroſs; for they are not unlike a baſket with a round bottom, and flat roof, which one reaches with his head. In ſuch *Cangos* we are carried over the rocks and mountains, which are not eaſily to be paſs'd on horſeback. Three Men are appointed for every *Cango*, who indeed, for the heavineſs of their burden, have enough to do.

CHAP. II.

A general Deſcription of the Way by Water and Land, from Nagaſaki *to* Jedo, *the Emperor's Reſidence.*

Highway.

MANY Centuries ago the Empire of *Japan* hath been divi- into Seven great Tracts of Land, as I have ſhewn at large in the fifth chapter of the firſt book, wherein I laid down a general Geographical Deſcription of it. To make travelling eaſy and convenient, every one of theſe tracts is bound by a highway, and becauſe in ſucceſs of time they have been again ſub-divided into ſeveral Provinces, ſo there are particular ways leading to and from every one of theſe Provinces, and all ending into the great highway, as ſmall rivers looſe themſelves into great ones. They borrow'd their names from that tract, or province, to which they lead. But of this more in another place.

Deſcription thereof.

Theſe highways are ſo broad and large, that two companies, tho' never ſo great, can conveniently and without hindrance, paſs by one another. In this caſe that company, which according to their way of ſpeaking, goes up, that is, to *Miaco*, takes the left ſide of the way, and that which comes from *Miaco*, the right. All the highways are divided, for the inſtruction and ſatisfaction of travellers, into meaſur'd miles, which are all mark'd, and begin from the great bridge at *Jedo*, as the common centre of all highways. This bridge is by way of preeminence call'd *Niponbas*, that is, the *Bridge of Japan*. By this means a traveller, in whatever part of the Empire he be, may know at any time, how many Japaneſe miles it is from thence to *Jedo*, the Imperial reſidence. The miles are marekd by two ſmall hills, thrown up one on each ſide of the way, oppoſite one to another, and planted at the top with one or more trees.

At

Posts set up in the High-ways.

At the end of every tract, province, or ſmaller diſtrict, a wooden, or ſtone-poſt, or pillar, is ſet up in the highway, with characters upon it, ſhewing what provinces, or lands they are, which there bound upon one another, and to whom they belong.

The like poſts, or pillars, are erected at the entry of ſideways, which turn off from the great highway, likewiſe with characters upon them, ſhewing what province, or dominion they lead to, and how many leagues the next remarkable place is from thence.

Our Journey to Court divided into three Parts.

In our journey to court we paſs through two of theſe chief highways, and go by water from one to the other, ſo that our whole journey is divided into three parts. In the firſt place we ſet out from *Nagaſaki*, to go by land acroſs the Iſland *Kiusju*, to the town of *Kokura*, where we arrive in five days time. From *Kokura* we paſs the ſtreights in ſmall boats going over to *Simonoſeki*, which is about two leagues off where we find our abovemention'd barge riding at anchor and waiting our arrival, this harbour being very convenient and ſecure. The way from *Nagaſaki* to *Kokura*, is call'd by the Japaneſe *Saikaido*, which is as much as to ſay, the *Weſtern grounds way*, At *Simonoſeki* we go on board our barge to proceed from thence to *Oſacca*, where we arrive in eight days, more or leſs, according as the wind proves favourable or contrary; ſometimes we go no farther with our barge, than *Fiogo*, becauſe of the ſhallowneſs and unſafe riding at anchor in the harbour of *Oſacca*. *Oſacca*, is a city very famous for the extent of its commerce, and the wealth of its Inhabitants. It lies about thirteen Japaneſe water leagues from *Fiogo*, which we make in ſmall boats, leaving our large barge at that place to wait our return. From *Oſacca* we go again by land, over the continent of the great Iſland *Nipon*, ſo far as *Jedo*, the Emperor's reſidence, where we arrive in about fourteen days or more. The way from *Oſacca* to *Jedo* is by the Japaneſe call'd *Tookaido*, that is, the Sea, or coaſt-way. We ſtay at *Jedo* about twenty days, or upwards, and having had our audience of his Imperial Majeſty, and paid our reſpects to ſome of his chief miniſters and great favourites, we return to *Nagaſaki* the ſame way, compleating our whole journey in about three months time.

Its length.

Our journey from *Nagaſaki* to *Jedo* is at leaſt of three hundred and twenty three Japaneſe Leagues of different length. From *Nagaſaki* to *Kokura* they compute fifty three Leagues and a half, from *Kokura* to *Oſacca*, a hundred thirty ſix at leaſt, and a hundred forty ſix at fartheſt, and from *Oſacca* to *Jedo*, a hundred thirty three Leagues and thirteen *Tsjo*, ſo that the whole comes to three hundred and twenty three at leaſt, and at fartheſt three hundred and thirty three Japaneſe Leagues, which may be computed equal to about two hundred German miles.

Length and diviſion of the Japaneſe Leagues.

The Japaneſe Leagues, or miles are not equally long. The Land leagues upon the Iſland *Kiuſiu*, and in the province *Isje*, are of fifty *Tsjo* each, the other common leagues only of thirty ſix. *Tsjo*, is the

meaſure

meaſure of the length of a ſtreet. Upon good roads I found the former long leagues to be of a good hours riding, the latter and ſhorter only of three quarters of an hour. The *Tsjo* contains ſixty *Kin*, or Mats, according to their way of meaſuring, or about as many European fathoms, ſo that the great leagues contain three thouſand, and the ſmall ones two thouſand one hundred and ſixty *Kins*, or fathoms each. As to their water leagues, two and a half make a German mile, without their country, but within it, as they expreſs themſelves, that is, between and about their Iſlands, they meaſure them according to the courſe of the coaſts, without any certainty at all, ſo that I am not well able to determine what proportion they bear to the land leagues, or German miles; only I found in general, that they are ſhorter than the land leagues.

In moſt parts of *Saikaido*, and every where upon *Tokaido*, between the towns and villages there is a ſtreight row of firrs planted on each ſide of the road, which by their agreeable ſhade make the Journey both pleaſant and convenient. The ground is kept clean and neat, convenient ditches and outlets arecontriv'd to carry the rain water off towards low fields, and ſtrong dikes are caſt up to keep off that, which comes down from higher places. This makes the road at all times good and pleaſant, unleſs it be juſt rainy weather and the ground ſlimy. The neighbouring villages muſt jointly keep them in repair, and take care, that they be ſwept and clean'd every day. People of great quality, in their Journey's, cauſe the road to be ſwept with brooms, juſt before they paſs it; and there lie heaps of ſand in readineſs at due diſtances (which are brought thither ſome days before) to be ſpread over the road in order to dry it in caſe it ſhould rain upon their arrival. The Lords of the ſeveral Provinces, and the Princes of the Imperial blood in their Journies, find at every two or three leagues diſtance, huts of green leav'd branches erected for them, with a private apartment, where they may ſtep in for their pleaſures, or neceſſities. The Inſpectors for repairing the highway, are at no great trouble to get people to clean them; for whatever makes the roads dirty and naſty, is of ſome uſe to the neighbouring country people, ſo that they rather ſtrive, who ſhould firſt carry it away. The pine-nuts, branches and leaves, which fall down daily from the firrs, are gather'd for fewel, and to ſupply the want of wood, which is very ſcarce in ſome places. Nor doth horſes dung lie long upon the ground but it is ſoon taken up by poor country children and ſerves to manure the fields. For the ſame reaſon care is taken, that the filth of travellers be not loſt, and there are in ſeveral places, near country people's houſes, or in their fields, houſes of office built for them to do their needs. Old ſhoes of horſes and men, which are thrown away as uſeleſs, are gather'd in the ſame houſes, and burnt to aſhes, along with the filth, for common dung, *Roads.*

which they manure all their fields withal. Proviſions of this naſty compoſition are kept in large tubs, or tuns, which are buried even with the ground, in their villages and fields, and being not cover'd, afford full as ungrateful and putrid a ſmell of radiſhes (which is the common food of country people) to tender noſes, as the neatneſs and beauty of the road is agreeable to the eyes.

Mountains. In ſeveral parts of the country the roads go over hills and mountains, which are ſometimes ſo ſteep and high, that travellers are neceſſitated to get themſelves carried over them in *Cangos*, ſuch as I have deſcrib'd in the preceding chapter, becauſe they cannot without great difficulty and danger paſs them on horſeback. But even this part of the road, which may be call'd bad in compariſon to others, is green and pleaſant, for the abundance of ſprings of clear water and verdant buſhes, and this all the year round, but particularly in the ſpring, when the flower-bearing trees and ſhrubs, as the *Fuji*, *Tſubacki*, *Satſuki*, *Utſugi*, *Temariqua*, being then in their full bloſſom, prove ſuch an additional beauty, affording to the eye ſo curious a view, and filling the noſe with ſo agreeable a ſcent, as one ſhould ſcarce meet with any where elſe.

Rivers. Several of the Rivers we are to croſs over, chiefly upon *Tookaido*, run with ſo impetuous a rapidity towards the ſea, that they will bear no bridge nor boat, and this by reaſon partly of the neighbouring ſnow-mountains, where they ariſe, partly of the frequent great rains, which will ſwell them to ſuch a degree, as to make them overflow their banks. Theſe muſt be forded thro' in ſhallow places. Men, horſes, and baggage, are deliver'd up to the care of certain people, bred up to this buſineſs, who are well acquainted with the bed of the river, and the places which are the moſt proper for fording. Theſe people, as they are made anſwerable for their paſſenger's lives, and all accidents that might befal them in the paſſage, exert all their ſtrength, care and dexterity to ſupport them with their arms, againſt the impetuoſity of the river, and the ſtones rolling down from the mountains, where the rivers ariſe. *Norimons* are carried over by the ſame people upon their arms.

The chief of theſe rivers is the formidable *Ojingawa*, which ſeparates the two Provinces *Tootomi* and *Surunga*. The paſſage of this river is what all travellers are apprehenſive of, not only for its uncommon rapidity and ſwiftneſs, but becauſe ſometimes, chiefly after rains, it ſwells ſo high, that they are neceſſitated to ſtay ſeveral days on either bank, till the fall of the water makes it paſſable, or till they will venture the paſſage, and deſire to be ſet over at their own peril. The rivers *Fuſi Jedagawa*, and *Abikawa*, in the laſt mention'd Province, are of the like nature, but not ſo much dreaded.

Particular Boats. There are many other ſhallow and rapid rivers, but becauſe they are not near ſo broad as thoſe abovemention'd, nor altogether ſo impetuous, paſſengers are ferried over them in boats, which are built after a

particular

particular faſhion proper for ſuch a paſſage, with flat thin bottoms, which will give way, ſo that if they run aground, or upon ſome great ſtone, they may eaſily, and without any danger ſlide over it and get off again. The chief of theſe are, the river *Tenriu* in the Province *Tootomi*; *Fudſikawa*, in the Province *Suruga*; *Benrju*, in the Province *Muſaſi*, and the river *Aſkagawa*, which is particularly remarkable, for that its bed continually alters, for which reaſon inconſtant people are compar'd to it in Proverb.

Bridges.

Strong broad bridges are laid over all other rivers, which do not run with ſo much rapidity, nor alter their beds. Theſe bridges are built of cedar-wood, and very curiouſly kept in conſtant repair, ſo that they look at all times, as if they had been but lately finiſh'd. They are rail'd on both ſides. The perpendicular rails ſtand at about a fathom's diſtance from each other, and there are two upon every arch, if they be not of a larger ſize, for the commodious paſſage of boats and ſhips under the bridge. As one may travel all over *Japan* without paying any taxes or cuſtoms, ſo likewiſe they know nothing of any money to be paid by way of a toll for the repair of high-ways and bridges. Only in ſome places the cuſtom is, in winter-time, to give the bridge-keeper, who is to look after the bridge, a *Senni*, or farthing for his trouble.

The moſt famous bridges in *Japan*, and the moſt remarkable for their ſtructure and largeneſs are, 1. *Setanofas*, is the bridge over the river *Jedogawa*, where it comes out of a large freſh water lake, in the Province *Oomi*. This bridge is ſupported, in the middle, by a ſmall Iſland, and conſequently conſiſts of two parts, the firſt whereof hath 36 *Kins*, or fathoms, in length, and the ſecond 96. This river, which runs thro' *Oſacca*, and then looſes itſelf into the ſea, hath ſeveral other bridges laid over it, ſome whereof are ſtill larger. There is one for inſtance, near the ſmall town of *Udſi*, two near *Fuſimi*, two near *Jodo* and ſeven in the city of *Oſacca*, not to mention ſome ſmaller ones, which are laid over its arms. This river is alſo navigable for ſmall boats, but they do not come up higher than *Udſi*. 2. *Jafagibas*, near the city *Okaſacki*, in the Province *Mikawa*, is 208 fathoms long. This river is alſo navigable for ſmall boats, which from the ſea-ſide come up ſo far as this bridge. 3. *Joſidanobas*, near the city *Joſida*, in the ſame province, is 120 *Kins*, or fathoms, long. In high-water even large barges can come up this river as far as this city. 4. *Rokugonofas*, in the Province *Muſaſi*, was 109 *Kins* long. This bridge was by the impetuoſity of the river, much ſwell'd by great rains, waſh'd away in 1687, and in all likelihood will never be rebuilt, becauſe the river being very near the reſidence of the Emperor, its ſecurity ſeems to require, that there be no bridge over it. 5. *Niponbas*, that is, the *Bridge of Japan*, ſo call'd by way of pre-eminence. It lies juſt oppoſite to the Imperial palace, in the middle of the capital city of *Jedo*, and

and is particularly famous, becauſe the leagues, which all the high ways in *Japan* are divided into, begin to be computed from thence, and are continued to the very extremities of this mighty and powerful Empire. All the bridges are laid over the banks of the river at leaſt two fathoms on each ſide, and open with their rails like two wings. For this reaſon four *Kins*, or fathoms muſt be added to the length above-mention'd.

Voyage from Simonoſeki to Oſacca.

That part of our Journey to court, which we are to make by water, is made along the coaſts of the great Iſland *Nipon*, which we have on our left, ſteering our courſe ſo, as to continue always in ſight of land, not above one or two leagues off it at fartheſt, that in caſe of a ſtorm ariſing it ſhould not be out of our power forthwith to put into ſome harbour or other. Coming out of the ſtreights of *Simonoſeki*, we continue for ſome time in ſight of the South Eaſtern coaſts of the Iſland *Kiusju*, which we went over by land, going from *Nagaſaki* to *Kokura*. Having left the coaſts of *Kiuſiu*, we come in ſight of thoſe of the Iſland *Tſikoku*, we then make the Iſland *Awadſi*, and ſteering between this Iſland on our right, and the main continent of the Province *Idſumi*, on our left, we at laſt put into the harbour of *Oſacca*, and ſo end that part of our Journey to Court, which muſt be made by ſea. All theſe coaſts are very much frequented, not only by the Princes and Lords of the Empire, with their retinues, travelling to and from Court, but likewiſe by the merchants of the country, going from one province to another, to traffick, to diſpoſe of their goods and to buy others, ſo that one may chance, on ſome days, to ſee upwards of an hundred ſhips under ſail. The coaſts hereabouts are rocky and mountainous, and many of the mountains cultivated up to their very tops; otherwiſe they are well inhabited, and ſtock'd with villages, caſtles and ſmall towns. There are very good harbours in ſeveral places, where ſhips put in at night, to lie at anchor, commonly upon good clean ground in four to eight fathoms.

Iſlands.

In this voyage we paſs by innumerable ſmall Iſlands, particularly the ſtreights between *Tſikoko* and *Nipon* are full of them. They are all mountainous, and for the moſt part barren and uncultivated rocks. Some few have a tolerable good ſoil, and ſweet water. Theſe are inhabited, and the mountains, though never ſo ſteep, cultivated up to their tops. The mountains of ſuch Iſlands, as are inhabited, (as alſo of the main continent of *Nipon*) have ſeveral rows of firs planted for ornament's ſake along their ridge at top, which makes them look at a diſtance, as if they were fringed, and withal affords a very curious proſpect. There is hardly an Iſland, of the inhabited ones, but what hath a convenient harbour, with good anchoring ground, where ſhips may lie ſafe. All Japaneſe pilots know this very well, and will ſometimes come to an anchor upon very ſlight pretences. Nor indeed are they much to be blamed

blamed for an over carefulneſs, or too great a circumſpection, which ſome would be apt to call fear and cowardize. For it muſt be conſider'd, that by the laws of the Empire, their ſhips muſt not be built ſtrong enough to bear the ſhocks and toſſing of huge raging waves: the cabin itſelf, and the goods on board, are ſcarce ſecure from rain and ſea-water, before they drop anchor and take down the maſt. The deck is built ſo looſe, that it will let the water run through, before the maſt hath been taken down, and the ſhip cover'd, partly with mats, partly with the ſails. The ſtern is laid quite open, and if the ſea runs high, the waves will beat in on all ſides. In ſhort the whole ſtructure is ſo weak and thin, that a ſtorm approaching, unleſs anchor be forthwith caſt, the ſails taken in, and the maſt let down, it is in danger every moment to be ſhatter'd to pieces and ſunk.

CHAP. III.

A general Deſcription of the ſeveral Edifices, and Buildings, publick and private, we met with along the Road.

IN our Journey to Court we met with the following ſtructures and buildings: all ſorts of ſhips and barges in our voyage by ſea, and in our Journey by land, many ſacred and civil, publick and private buildings, as for inſtance; Caſtles, cities, boroughs, villages, hamlets, poſt-houſes, inns, eating houſes, publick places for proclamations and orders from the Government, places of executions, temples, convents, idols and relicks, of all which I propoſe to give a general deſcription in this and the following chapter.

Ships. All the ſhips and boats, we met with in our voyage by Sea, were built of firr or cedar-wood, both which grow in great plenty in the Country. They are of a different ſtructure, according to the purpoſes, and the waters they are built for. *Pleaſure boats.* The Pleaſure boats, which make up one ſort, and are made uſe of only for going up and falling down rivers, or to croſs ſmall bays, are again widely different in their ſtructure, according to the poſſeſſor's fancy. Commonly they are built for rowing. The firſt and lowermoſt deck is flat and low. Another more lofty with open windows ſtands upon it, and this may be by folding ſkreens divided as they pleaſe into ſeveral partitions. The roof, and ſeveral parts of the Ship, are curiouſly adorn'd with variety of flags and other ornaments. The figures of theſe boats will give the reader a better idea, than could be expected from the moſt accurate deſcription. (v. *Tab.* XXI. *Fig.* 5. 6.)

Merchant Ships.

The merchant ſhips, which venture out at ſea, though not very far from the coaſts, and ſerve for the tranſport of men and goods, from one Iſland, or Province, to another, are the largeſt naval buildings of this Country. They deſerve a more accurate deſcription, as by their means trade and commerce is carried on with all parts of the Empire. They are commonly fourteen fathom long, and four fathom broad, built for ſailing, as well as rowing; they run tapering from the middle towards the ſtem; both ends of the keel ſtand out of the water conſiderably. The body of the ſhip is not built roundiſh, as our European ones, but that part which ſtands below the ſurface of the water, runs almoſt in a ſtreight line towards the keel. The ſtern is broad and flat, with a wide opening in the middle, which reaches down almoſt to the bottom of the ſhip, and lays open all the inſide to the Eye. This opening was originally contriv'd for the eaſier management of the rudder, but ſince the Emperor hath taken the reſolution to ſhut up his dominions to all foreigners, orders were iſſued at the ſame time, that no ſhip ſhould be built without ſuch an opening, and this in order to prevent his ſubjects from attempting to venture out to the main ſea, on any voyage whatever. The deck is ſomewhat rais'd towards the ſtern. It is broader on the ſides where it is flat and ſtreight. It conſiſts only of dealboards laid looſe, without any thing to faſten them together. It riſes but little above the ſurface of the water, when the ſhip hath its full lading. It is almoſt cover'd with a ſort of a Cabin, full a man's height, only a ſmall part of it towards the ſtem being left empty, for to lay up the anchor and other tackle. This cabin jets out of the ſhip about two foot on each ſide, and there are folding-windows round it, which may be open'd or ſhut, as pleaſure or occaſion require. In the furthermoſt part are the cabins, or rooms, for paſſengers, ſeparate from each other by folding-ſkreens and doors, with the floors cover'd with fine neat mats. The furthermoſt cabin is always reckon'd the beſt, and for this reaſon aſſign'd to the chief paſſenger. The roof, or upper deck, is flattiſh, and made of neat boards curiouſly join'd together. In rainy weather the maſt is let down upon the upper deck, and the ſail extended over it for ſailors, and the people employ'd in the ſhip's ſervice, to take ſhelter under it, and to ſleep at night. Sometimes, and the better to defend the upper deck, it is cover'd with common ſtraw-mats, which for this purpoſe lie there at hand. The ſhip hath but one ſail, made of hemp, and withal very large. She hath alſo but one maſt, ſtanding up about a fathom behind her middle towards the ſtern. This maſt, which is of the ſame length with the ſhip, is wound up by pulleys, and again let down upon deck, when the ſhip comes to an anchor. The anchors are of Iron, and the cables twiſted of ſtraw, and ſtronger than one would imagine. Ships of this burden have commonly 30 or 40 hands a piece to row them, if the wind fails. The watermen's benches

benches are towards the ſtern. They row according to the air of a ſong, or the tune of ſome words, or other noiſe, which ſerves at the ſame time to direct and regulate their work, and to encourage one another. They do not row after our European manner, extending their Oars ſtreight forwords, and cutting juſt the ſurface of the water, but let them fall down into the water almoſt perpendicularly, and then lift them up again. This way of rowing not only anſwers all the ends of the other, but is done with leſs trouble, and ſeems to be much more advantageous, conſidering either the narrowneſs of the paſſage, ſhips ſometimes chance to have, when they paſs either through ſtraights, or by one another, or that the benches of the rowers are rais'd conſiderably above the ſurface of the water. Their oars are beſides made in a particular manner, calculated for this way of rowing, being not all ſtreight, like our European oars, but ſomewhat bent, with a moveable joint in the middle, which yielding to the violent preſſion of the water, facilitates the taking of them up. The timber-pieces and boards are faſten'd together in their joints and extremities, with hooks and bands of copper. The ſtem is adorn'd with a knot of fringes made of thin long black ſtrings. Men of quality, in their voyages, have their cabin hung all about with cloth, whereupon is ſtitch'd their coats of arms, Their pike of ſtate, as the badge of their authority, is put up upon the ſtern on one ſide of the rudder. On the other ſide there is a weather-flag for the uſe of the Pilot. In ſmall ſhips, aſſoon as they come to an anchor, the rudder is wound up, and put aſhore, ſo that one may paſs thro' the opening of the ſtern, as thro' a back door, and walking over the rudder, as over a bridge, get aſhore. (*Tab.* XXI, *Fig.* 1, and 2, *is one of theſe Merchant Ships repreſented in two views.*) Thus much of the ſhips. I proceed now to other ſtructures and buildings, travellers meet wirh in their Journies by land.

Buildings.

It may be obſerv'd in general, that all the buildings of this country, either Eccleſiaſtical or Civil, publick or private, are by no means to be compar'd to ours in Europe, neither in largeneſs nor magnificence, they being commonly low and built of wood. By virtue of the laws of the Empire the houſes of private perſons are not to exceed ſix *Kins*, or fathoms, in height. Nay, 't's but ſeldom they build their houſes ſo high, unleſs they deſign them for ware-houſes. Even the palaces of the *Dairi*, or Eccleſiaſtical hereditary Emperor, thoſe of the Secular Monarch, and of all the princes and lords of the Empire, are not above one ſtory high. And although there be many common houſes, chiefly in towns, of two ſtories, yet the upper ſtory, if otherwiſe it deſerves that name, is generally very low, unfit to be inhabited, and good for little elſe, but to lay up ſome of the leaſt neceſſary houſhold goods, it being often without a cieling, or any other cover but the bare roof. The reaſon of their building their houſes ſo very

Dwelling-Houſes.

very low, is the frequency of earthquakes this country is ſubject to, and which prove much more fatal to lofty and maſſy buildings of ſtone, than to low and ſmall houſes of wood. If the houſes of the Japaneſe be not ſo large, lofty, or ſo ſubſtantially built as ours, they are on the other hand greatly to be admired for their uncommon neatneſs and cleanlineſs, and curious furniture. I could not help taking notice, that their furniture and the ſeveral ornaments of their apartments, make a far more graceful and handſome appearance in rooms of a ſmall compaſs, than they would do in large lofty halls. They have none, or but few, partition walls, to divide their rooms from each other, but inſtead of them make uſe of folding skreens made of colour'd or gilt paper, and laid into wooden frames, which they can put on, or remove, whenever they pleaſe, and by this means enlarge their rooms, or make them narrower, as it beſt ſuits their fancy, or conveniency. The floors are ſomewhat raiſed above the level of the ſtreet, and are all made of boards, neatly cover'd with lin'd, well ſtuffed, fine mats, the borders whereof are curiouſly fring'd, embroider'd, or otherwiſe neatly adorn'd. Another law of the country imports, that all mats ſhould be of the ſame ſize in all parts of the Empire, to wit, a *Kin*, or fathom long, and half a *Kin* broad. All the lower part of the houſe, the ſtaircaſe leading up to the ſecond ſtory, if there be any, the doors, windows, poſts and paſſages are curiouſly painted and varniſhed. The cielings are neatly cover'd with gilt, or ſilver colour'd paper, embelliſh'd with flowers, and the skreens in ſeveral rooms curiouſly painted. In ſhort, there is not one corner in the whole houſe, but what looks handſome and pretty, and this the rather, ſince all their furniture being the produce of the country, may be bought at an eaſy rate. I muſt not forget to mention, that it is very healthful to live in theſe houſes, and that in this particular they are far beyond ours in Europe, becauſe of their being built all of cedar wood, or firs, whereof there is a great plenty in the country, and becauſe of the windows being generally contrived ſo, that upon opening of them, and upon removing the skreens, which ſeparate the rooms, a free paſſage is left for the air to ſtrike through the whole houſe. I took notice, that the roof, which is cover'd with planks, or ſhingles of wood, reſts upon thick, ſtrong, heavy beams, as large as they can get them, and that the ſecond ſtory is generally built ſtronger and more ſubſtantial than the firſt. This they do by reaſon of the frequent Earthquakes, which happen in this country, becauſe they obſerve, that in caſe of a violent ſhock, the preſſure of the upper part of the houſe upon the lower, which is built much lighter, keeps the whole from being overthrown.

Caſtles. The Caſtles of the Japaneſe Nobility are built, either on great rivers, or upon hills and riſing grounds. They take in a vaſt deal of room, and conſiſt commonly of three different fortreſſes, or encloſures, which either cover and defend, or if poſſible encompaſs one another. Every encloſure

encloſure is ſurrounded and defended by a clean deep ditch, and a thick ſtrong wall built of ſtone, or earth, with ſtrong gates. Guns they have none. The principal and innermoſt caſtle, or encloſure, is call'd, *Fon Mas*, that is, the true, or chief caſtle. It is the reſidence of the Prince or Lord, who is in poſſeſſion of it, and as ſuch it is diſtinguiſh'd from others, by a ſquare, large, white tower, three or four ſtories high, with a ſmall roof encompaſſing each ſtory, like a crown or garland. In the ſecond call'd *Ninmas*, that is, the ſecond caſtle, are lodged the gentlemen of the prince's bedchamber, his ſtewards, ſecretaries, and other chief officers, who are to give a more conſtant attendance about his perſon. The empty ſpaces are cultivated, and turn'd either into gardens, or ſown with rice. The third and outwardmoſt is call'd *Sotogamei*, that is, the outwardmoſt defence, as alſo *Ninnomas*, that is, the third caſtle. It is the abode of a numerous train of ſoldiers, courtiers, domeſticks, and other people, every body being permitted to come into it. The white walls, baſtions, gates, each of which hath two or more ſtories built over it, and above all the beautiful tower of the innermoſt caſtle, are extreamly pleaſant to behold at a diſtance. There is commonly a place without the caſtle call'd *Oo-te-guts*, that is, the *great frontier mouth*, deſign'd for a rendezvous and review of troops. Hence it appears, that conſidering war and ſieges are carried on in this country without the uſe of great guns, theſe caſtles are well enough defended, and of ſufficient ſtrength to hold out a long ſiege. The proprietors are bound beſides, to take particular care, that they be kept in conſtant repair. However, if there be any part thereof going to ruin, the ſame cannot be rebuilt, without the knowledge and expreſs leave of the Emperor. Much leſs doth the Emperor ſuffer new ones to be built in any part of his dominions. The caſtles where the Princes, or Lords, reſide, are commonly ſeated at the extremity of ſome large town, which encompaſſes them in the form of a half moon.

Towns.

Moſt of the towns are very populous, and well built. The ſtreets are generally ſpeaking regular, running ſtreight forward, and croſſing each other at right angles, as if they had been laid out at one time, and according to one general ground-plot. The towns are not ſurrounded with walls and ditches. The two chief gates, where people go in and out, are no better than the ordinary gates, which ſtand at the end of every ſtreet, and are ſhut at night. Sometimes, there is part of a wall built contiguous to them on each ſide, meerly for ornament's ſake. In larger towns, where there is ſome Prince or other, reſides, theſe two gates are a little handſomer, and kept in better repair, and there is commonly a ſtrong guard mounted there, all out of reſpect for the reſiding Prince. The reſt of the town generally lies open to the fields, and is but ſeldom encloſed even with a common hedge, or ditch. The frontier towns of the imperial demeſns, or crown lands, although they be not fortify'd with any great art, yet in thoſe narrow paſſages which lead to them, and which cannot be well avoided, they are defended

with ſtrong gates, where a good Imperial Inquiſition guard is conſtantly mounted. In our journey to court I counted 33 towns and reſidences of Princes of the Empire, ſome whereof we paſs'd thro', but ſaw others only at a diſtance. Common towns, and large villages or burroughs, I computed from 75 to 80, or upwards. Not to mention ſome large Palaces, inhabited only by ſheriffs of counties, or ſurveyors of ſome tracts of land, as alſo ſome others built to lodge men of great quality, in their journies to and from court. I could not help admiring the great number of ſhops we met with in all the cities, towns and villages, whole large ſtreets being ſcarce any thing elſe but continued rows of ſhops on both ſides, and I own, for my part, that I could not well conceive, how the whole country is able to furniſh cuſtomers enough, only to make the proprietors get a livelihood, much leſs to enrich them.

Villages. The villages along the highways, in the great Iſland *Nipon*, are but thinly inhabited by country people and labourers, the far greater part of the inhabitants being made up by other people, who reſort there to get their livelihood, either by ſelling ſome odd things to travellers, or by ſervile daily labour. Hence it is, that moſt villages conſiſt only of one long ſtreet, bordering on each ſide of the highway, which is ſometimes extended to ſuch a length, as to reach the next village within a quarter of a mile, more or leſs. Hence likewiſe it is, that ſome villages have two names. For having been originally two villages, which by the gradual increaſe of the inhabitants and houſes came to be join'd together, each part retain'd its former name, tho' by people not appriz'd of this diſtinction the name of either part is ſometimes, by miſtake, given to the whole village. I muſt here deſire the reader to obſerve, that the names and words are not always written and pronounc'd after the ſame manner, it being not inconſiſtent with the beauty of the Japaneſe language to abbreviate ſome words, to alter ſome letters in others, juſt as it pleaſes every one's fancy, or to add to ſome ſyllables, the letter *n*, which they do frequently for the ſake of an eaſier and more agreeable pronounciation. Thus ſometimes they write *Fonda* for *Fon Tomida*, *Mattira* for *Matzidira*, *Tagawa* for *Takawa*, *Firangawa* for *Firakawa*, *Nangaſaki* for *Nagaſaki*, and ſo on. I thought it neceſſary once for all to make this obſervation, and to entreat the reader, not to take it amiſs if he meets with the ſame names differently written in different places.

Houſes of Country People. The houſes of country people and husband-men are ſo ſmall and poor, that a few lines will ſerve to give the reader a full Idea of them. They conſiſt of four low walls, cover'd with a thatch'd or ſhingled roof. In the back part of the houſe, the floor is ſomewhat rais'd above the level of the ſtreet, and there it is they place the hearth; the reſt is cover'd with neat mats. Behind the ſtreet-door hangs a row of courſe ropes made of ſtraw, not to hinder people from coming in or going out, but to ſerve inſtead of a lattice-window, to prevent

prevent ſuch as are without, from looking in and obſerving what paſſes within doors. As to houſhold goods they have but few. Many children and great poverty is generally what they are poſſeſs'd off, and yet with ſome ſmall proviſion of rice, plants and roots, they live content and happy.

Paſſing through cities and villages, and other inhabited places, we always found upon one of the chief publick ſtreets a *Fudanotſinſi*, as they call it, being a ſmall place encompaſs'd with grates, for the ſupreme will, as the uſual way of ſpeaking is in this country, that is for the Imperial orders and proclamations. (*S. Tab.* XX. *Fig.* 1.) 'Tis the Lord, or Governor, of every Province, that publiſhes them in his own name for the inſtruction of paſſengers. They are written, article by article, in large fair characters, upon a ſquare table of a foot or two in length, ſtanding upon a poſt at leaſt two fathoms high. We ſaw ſeveral of theſe tables, as we travell'd along, of different dates, and upon different ſubjects. The chief, largeſt and oldeſt contains the edict againſt the Roman Catholick Religion, ſetting forth alſo proper orders relating to the inquiſition, (which I have deſcrib'd at large in the third Chapter of the preceding book) ſpecifying what reward is to be given to any perſon or perſons, that diſcover a chriſtian, or a prieſt. The Lords or Governors of Provinces put up their own orders and edicts in the ſame place. This is the reaſon, why there are ſometimes ſo many ſtanding behind or near one another, that it is ſcarce poſſible to ſee and to read them all. Sometimes alſo there are pieces of money, in gold and ſilver, ſtuck or nail'd to ſome, which are to be given as a reward to any perſon or perſons, that will diſcover any fact, perſon, or criminal therein mention'd. Theſe grated proclamation-caſes, are commonly placed, in great cities juſt at the entry, in villages and hamlets in the middle of the chief ſtreets, where there is the greateſt paſſage through, or in any other place, where they are the moſt likely to be taken notice of. Going along the road in ſuch places, as are not inhabited, there are ſome other orders and inſtructions for paſſengers put up in the like manner, but upon lower poſts. Theſe come from the ſheriffs, ſurveyors of the roads, and other inferior officers, and although the things therein order'd, or intimated, be generally very trifling, yet they may involve a tranſgreſſor, or negligent obſerver, into great troubles and expence.

Proclamation places.

Another remarkable thing we met with, as we travelled along, were the places of publick executions. Theſe are eaſily known by croſſes, poſts, and other remains of former executions. They commonly lie without the cities, or villages, on the Weſtſide. It is the common opinion, ſuppos'd to hold true in all Countries: *the more laws the more offenders*. As to the magiſtrates of this, it is no inconſiderable proof of their wiſdom and circumſpection, as well as the tenderneſs and love for their

Places of publick Executions.

their people, that they made it their endeavour to put a ſtop even to all imaginable opportunities, which might tempt and induce people to commit crimes, by expreſs and ſevere laws, which are ſo far from being not, or but ſlightly obſerv'd, that none but corporal puniſhments, or an unavoidable death are known to attend the leaſt tranſgreſſion thereof. Hence it is, that in this heathen country fewer capital crimes are tried before the courts of juſtice, and leſs criminal blood ſhed by the hands of publick executioners, than perhaps in any part of chriſtianity. So powerfully works the fear of an inevitable ſhameful death, upon the minds of a nation, otherwiſe ſo ſtubborn as the Japaneſe, and ſo regardleſs of their lives, that nothing elſe, but ſuch an unbound ſtrictneſs, would be able to keep them within due bounds of continence and virtue. 'Tis true indeed, *Nagaſaki* cannot boaſt of that ſcarcity of executions. For beſides, that this place hath been in a manner conſecrated to cruelty and blood, by being made the common butchery of many thouſand Japaneſe Chriſtians, who in the laſt perſecution ſeal'd up their faith with their blood. There have not been ſince wanting criminals and frequent executions, particularly of thoſe people, who contrary to the ſevere Imperial Edicts, cannot leave off carrying on a ſmugling trade with foreigners, and who alone, perhaps of the whole nation, ſeem to be more pleas'd with this unlawful gain, than frightned by the ſhameful puniſhment, which they muſt inevitably ſuffer, if caught in the fact, or betray'd to the Governors. But it is time to turn off our eyes from theſe unpleaſing objects, and to proceed to conſider others more agreeable.

Temples. Of all the religious buildings to be ſeen in this country, the *Tira*, that is,
Buds Temples. the *Buds Temples*, or Temples built to foreign Idols, with the adjoining convents, are doubtleſs the moſt remarkable, as being far ſuperior to all others, by their ſtately height, curious roofs, and numberleſs other beautiful ornaments, which agreeably ſurprize and amaze the beholder. Such as are built within cities, or villages, ſtand commonly on riſing grounds, and in the moſt conſpicuous places. Others which are without, are built in the aſcent of hills and mountains. All are moſt ſweetly ſeated, a curious view of the adjacent country, a ſpring, or rivulet of clear water, and the neighbourhood of a wood, with pleaſant walks being neceſſary qualifications of thoſe ſpots of ground, theſe holy ſtructures are to be built upon. For they ſay, that the Gods are extremely delighted with ſuch high and pleaſant places, and I make no doubt but that their Prieſts readily condeſcend to be of the ſame opinion, they being the moſt proper for their own pleaſures and diverſion. All theſe Temples are built of the beſt Cedars and Firs, and adorn'd within with many carved Images. In the middle of the temple ſtands a fine altar, with one or more gilt Idols upon it, and a beautiful candleſtick, with ſweet ſcented candles burning before it. The whole temple is ſo neatly and curiouſly adorn'd, that one would fancy himſelf tranſported into a Roman Catholick Church, did not the monſtrous ſhape of the Idols, which are therein worſhip'd,

worſhip'd, evince the contrary. They are not unlike the Pagods of the Siamites and Chineſe, both in ſtructure and ornaments, which it is not here the proper place to give a more accurate deſcription of. The whole Empire is full of theſe Temples, and their Prieſts are without number. Only in and about *Miaco* they count 3893 Temples, and 37093 *Siukku*, or Prieſts, to attend them.

Mija Temples.

The ſanctity of the *Mija*, or Temples ſacred to the Idols, as of old worſhip'd in the country, requires alſo that they ſhould be built in ſome eminent place, or at leaſt at ſome diſtance from unclean common grounds. I have elſewhere obſerv'd, that they are attended only by Secular Perſons. A neat broad walk turns in from the highway towards theſe temples. At the beginning of the walk is a ſtately and magnificent gate, built either of ſtone, or of wood, with a ſquare table about a foot and a half high, on which the name of the God, to whom the temple is conſecrated, is written or engraved in golden characters. (*v. Tab.* XVII. *A.*) Of this magnificent entry one may juſtly ſay, *Parturiunt Montes.* For if you come to the end of the walk, which is ſometimes ſeveral hundred paces long, inſtead of a pompous magnificent building, you find nothing but a low mean ſtructure of wood, often all hid amidſt trees and buſhes, with one ſingle grated-window to look into it, and within either all empty, or adorn'd only with a looking-glaſs of metal, placed in the middle, and hung about with ſome bundles of ſtraw, or cut white paper, tied to a long ſtring in form of fringes, as a mark of the purity and ſanctity of the place. The ſame white paper is alſo hung round the *Tooris*, and galleries adjoining to moſt of them. The moſt magnificent gates ſtand before the temples of *Tenſio Daiſin*, *Fatzman*, and that *Cami*, or God, whom particular places chuſe to worſhip as their tutelar God, and him who takes a more particular care to protect and defend them. I need not enlarge upon this ſubject, having already and amply conſider'd it in the ſecond Chapter of the 3d Book, and likewiſe in the fourth Chapter of the 4th Book.

Idols on the Roads.

Other religious objects, travellers meet with along the roads, are the *Fotoge*, or foreign Idols of Stone, chiefly thoſe of *Amida*, and *Dſiſoo*, as alſo other monſtrous Images and Idols, which we found upon the highways in ſeveral places, at the turning in of ſideways, near bridges, convents, temples, and other buildings, They are ſet up partly as an ornament to the place, partly to remin'd travellers of the devotion and worſhip due to the Gods, and the paths of virtue and piety, which they ought to tread in. For this ſame purpoſe draughts of theſe Idols, printed upon entire or half ſheets of paper, are paſted upon the gates of cities and villages, upon wooden poſts, near bridges, upon the proclamation-caſes above deſcrib'd, and in ſeveral other places upon the highway, which ſtand the moſt expoſed to the traveller's view. Travellers however are not oblig'd to fall down before them, or to pay

them any other mark of worſhip and reſpect, than they are otherwiſe willing to do.

Idol's paſted on Doors of Houſes.

On the doors and houſes of ordinary people (for men of quality ſeldom ſuffer to have theirs thus disfigur'd) there is commonly paſted a ſorry picture of one of their *Lares*, or Houſe-Gods, printed upon one half ſheet of paper. The moſt common is the blackhorn'd *Giwon*, otherwiſe call'd *Godſu Ten Oo*, that is, according to the literal ſignification of the characters, this word is expreſs'd by, *the Ox-headed Prince of Heaven*, whom they believe to have the power of keeping the family from diſtempers, and other unlucky accidents, particularly from the *Sekbio*, or Small-pox, which proves fatal to great numbers of their children. (v. *Tab.* XXI. *Fig.* 10.) Others fancy they thrive extreamly well, and live happy, under the protection of a countryman of *Jeſo*, whoſe monſtrous frightful picture they paſte upon their doors, being hairy all over his body, and carrying a large ſword with both hands, which they believe he makes uſe of to keep off, and as it were to parry all ſorts of diſtempers and misfortunes, endeavouring to get into the houſe. On the fronts of new and pretty houſes, I have ſometimes ſeen Dragons, or Devil's heads painted with a wide open mouth, large teeth and fiery eyes. The Chineſe and other Indian Nations, as well as the Mahometans in *Arabia* and *Perſia*, have the ſame placed over the doors of their houſes, by the frightful aſpect of this monſtrous figure, to keep off, as the latter ſay, the envious from diſturbing the peace in families. Often alſo they put a branch of the *Fanna Skimmi* Tree over their doors, which is in like manner believ'd to bring good luck into their houſes; or elſe *Liverwort*, which they fancy hath the particular vertue to keep off evil ſpirits; or ſome other plants or branches of trees. In villages they often place their indulgence-boxes, which they bring back from their Pilgrimage to *Iſje*, over their doors, thinking alſo by this means, to bring happineſs and proſperity upon their houſes. Others paſt long pieces of paper to their doors, which the adherents of the ſeveral religions, ſects and convents, are preſented with by their clergy, for ſome ſmall gratuity. There are odd unknown characters, and divers forms of prayers, writ upon theſe papers, which the ſuperſtitious firmly believe, to have the infallible virtue of conjuring and keeping off all maner of misfortunes. Nay they hang up theſe very papers within doors, in ſeveral apartments of their houſes. Many more Amulets of the like nature are paſted to their doors, ſuch as are particularly directed againſt the plague, diſtempers, and particular misfortunes. There is alſo one directed againſt Poverty. Houſes with this laſt mark muſt needs be very ſafe from thieves and houſe-breakers.

CHAP.

CHAP. IV.

Of the Poſt-houſes, Inns, Eating-houſes, and Tea-booths.

Poſt-houſes.

TO accommodate travellers, there is in all the chief villages and hamlets a Poſt-houſe belonging to the Lord of the place, where at all times they may find a competent number of horſes, porters, footmen, and what elſe they might be wanting to continue the journey in readineſs, at certain ſettled prices. Horſes, or men, which are either much fatigu'd by their journey, or were hir'd no further, may be exchang'd at theſe places. Travellers of all ranks and qualities, with their retinues, reſort to theſe Poſt-houſes, which are by the Japaneſe call'd *Siuku*, becauſe of that conveniency of finding every thing ready they may have occaſion for. They lie at one and a half to four miles diſtance from each other, but are generally ſpeaking not ſo good, nor ſo well furniſhed upon *Kiusju*, in the way from *Nagaſaki* to *Kokura*, as we found them upon the great Iſland *Nipon*, where we came to 56, going from *Oſacca* to *Jedo*. The Poſt-houſes, properly ſpeaking, are not built for Innkeeping, but only for convenient ſtabling of horſes, for which reaſon and in order to prevent the exchanging horſes and men from being troubleſome to the publick ſtreets, there is a ſpacious court belongs to each. Clerks and book-keepers there are enough, who keep accounts, in their maſter's name, of all the daily occurrences. The price of all ſuch things, as are to be hir'd at theſe Poſt-houſes, is ſettled in all parts of the Empire, not only according to the diſtance of places from each other, but with due regard had to the goodneſs or badneſs of the roads, to the price of victuals or forrage, and the like. One way with another, a *Norikaki*, that is, a horſe to ride on, with two portmantles and an *Adoſski*, or trunk, may be had for 33 *Senni* a Mile. A *Karaſſiri*, that is a horſe, which is only ſaddled, and hath neither men nor baggage to carry, will coſt 25 *Senni*; Porters, and *Cango*'s-Men, 19 *Senni*, and ſo on. Meſſengers are waiting day and night at all theſe Poſt-houſes, in order to carry the letters, edicts, proclamations, *&c.* of the Emperor, and the Princes of the Empire, which they take up the moment they are deliver'd at the Poſt-houſe, and carry them to the next with all ſpeed. They are kept in a ſmall black varniſh'd box, bearing the coat of arms of the Emperor, or Prince who ſent them, and the meſſenger carries them upon his ſhoulder ty'd to a ſmall ſtaff. There are always two of theſe meſſengers run together, that in caſe any accident ſhould befal either of them upon the road, the other may take his place, and deliver the box at the next *Siuku*. All travellers

travellers whatſoever, even the Princes of the Empire, and their retinues, muſt retire out of the way, and give a free paſſage to thoſe meſſengers, who carry letters or orders from the Emperor, which they take care to ſignify at a due diſtance, by ringing a ſmall bell, which for this particular purpoſe they always carry about them.

Inns. There are Inns enough, and tolerable good ones, all along the road. The beſt are in thoſe villages, where there are poſt-houſes. At theſe even princes and princely retinues may be conveniently lodg'd, treated ſuitably to their rank, and provided with all neceſſaries. They are, like other well built houſes, only one ſtory high, or if there be two ſtories, the ſecond is low and good for little elſe but ſtowage. The Inns are not broader in front, than other houſes, but conſiderably deep, ſometimes forty fathom, with a *Tsuboo*, that is, a ſmall pleaſure-garden behind, encloſed with a neat, white wall. The front hath only lattice windows, which are kept open all day long, as are alſo the folding skreens, and moveable partitions, which divide the ſeveral apartments, unleſs there be ſome man of quality with his retinue at that time lodged there. This lays open to travellers, as they go along a very agreeable perſpective view croſs the whole houſe into the garden behind. The floor is raiſed about half a fathom above the level of the ſtreet, and jetting out to ſome diſtance both towards the ſtreet and garden, forms a ſort of a ſmall bench, or gallery, which is cover'd with a roof, where travellers paſs their time diverting themſelves with ſitting, or walking. From thence alſo they mount their horſes, for fear of dirting their feet by mounting in the ſtreet. In ſome great Inns there is a paſſage contriv'd for the eaſe and conveniency of people of quality, that coming out of their Norimon's, they may walk directly to their apartments, without being obliged to paſs through the fore-part of the houſe, which is commonly not over clean, and beſides very obſcure, making but an indifferent figure. It is cover'd with poor ſorry mats, and the rooms divided only by common lattice windows. The kitchen alſo is in this fore-part of the houſe, and often fills it with ſmoak, they having no chimneys, but only a hole in the roof to let the ſmoak paſs through. Here foot-travellers and ordinary people live among the ſervants. People of faſhion are accommodated in the back part of the houſe, which is kept clean and neat to admiration. Not the leaſt ſpot is to be ſeen upon the walls, floors, carpets, poſts, windows, skreens, in ſhort no where in the room, which looks at all times, as if it were quite new, and but newly furniſh'd. There are otherwiſe no tables, chairs, benches, or other houſhold goods to be found in theſe rooms. They are only adorn'd with ſome *Miſeratſie's*, as they call them, which are commonly things of value, artfully made and held in great eſteem by this nation. They are put into or hung up in the rooms, for travellers to ſpend ſome of their leaſure moments to conſider and to examine them, which indeed ſome of them very well deſerve.

The

The *Tsuho*, or garden behind the house, is also very curiously kept for travellers to divert themselves with walking therein, and beholding the fine beautiful flowers it is commonly adorn'd with. A more accurate description, both of the *Miseratsje's* and *Tsuboo*, I will I hope not be thought improper, But I shall first take a short and general survey of the rooms themselves.

Rooms. The rooms in Japanese houses have seldom more than one solid wall, which is pargetted and cast over with clay of *Osacca*, it being a good fine sort, and so left bare without any other ornament. It is besides made so thin, that the least kick would break it to pieces. On all other sides the room is enclos'd, either with windows or folding skreens and doors, which move in double joints both above and below, on purpose that they might be easily put on, or removed, as occasion requires. The lower joints are cut in a sill, which runs even with the carpets covering the floor, and the upper joints run in a beam, which comes down about two or three foot lower than the cieling. The paper windows, which let the light come into the room, have wooden shutters on both sides, which are hid in the day time, but put on at night, lest any body should get into the house out of the court, or from the gallery, which runs along the outside of the house. The beams, in which the joints are, are in like manner cast over with clay of *Osacca*, as is also the place from thence up to the cieling. The cieling is sometimes neither planed nor smoothed, by reason of the scarcity and curious running of the veins and grain of the wood, in which case it is only cover'd with a thin slight couch of a transparent varnish, to preserve it from decaying. Sometimes they paste it over with the same sort of variously coulour'd and flower'd paper, which their skreens are made of.

Tokko. In the solid wall of the room there is allways a *Tokko*, as they call it, or a sort of a cupboard, raised about a foot, or more, above the floor, and very near two foot deep. It commonly stands in that part of the wall, which is just opposite to the door, it being reckon'd the most honourable, as is in Russian houses that corner, where they hang up their *Bog*, or Saint. Just below this *Tokko*, or cupboard, two extraordinary fine carpets are laid one upon the other, and both upon the ordinary mats or carpets, which cover the floor. These are for people of the first quality to sit upon, for upon the arrival of travellers of less note, they are remov'd out of the way. At the side of the *Tokko*, is a *Tokkiwari*, as they call it, or side cupboard, with some few boards in the middle, standing over one another in a very particular mannner, the view whereof affords some amusement to a curious traveller. The boards themselves are called *Tsigadanna*, and serve for the landlord, or travellers, if they please, to lay their most esteem'd Book upon it, they holding it, as the Mahometans do their *Alcoran*, too sacred to be laid on the ground. Upon the arrival of the *Dutch*, this sacred

Tokkiwar.

book of the landlord is p[illegible] the way. Above the *Tſigai* is a particular drawer, where they put up the inkhorn, paper, writings, books, and other things of this kind. Here alſo travellers find ſometimes the wooden trunk, which the natives uſe at night inſtead of pillows. It is almoſt cubical, hollow, and made of ſix thin boards join'd together, curiouſly varniſh'd, ſmooth'd, and very neat without, about a ſpan long, but not quite ſo broad, that travellers by turning it, as they pleaſe, may lay their head in that poſture, which they find the moſt eaſy. Travellers have no other night cloathes, or bedding, to expect from the landlord, and muſt carry their own along with them, or elſe lie on the carpet, which covers the floor, covering themſelves with their own cloaths, and laying their heads on this piece of wood, as on a pillow. In that ſide of the room, which is next to the *Tſigai*, is commonly a very fine balcony, of an uncommon but very beautiful ſtructure, ſerving for the perſon, who is lodged in this, as in the chief room of the houſe, to look out into the neighbouring garden, or fields, or upon the next water, without ſtirring from the carpets placed below the *Tokko*.

Fire Hearth. Beneath the floor, which is cover'd with fine well ſtuff'd mats and carpets, is a ſquare wall'd hole, which in the winter ſeaſon, after having firſt remov'd the carpets, they fill with aſhes, and lay coals upon them to keep the room warm. The landladies in their room, put a low table upon this fire hole, and ſpread a large carpet, or table cloth over it, for people to ſit underneath, and to defend themſelves againſt the cold, much in the ſame manner, as they do in *Perſia* under a *Kurtſij*. In rooms, where there are no fireholes, they make uſe in the winter of braſs or earthen pots, very artfully made, and fill'd with aſhes, with two iron ſticks, which ſerve them inſtead of firetongs, much after the ſame manner, as they uſe two other ſmall ſticks at table inſtead of forks.

Their Miſeraatſies. I come now to the abovemention'd *Miſeraatſie's*, as they call them, being curious and amuſing ornaments of their rooms. In our journey to court, I took notice of the following, though not all together in one room, but in the ſeveral Inns we came to, as we went along, 1. A paper neatly border'd with a rich piece of embroidery, inſtead of a frame, either with the picture of a Saint, done with a courſe pencil to all appearance, and in a few perhaps three or four ſtrokes, wherein however the proportions and reſemblance have been ſo far obſerved, that ſcarce any body can miſs finding out, whom it was deſign'd to repreſent, nor help admiring the ingenuity and skill of the maſter: Or elſe a judicious moral ſentence of ſome noted philoſopher, or poet, writ with his own hand; or the hand of ſome noted writingmaſter in that city or province, who had a mind to ſhew his skill by a few haſty ſtrokes or characters, indifferent enough at firſt view, but nevertheleſs very ingeniouſly drawn, and ſuch as will afford ſufficient matter of amuſement and

and ſpeculation to a curious and attentive ſpectator. And leſt any body ſhould call their being genuine in queſtion, they are commonly ſign'd, not only by the writingmaſters themſelves, but have the hands and ſeals of ſome other witneſſes put to them. They are hung up no where elſe, but in the *Tokko*, as the moſt honourable place of the room, and this becauſe the Japaneſe ſet a very great value upon them. 2. The pictures of old Chineſe, as alſo of birds, trees, landskips and other things, upon white skreens, done by ſome eminent maſter, or rather ſcratch'd with a few, haſty, affected, ſtrokes, after ſuch a manner, that unleſs ſeen at a proper diſtance, they ſcarce appear natural. 3. A flowerpot ſtanding under the *Tſigaidanna*, which they take particular care to keep conſtantly in good order, fill'd with all ſorts of curious flowers and green branches of trees, ſuch as the ſeaſon affords, and curiouſly rang'd according to the rules of art, it being as much an art in this country to range a flowerpot in proper order, as it is in Europe to carve, or to lay the table cloth and napkins. Sometimes there is, inſtead of a flowerpot, a perfuming pan of excellent good workmanſhip caſt in braſs or copper, reſembling a crane, lion, dragon, or other ſtrange animal. I took notice once, that there was an earthen pot of Cologn, ſuch as they uſe to keep Spawwater in, with all the cracks and fiſſures, carefully mended, put in lieu of a flowerpot, it being eſteem'd a very great rarity, becauſe of the diſtant place it came from, of the clay it was made of, and of its uncommon ſhape. 4. Some ſtrange uncommon pieces of wood, wherein the colours and grain either naturally run after a curious and unuſual manner, or have been brought by art to repreſent ſomething extraordinary. Sometimes the *Tſigaidanna* itſelf is made of ſuch a ſcarce ſort of wood, and ſometimes the frame and caſe of the balcony, or the *Tokko*, or the *Tokowara*, or the door which leads into the room, or that which opens into the gallery towards the garden, ſometimes alſo the pillars and poſts which are in the room, chiefly that, which ſupports the *Tokko*. Whatever things they, be, that are made of ſuch uncommon pieces of wood, they very often for fear of leſſening the natural beauties, keep them rough and unpoliſh'd, with the bark on in ſeveral places, and only to preſerve them, as well as for neatneſs ſake, they cover them with a thin, ſlight tranſparent varniſh. 5. Some neat and beautiful network, or branched work, adorning either the balcony and windows towards the garden, or the tops of the doors, ſkreens and partitions of the chief apartments. 6. Some other ſcarce and uncommon piece of wood, or a bunch of a tree, or a piece of a rotten root of an old ſtump, remarkable for their monſtrous deform'd ſhape, which are either hung up in ſome corner of the room, or lie in the *Tokowara*.

After this manner the chief and back apartments are furniſh'd in great inns, and houſes of ſubſtantial people. The other rooms gradually decreaſe from that cleanlineſs, neatneſs and delicacy of furniture, becauſe

becauſe the skreens, windows, mats, carpets, and other ornaments and houſhold goods, after they have for ſome time adorn'd the chief apartments, and begin to be ſpotted, and to grow old, are remov'd by degrees into the other rooms, there to be quite worn. The chief and largeſt of the other rooms is that, where they keep their plate, china ware, and other houſhold goods rang'd upon the floor in a curious and very particular order, according to their ſize, ſhape and uſe. Moſt of theſe goods are made of wood, thin, but ſtrongly varniſh'd, the greateſt part upon a dark red ground. They are waſh'd with warm water every time they are uſed, and wip'd clean with a cloth, and ſo laid by againſt the next time: By this means, if they be lacker'd, and the varniſh good, they will, though conſtantly uſed, keep clean and neat, and in their full luſtre for ſeveral years.

Houſe of Office. The ſmall gallery, or walk, which jets out from the houſe towards the garden, leads to the houſe of office, and to a bathing-ſtove, or hot-houſe. The houſe of office is built on one ſide of the back part of the houſe, and hath two doors to go in. Going in you find at all times, a couple of new ſmall mats, made either of ſtraw or ſpaniſh broom, lying ready, for the uſe of thoſe perſons, who do not care to touch the ground with their bare feet, although it be kept neat and clean to admiration, being always cover'd with mats. You let drop what you need, ſitting after the Aſiatic faſhion, through a hole cut in the floor. The trough underneath is fill'd with light chaff, wherein the filth loſes it ſelf inſtantly. Upon the arrival of people of quality, the board, which is oppoſite to your face, ſitting in this neceſſary poſture, is cover'd with a clean ſheet of paper, as are alſo the bolts of the two doors, or any other part they are likely to lay hold of. Not far from the little houſe ſtands a baſon fill'd with water, to waſh your hands after this buſineſs is over. This is commonly an oblong rough ſtone, the upper part whereof is curiouſly cut out, into the form of a baſon, A new pail of bambous hangs near it, and is cover'd with a neat fir, or cypreſs board, to which they put a new handle every time it hath been us'd, to wit a freſh ſtick of the bambou cane, it being a very clean ſort of a wood, and in a manner naturally varniſh'd.

Bathing Room The bagnio, or bathing place, is commonly built on the backſide of the garden. They build it of cypreſs-wood. It contains either a *Froo*, as they call it, a hot houſe to ſweat in, or a *Ciffroo*, that is, a warm bath, and ſometimes both together. It is made warm and got ready every evening, becauſe the Japaneſe uſually bath, or ſweat, after their days journey is over, thinking by this means to refreſh themſelves and to ſweat off their wearineſs. Beſides, as they can undreſs themſelves in an inſtant, ſo they are ready at a minute's warning to go into the bagnio. For they need but untie their ſaſh, and all their cloaths falls down at once, leaving them quite naked, excepting

cepting a ſmall band, which they wear cloſe to the body about their waſte. For the ſatisfaction of the curious, I will here inſert a more particular deſcription of their *Froo*, or hot-houſe, which they go into only to ſweat. It is an almoſt cubical trunk, or ſtove, rais'd about three or four foot above the ground, and built cloſe to the wall of the bathing place, on the outſide. It is not quite a fathom high, but one fathom and a half long, and of the ſame breadth. The floor is laid with ſmall plan'd laths or planks, which are ſome few inches diſtant from each other, both for the eaſy paſſage of the riſing vapours, and the convenient out-let of the water, people waſh themſelves withal. You are to go, or rather to creep in, through a ſmall door or ſhutter. There are two other ſhutters, one on each ſide, to let out the ſuperfluous damp. The empty ſpace beneath this ſtove, down to the ground, is enclos'd with a wall, to prevent the damps from getting out on the ſides. Towards the yard is a furnace juſt beneath the hot-houſe. The fire-hole is ſhut up towards the bathing ſtove, to prevent the ſmoke's getting in there. Part of the furnace ſtands out towards the yard, where they put in the neceſſary water and plants. This part is ſhut with a clap-board, when the fire is burning, to make all the damp and vapours aſcend through the inner and open part into the hot-houſe. There are always two tubs, one of warm, the other of cold water, put into theſe hot-houſes, for ſuch as have a mind to waſh themſelves, either for their diverſion, or out of neceſſity.

The garden is the only place, we Dutchmen, being treated in all reſpects little better than priſoners, have liberty to walk into. It takes in all the room behind the houſe. It is commonly ſquare, with a back door, and wall'd in very neatly, like a ciſtern, or pond, for which reaſon it is call'd *Tſubo*, which in the Japaneſe language ſignifies a large water-trough, or ciſtern. There are few good houſes and inns, but what have their *Tſubo*. If there be not room enough for a garden, they have at leaſt an old ingrafted plum, cherry, or apricock tree. The older, the more crooked and monſtrous this tree is, the greater value they put upon it. Sometimes they let the branches grow into the rooms. In order to make it bear larger flowers, and in greater quantity, they commonly cut it to a few, perhaps two or three branches. It cannot be denied, but that the great number of beautiful, incarnate, and double flowers, which they bear in the proper Seaſon, are a ſurprizingly curious ornament to this back part of the houſe, but they have this diſadvantage, that they bear no fruit. In ſome ſmall houſes, and Inns of leſs note, where there is not room enough, neither for a garden, nor trees, they have at leaſt an opening or window to let the light fall into the back rooms, before which, for the amuſement and diverſion of travellers, is put a ſmall tub, full of water, wherein they commonly keep ſome gold or ſilver fiſh, as they call them, being

fiſh with gold or ſilver-colour'd Tail alive. For a farther ornament of the ſame place, there is generally a flower-pot or two ſtanding there. Sometimes they plant ſome dwarf-trees there, which will grow eaſily upon pumice, or other porous ſtones, without any ground at all, provided the root be put into the water, from whence it will ſuck up ſufficient nouriſhment. Ordinary people often plant the ſame kind of trees before the ſtreet-doors, for their diverſion, as well as for an ornament to their houſes. But to return to the *Tſubo*, or Garden, if it be a good one, it muſt have at leaſt 30 foot ſquare, and conſiſt of the following eſſential parts. 1. The ground is cover'd partly with roundiſh ſtones of different colours, gather'd in rivers or upon the ſea-ſhore, well waſh'd and clean'd, and thoſe of the ſame kind laid together in form of beds, partly with gravel, which is ſwept every day, and kept clean and neat to admiration, the large ſtones being laid in the middle, as a Path to walk upon, without injuring the gravel, the whole in a ſeeming but ingenious confuſion. 2. Some few flower-bearing plants planted confuſedly, tho' not without ſome certain rules. midſt the Plants ſtands ſometimes a *Saguer*, as they call it, or ſcarce outlandiſh tree, ſometimes a dwarf-tree or two. 3. A ſmall rock or hill in a corner of the garden, made in imitation of nature, curiouſly adorn'd with birds and inſects, caſt in braſs, and placed between the ſtones, ſometimes the model of a temple ſtands upon it built, as for the ſake of the proſpect they generally are, on a remarkable eminence, or the borders of a precipice. Often a ſmall rivulet ruſhes down the ſtones with an agreeable noiſe, the whole in due proportions and as near as poſſible reſembling nature. 4. A ſmall buſh, or wood, on the ſide of the hill, for which the gardiners chuſe ſuch trees, as will grow cloſe to one another, and plant and cut them according to their largeneſs, nature, and the colour of their flowers and leaves, ſo as to make the whole very accurately imitate a natural wood, or foreſt. 5. A ciſtern or pond, as mention'd above, with alive fiſh kept in it, and ſurrounded with proper plants, that is ſuch, as love a watry ſoil, and would loſe their beauty and greeneſs if planted in a dry ground. It is a particular profeſſion to lay out theſe gardens, and to keep them ſo curiouſly and nicely, as they ought to be, as I ſhall have an opportunity to ſhew more at large in the ſequel of this hiſtory. Nor doth it require leſs ſkill and ingenuity to contrive and fit out the rocks and hills above-mention'd, according to the rules of art. What I have hitherto obſerv'd will be ſufficient to give the reader a general Idea of the Inns in Japan. The accommodation travellers meet with in the ſame, I intend to treat of in a chapter by itſelf.

Cook Shops. There are innumerable ſmaller Inns, Cook-ſhops, *Sacki*, or Ale-houſes, Paſtry-cook's, and Confectioner's ſhops, all along the road, even in the midſt of woods and foreſts, and at the tops of mountains, where a weary foot-traveller, and the meaner ſort of people, find at all times, for

for a few farthings, ſomething warm to eat, or hot Tea-water, or *Sacki*, or ſomewhat elſe of this kind, wherewithal to refreſh themſelves. 'Tis true, theſe cook-ſhops are but poor ſorry houſes, if compar'd to larger Inns, being inhabited only by poor people, who have enough to do to get a livelihood by this trade: and yet even in theſe, there is always ſomething or other to amuſe paſſengers, and to draw them in; ſometimes a garden and orchard behind the houſe, which is ſeen from the ſtreet looking thro' the paſſage, and which by its beautiful flowers, or the agreeable ſight of a ſtream of clear water, falling down from a neighbouring natural or artificial hill, or by ſome other curious ornament of this kind, tempts People to come in and to repoſe themſelves in the ſhadow; at other times a large flower-pot ſtands in the window, fill'd with flowering branches of trees, (for the flowers of plants, tho' never ſo beautiful, are too common to deſerve a place in ſuch a pot,) diſpos'd in a very curious and ſingular manner; ſometimes a handſom, well-looking houſe-maid, or a couple of young girls well dreſs'd, ſtand under the door, and with great civility invite people to come in, and to buy ſomething. The eatables, ſuch as cakes, or whatever it be, are kept before the fire, in an open room, ſticking to ſkewers of *Bambous*, to the end that paſſengers, as they go along, may take them, and purſue their journey without ſtopping. The landladies, cooks, and maids, aſſoon as they ſee any body coming at a diſtance blow up the fire, to make it look, as if the victuals had been juſt got ready. Some buſy themſelves with making the tea, others prepare the ſoop in a cup, others fill cups with *Sacki*, or other liquors to preſent them to paſſengers, all the while talking, and chattering, and commending their merchandize with a voice loud enough to be heard by their next neighbours of the ſame profeſſion.

The eatables ſold at theſe cook-ſhops, beſides Tea, and ſometimes *Sacki*, are; *Victuals.*
Mansje, a ſort of round cakes, which they learnt to make from the Portugueſe, they are as big as common hen's-eggs, and ſometimes fill'd within with black bean-flower and ſugar; cakes of the jelly of the *Kaads* root, which root is found upon mountains, and cut into round ſlices. like carrots, and roaſted; ſnails; oyſters, ſhell-fiſh and other ſmall fiſh roaſted, boil'd or pickel'd; Chineſe *Laxa*, is a thin ſort of a pap, or paſte, made of fine wheat-flower, cut into ſmall, thin, long ſlices and bak'd; all ſorts of plants, roots and ſprigs, which the ſeaſon affords, waſh'd and clean'd, then boil'd in water with ſalt; innumerable other diſhes peculiar to this country, made of ſeeds of plants, powder'd roots, and vegetable ſubſtances, boil'd or bak'd, dreſs'd in many different ways, of various ſhapes and colours, a ſtill ſubſiſting proof of the indigent and neceſſitous way of life of their anceſtors, and the original barrenneſs of the country, before it was cultivated and improv'd to what it now is. The common ſauce for theſe and other diſhes is a little *Soje*, as they call it, mix'd with *Sakki* or the beer of the country. *Sansjo* leaves

leaves are laid upon the diſh for ornament's ſake, and ſometimes thin ſlices of fine ginger and lemon peel. Sometimes they put powder'd ginger, *Saugio*, or the powder of ſome root growing in the country into the ſoop. They are alſo provided with ſweet-meats of ſeveral different colours and ſorts, which generally ſpeaking are far more agreeable to the eye, than pleaſing to the taſte, being but indifferently ſweeten'd with ſugar, and withal ſo tough, that one muſt have good teeth to chew them. Foot-travellers find it ſet down in their printed road-books, which they always carry about them, where, and at what price, the beſt victuals of the kind are to be got.

Tea-houſes. It now remains to add a few words concerning the Tea, the rather ſince moſt travellers drink ſcarce any thing elſe upon the road. It is ſold at all the inns and cook-ſhops along the road, beſides many Tea-booths ſet up, only for this trade, in the midſt of fields and woods, and at the tops of mountains. The Tea ſold at all theſe places is but a courſe ſort, being only the largeſt leaves, which remain upon the ſhrub after the youngeſt and tendereſt have been pluck'd off at two different times, for the uſe of people of faſhion, who conſtantly drink it before or after their meals. Theſe larger leaves are not roll'd up, and curl'd, as the better ſort of Tea is, but ſimply roaſted in a pan, and continually ſtirr'd, whilſt they are roaſting, leſt they ſhould get a burnt taſte. When they are done enough, they put them by in ſtraw-baſkets under the roof the houſe, near the place where the ſmoak comes out. They are not a bit nicer in preparing it for drinking, for they commonly take a good handful of the Tea-leaves, and boil them in a large iron kettle full of water. The leaves are ſometimes wrapt up in a ſmall bag, but if not, they have a little baſket ſwimming in the kettle, which they make uſe of to keep the leaves down, when they have a mind to take out ſome of the clear decoction. Half a cup of this decoction is mix'd with cold water, when travellers aſk for it. Tea thus prepar'd ſmells and taſtes like lye, the leaves it is made of, beſides that they are of a very bad ſort, being ſeldom leſs than a year old; and yet the Japaneſe eſteem it much more healthful for daily uſe, than the young tender leaves prepar'd after the Chineſe manner, which they ſay affect the head too ſtrongly, tho' even theſe loſe a great part of their narcotick quality when boil'd.

I omit taking notice in this place of the ſhops and warehouſes, which are without number within and without cities, in villages and hamlets, by reaſon of their being not very different from ours in Germany, and becauſe I have elſewhere mention'd the goods and manufactures of the country, which are therein expos'd to ſale

CHAP.

CHAP. V.

Of the great Numbers of people, who daily travel on the Roads.

Numbers of People on the Roads in Japan.

IT is ſcarce credible, what numbers of people daily travel on the roads in this country, and I can aſſure the reader from my own experience, having paſs'd it four times, that *Tokaido*, which is one of the chief, and indeed the moſt frequented of the ſeven great roads in *Japan*, is upon ſome days more crowded, than the publick ſtreets in any the moſt populous town in Europe. This is owing partly to the Country's being extreamly populous, partly to the frequent journies, which the natives undertake, oftner than perhaps any other nation, either willingly and out of their own free choice, or becauſe they are neceſſitated to it. For the reader's ſatisfaction, I will here inſert a ſhort preliminary account of the moſt remarkable perſons, companies and trains, travellers daily meet upon the road.

Princely Retinues.

The Princes and Lords of the Empire, with their numerous retinues, as alſo the Governors of the Imperial Cities and Crown-lands, deſerve to be mention'd in the firſt place. It is their duty to go to court once a year, and to pay their homage and reſpect to the Secular Monarch, at certain times determin'd by the ſupreme power. Hence they muſt frequent theſe roads twice every year, going up to court and returning from thence. They are attended in this journey by their whole court, and commonly make it with that pomp and magnificence, which is thought becoming their own quality and riches, as well as the Majeſty of the powerful Monarch, whom they are going to ſee. The train of ſome of the moſt eminent among the Princes of the Empire fills up the road for ſome days. Accordingly tho' we travell'd pretty faſt ourſelves, yet we often met the baggage and fore-troops, conſiſting of the ſervants and inferior officers, for two days together, diſpers'd in ſeveral troops, and the Prince himſelf follow'd but the third day attended with his numerous court, all marching in admirable order. The retinue of one of the chief *Daimios*, as they are call'd, is computed to amount to about 20000 men, more or leſs, that of a *Sjomio* to about 10000; that of a Governor of the Imperial Cities and Crown-lands, to one, or ſeveral hundreds, according to his quality or revenues.

If two, or more of theſe Princes and Lords, with their numerous retinues, ſhould chance to travel the ſame road at the ſame time, they would prove a great hindrance to one another, particularly if they ſhould happen at once to come to the ſame *Siuku* or village, for as much as often whole great villages are ſcarce large enough to lodge the re-

time of one ſingle *Daimio*. To prevent theſe inconveniencies, it is uſual for great Princes and Lords, to beſpeak the ſeveral *Siuku*'s, they are to paſs through, with all the Inns ſome time before; as for inſtance, ſome of the firſt quality, a month, others a week or two before their arrival. Moreover the time of their future arrival is notified in all the cities villages and hamlets, they are to paſs through, by putting up ſmall boards on high poles of *Bambous*, at the entry and end of every village, ſignifying in a few characters, what day of the month ſuch or ſuch a Lord is to paſs through that village, to dine, or to lie there.

To ſatisfy the Reader's curioſity, it will not be amiſs to deſcribe one of theſe princely trains, omitting the fore-runners, baggage, led horſes, cangos, and palanquins, which are ſent a day or two before. But the account, which I propoſe to give, muſt not be underſtood of the retinues of the moſt powerful Princes and petty Kings, ſuch as the Lords of *Satzuma*, *Cango*, *Owari*, *Kijnokuni* and *Mito*, but only of thoſe of ſome other *Daimio*'s, ſeveral of which we met in our journey to court, the rather as they differ but little excepting only in coats of arms, and particular pikes, ſome arbitrary order in the march, and the number of led-horſes, *Faſſanbaks*, *Norimons*, *Cangos* and their attendants.

1. Numerous troops of fore-runners, harbingers, clerks, cooks, and other inferior officers, begin the march, they being to provide lodgings, victuals and other neceſſary things, for the entertainment of their prince and maſter, and his court. They are follow'd by,

2. The prince's heavy baggage, pack'd up either in ſmall trunks, ſuch as I have above deſcrib'd, and carried upon horſes, each with a banner, bearing the coat of arms and the name of the poſſeſſor, or elſe in large cheſts cover'd with red lacker'd leather, again with the poſſeſſors coat of arms, and carried upon men's ſhoulders, with multitudes of inſpectors to look after them.

3. Great numbers of ſmaller retinues, belonging to the chief officers and noblemen attending the prince, with pikes, ſcymeters, bows and arrows, umbrello's, palanquin's, led-horſes, and other marks of their grandeur, ſuitable to their birth, quality, and office. Some of theſe are carried in *Norimons*, others in *Cangos*, others go on horſeback.

4. The Prince's own numerous train, marching in an admirable and curious order, and divided into ſeveral troops, each headed by a proper commanding officer: As, 1. Five, more or leſs, fine led horſes, led each by two grooms, one on each ſide, two footmen walking behind. 2. Five, or ſix, and ſometimes more porters, richly clad walking one by one, and carrying *Faſſanbacks*, or lacker'd cheſts, and japan'd neat trunks and baskets upon their ſhoulders, wherein are kept the gowns, cloaths, wearing apparel, and other neceſſaries for the daily uſe of the Prince; each porter is attended by two footmen, who take up his charge by turns. 3. Ten, or more fellows walking again one by one, and carrying rich ſcymeters, pikes of ſtate, fire-arms, and other

other weapons in lacker'd woollen caſes, as alſo quivers with bows and arrows. Sometime for magnificence's ſake, there are more *Faſſanback* bearers, and other led horſes follow this troop. 4. Two, three, or more men, who carry the pikes of ſtate, as the badges of the Prince's power and authority, adorn'd at the upper end with bunches of cock-feathers, or certain rough hides, or other particular ornaments, peculiar to ſuch or ſuch a Prince. They walk one by one, and are attended each by two footmen. 5. A gentleman carrying the Prince's hat, which he wears to ſhelter himſelf from the heat of the Sun, and which is cover'd with black velvet. He is attended likewiſe by two footmen. 6. A Gentleman carrying the Prince's *Somberiro* or *Umbrello*, which is cover'd in like manner with black velvet, attended by two footmen. 7. Some more *Faſſanbacks* and varniſh'd trunks, cover'd with varniſh'd leather, with the Prince's coat of arms upon them, each with two men to take care of it. 8. Sixteen, more or leſs, of the Prince's pages, and gentlemen of his bed-chamber, richly clad, walking two and two before his *Norimon*. They are taken out from among the firſt quality of his court. 9. The Prince himſelf ſitting in a ſtately *Norimon*, or Palanquin, carried by ſix or eight men, clad in rich liveries, with ſeveral others walking at the *Norimon*'s ſides, to take it up by turns. Two or three Gentlemen of the Prince's Bed-chamber walk at the *Norimon*'s ſide, to give him what he wants and aſks for, and to aſſiſt and ſupport him in going in or out of the *Norimon*. 10. Two or three horſes of ſtate, the ſaddles cover'd with black. One of theſe horſes carries a large elbow-chair, which is ſometimes cover'd with black velvet, and placed on a *Norikako* of the ſame ſtuff. Theſe horſes are attended each by ſeveral grooms and footmen in liveries, and ſome are led by the Prince's own pages. 11. Two Pike-bearers. 12. Ten or more people, carrying each two baſkets of a monſtrous large ſize, fix'd to the ends of a pole, which they lay on their ſhoulders in ſuch a manner, that one baſket hangs down before, another behind them. Theſe baſkets are more for ſtate, than for any uſe. Sometimes ſome *Faſſanbak* bearers walk among them, to encreaſe the troop. In this order marches the Prince's own train, which is follow'd by

5. Six to twelve Led-horſes, with their leaders, grooms and footmen, all in liveries.

6. A multitude of the Prince's Domeſticks, and other officers of his court, with their own very numerous trains and attendants, Pike-bearers, *Faſſanbak* Bearers, and footmen in liveries. Some of theſe are carried in *Cangos*, and the whole troop is headed by the Prince's high-ſteward carried in a *Norimon*.

If one of the Prince's Sons accompanies his Father in this journey to court, he follows with his own train immediately after his Father's *Norimon*.

The chair of ſtate, umbrello's, quivers, bows and arrows, ſome banners, and other enſigns of honour and authority, which are uſually carried before

fore the Princes of the Empire, and Lords of great quality, are repreſented in Tab. XXII.)

It is a ſight exceedingly curious and worthy of admiration, to ſee all the perſons, who compoſe the numerous train of a great prince, the pike-bearers only, the *Norimon-men* and Liverymen excepted, clad in black ſilk, marching in an elegant order, with a decent becoming gravity, and keeping ſo profound a ſilence, that not the leaſt noiſe is to be heard, ſave what muſt neceſſarily ariſe from the motion and ruſhing of their habits, and the trampling of the horſes and men. On the other hand it appears ridiculous to an European, to ſee all the Pike bearers and Norimon-men, with their their tuck'd up above their waſte, expoſing their naked backs to the ſpectator's view, having only their privities cover'd with a piece of cloath. What appears ſtill more odd and whimſical, is to ſee the Pages, Pikebearers, Umbrello and hat-bearers, *Faſſanbak* or cheſtbearers, and all the footmen in liveries, affect a ſtrange mimic march or dance, when they paſs through ſome remarkable Town, or Borough, or by the train of another Prince or Lord. Every ſtep they make, they draw up one foot quite to their back, in the mean time ſtretching out the arm on the oppoſite ſide as far as they can, and putting themſelves in ſuch a poſture, as if they had a mind to ſwim through the air. Mean while the pikes, hats, umbrello's, *Faſſanbacks*, boxes, baſkets, and what ever elſe they carry, are danced and toſs'd about in a very ſingular manner, anſwering the motion of their bodies. The *Norimon-men* have their ſleeves tied with a ſtring, as near the ſhoulders as poſſible, and leave their arms naked. They carry the pole of the *Norimon* either upon their ſhoulders, or elſe upon the palm of the hand, holding it up above their heads. Whilſt they hold it up with one arm, they ſtretch out the other, putting the hand into a horizontal poſture, whereby, and by their ſhort deliberate ſteps and ſtiff knees, they affect a ridiculous fear and circumſpection. If the Prince ſteps out of his *Norimon* into one of the green huts which are purpoſely built for him, at convenient diſtances on the road, or if he goes into a private houſe, either to drink a diſh of tea, or to drop his needs, he always leaves a *Cobang* with the Landlord as a reward for his tronble. At dinner and ſupper the expence is much greater.

Pilgrims to Iſje. All the pilgrims, who go to *Iſje*, whatever province of the Empire they come from, muſt travel over part of this great road. This pilgrimage is made at all times of the year, but particularly in the ſpring; and 'tis about that time vaſt multitudes of theſe people are ſeen upon the roads. The Japaneſe of both ſexes, young and old, rich and poor, undertake this meritorious Journey, generally ſpeaking on foot, in order to obtain at this holy place indulgences and remiſſion of their Sins. Some of theſe pilgrims are ſo poor, that they muſt live wholly upon what they get by begging along the road. 'Tis particularly

ly on this account, and by reaſon of their great number, that they are exceedingly troubleſome to the Princes and Lords, who at that time of the year go to to Court, or come from thence, though otherwiſe they addreſs themſelves in a very civil manner, bare headed, and with a low ſubmiſſive voice, ſaying, *Great Lord, be pleas'd to give the poor Pilgrim a farthing towards the expence of his journey to Isje*, or words to this effect. Of all the Japaneſe, the Inhabitants of *Jedo* and the Province *Osju* are the moſt inclin'd to this holy Pilgrimage, and frequently reſort to *Isje*, often without the knowledge of their parents and relations, or leave from their magiſtrates, which they are otherwiſe oblig'd to take in that and other Provinces. Nay children, if apprehenſive of a ſevere puniſhment for their miſdemeanors, will run away from their parents and go to *Isje*, there to fetch an *Ofarrai*, or Indulgence, which, upon their return is deem'd a ſufficient expiation of their crimes, and a ſure means to reconcile them to them. Multitudes of theſe Pilgrims are oblig'd to paſs whole nights, lying in the open fields, expos'd to all the injuries of wind and weather, ſome for want of room in inns, all the inns and houſes of great villages, being ſometimes of the year not ſufficient to harbour them; others out of poverty: and of theſe laſt many are found dead upon the road, in which caſe their *Ofarrai*, if they have any about them, is carefully taken up, and hid in the next tree or buſh. Sometimes idle and lazy fellows, under pretence of this pilgrimage, go begging all the year round, or ſo long as they can get enough wherewithal to ſubſiſt and to carry on this idle way of life. Others make this Pilgrimage in a comical and merry way, drawing people's eyes upon them, as well as getting their money. Some of theſe form themſelves into a ſociety, which is generally compos'd of four perſons, clad in white linnen, after the faſhion of the *Kuge*, or perſons of the holy Eccleſiaſtical Court of the *Dairi*, or Eccleſiaſtical Hereditary Emperor. Two of them walking a grave, ſlow, deliberate pace, and ſtanding often ſtill, carry a large barrow adorn'd and hung about with Fir-branches, and cut white paper, on which they place a large bell made of light ſubſtance, or a kettle, or ſomething elſe taken out and alluding to ſome old romantick hiſtory of their Gods, and Anceſtors. Whilſt a third, with a commander's ſtaff in his hand, adorn'd out of reſpect to his office, with a bunch of white paper, walks or rather dances before the barrow, ſinging, with a dull heavy voice, a ſong relating to the ſubject they are about to repreſent. Mean while the fourth goes begging before the houſes, or addreſſes himſelf to charitable travellers, and receives and keeps the money which is given them out of charity. Their day's journies are ſo ſhort, that they can eaſily ſpend a whole ſummer upon ſuch an expedition.

Pilgrims to the Quanwon Temples.

The *Siunre* are another remarkable, ſight travellers meet with upon the roads. *Siunre* are people, who go to viſit in Pilgrimage the 33 chief *Quanwon Temples*, which lie diſpers'd in ſeveral provinces of the Empire. They commonly travel two or three together, ſinging a miſerable *Quan*

non-ſong from houſe to houſe, and ſometimes playing upon a fiddle, or upon a Guitar, as vagabond beggars do in *Germany*: However they do not importune travellers for their charity. They have the names of ſuch *Quannon* Temples, as they have not yet viſited, writ upon a ſmall board hanging about their neck in proper order. They are clad in white, after a very ſingular faſhion, peculiar only to this ſect. Some people like it ſo well to ramble about the country after this manner, that they will apply themſelvs to no other trade and profeſſion, to get a livelihood by, but chuſe to end their dys in this perpetual pilgrimage.

Strange Vows. Sometimes one meets with very odd ſtrange ſights, as for inſtance, people running ſtark naked about the ſtreets in the hardeſt ffoſts, wearing only a little ſtraw about their waſte to cover their privities. Theſe people generally undertake ſo extraordinary and troubleſome a journey, to viſit certain temples, purſuant to religious vows, which they promis'd to fulfil in caſe they ſhould obtain from the bounty of their Gods deliverance from ſome fatal diſtemper, they themſelves, their parents or relations labour'd under, or from ſome other great misfortunes they were threaten'd with. They live very poorly and miſerably upon the road, receive no charity, and proceed on their journey by themſelves, almoſt perpetually running.

Beggars. Multitudes of beggars crowd the roads in all parts of the Empire, but particularly on the ſo much frequented *Tokaido*. Among them there are many luſty young fellows, who ſhave their heads. This cuſtom of ſhaving the head hath been originally introduced by *Sotoktais*, a zealous propagator of the *Fotoge*, or doctrine of the foreign Pagan worſhip, and was kept up ever ſince. For being vigorouſly oppoſed in the propagation of his doctrine by one *Moria*, he commanded all that had embraced his worſhip, to ſhave part of their heads, to be thereby diſtinguiſh'd from the adherents of *Moria*, and likewiſe order'd, that their male-children ſhould have their whole head ſhav'd, after the manner of their Prieſts, and by virtue of this ſolely enjoy the privilege of begging.

Begging Order of Nuns. To this ſhav'd begging tribe belongs a certain remarkable religious order of young Girls, call'd *Bikuni*, which is as much as to ſay, *Nuns*. They live under the protection of the Nunneries at *Kamakura* and *Miaco*, to whom they pay a certain ſum a year, of what they get by begging, as an acknowledgement of their authority. Some pay beſides a ſort of tribute, or contribution, to the *Khumano* Temples at *Iſje*. Their chief abode is in the neighbourhood of *Khumano*, from whence they are call'd *Khumano no Bikuni*, or the Nuns of *Khumano*, for diſtinction's ſake from other religious Nuns. They are, in my opinion, by much the handſomeſt girls we ſaw in *Japan*. The daughters of poor parents, if they be handſom and agreeable, apply for and eaſily obtain this privilege of begging in the habit of Nuns, knowing that beauty is one of the moſt perſuaſive inducements for travellers to let them feel the effects of their generoſity. The *Jammabos*, or begging Mountain-Prieſts,

(of

(of whom more hereafter) frequently incorporate their own daughters into this religious order, and take their wives from among theſe *Bikuni's*. Some of them have been bred up in bawdy-houſes, and having ſerv'd their time there, buy the privilege of entering into this religious order, therein to ſpend the remainder of their youth and beauty. They live two or three together, and make an excurſion every day ſome few miles off their dwelling-houſes. They particularly watch people of faſhion, who travel in *Norimons*, or in *Cango's*, or on *Horſe-back*. Aſſoon as they perceive ſome body a coming, they draw near and addreſs themſelves, tho' not all together, but ſingly, every one accoſting a gentleman by herſelf, ſinging a rural ſong: if he proves very liberal and charitable, ſhe will keep him company and divert him for ſome hours. As on the one hand very little religious blood ſeems to circulate in their veins, ſo on the other it doth not appear, that they labour under any conſiderable degree of poverty. 'Tis true indeed, they conform themſelves to the rules of their order by ſhaving their heads, but they take care to cover and to wrap them up in caps or hoods made of black ſilk. They go decently and neatly dreſs'd after the faſhion of ordinary people, and wear gloves without fingers on their arms. They wear alſo a large hat to cover their faces, which are often painted, and to ſhelter themſelves from the heat of the ſun. They commonly have a ſhepherd's rod or hook in their hands. Their voice, geſtures, and apparent behaviour, are neither too bold and daring, nor too much dejected and affected, but free, comely, and ſeemingly modeſt. However not to extol their modeſty beyond what it deſerves, it muſt be obſerv'd, that they make nothing of laying their boſoms quite bare to the view of charitable travellers, all the while they keep them company, under pretence of its being cuſtomary in the country, and that for ought I know, they may be, tho' never ſo religiouſly ſhav'd, full as impudent and laſcivious, as any whore in a publick bawdy-houſe.

Having thus given an account of theſe *Bikunis*, it will not be improper to add a few words of another religious begging order of the *Jammabos*, as they are commonly call'd, that is *Mountain-Prieſts*, or rather *Jammabus*, that is *Mountain-Soldiers*, becauſe at all times they go arm'd with ſwords and ſcimiters. They do not ſhave their heads and follow the rules of the firſt founder of this order, who mortify'd his body by climbing up ſteep high mountains, at leaſt they conform themſelves thereunto in their dreſs, apparent behaviour, and ſome outward ceremonies, for they are fall'n far ſhort of his rigorous way of life. They have their Head, or General of their order, reſiding at *Miaco*, to whom they are oblig'd to bring up a certain ſum of money every year, and in return obtain from him a higher dignity, with ſome additional ornament, whereby they are known among themſelves. They commonly live in the neighbourhood of ſome famous *Cami Temple*, and accoſt travellers in the name of that *Cami*, which is worſhip'd there, making a ſhort diſcourſe of his holineſs and miracles, with a loud courſe voice, mean while to make the noiſe ſtill louder, they

Jammabos.

they rattle their long ſtaffs loaded at the upper end with Iron rings to take up the Charity-money which is given them; and laſt of all they blow a trumpet made of a large ſhell. They carry their children along with them upon the ſame begging errand, clad like their fathers, but with their heads ſhav'd. Theſe little baſtards are exceedingly troubleſome and importunate with travellers, and commonly take care to light of them, as they are going up ſome hill or mountain, where becauſe of the difficult aſcent they cannot well eſcape, nor indeed otherwiſe get rid of them without giving them ſomething. In ſome places they and their fathers accoſt travellers in company with a troop of *Bikuni's*, and with their rattling, ſinging, trumpetting, chattering, and crying, make ſuch a horrid frightful noiſe, as would make one mad or deaf. Theſe Mountain-Prieſts are frequently addreſs'd to by ſuperſtitious people, for conjuring, fortune-telling, foretelling future events, recovering loſt goods, and the like purpoſes. They profeſs themſelves to be of the *Cami* Religion, as eſtabliſhd of old, and yet they are never ſuffer'd to attend or to take care of any of the *Cami* Temples.

Farther Account of Beggars.

There are many more beggars, travellers meet with along the roads. Some of theſe are old, and in all appearance honeſt men, who, the better to prevail upon people to part with their charity, are ſhav'd and clad after the faſhion of the *Siuko*, or *Budsdo* Prieſts. Sometimes there are two of them ſtanding together, each with a ſmall oblong book before him, folded much after the ſame manner as publick inſtruments are in the Chancery of *Siam*. This Book contains part of their *Fokekio*, or Bible, printed in the ſignificant or learned language. However, I would not have the Reader think, as if they themſelves had any underſtanding in that language, or knew how to read the book plac'd before them. They only learn ſome part of it by heart, and ſpeak it aloud, looking towards the book, as if they did actually read in it, and expecting ſomething from their hearers as a reward for their trouble. Others are found ſitting near ſome river, or running water, making a *Siegaki*, a certain ceremony for the relief of departed Souls. This *Siegaki* is made after the following manner. They take a green branch of the *Fanna Skimmi* Tree, and murmuring certain words with a low voice, waſh and ſcower with it ſome ſhavings of wood, whereon they had written the names of ſome deceaſed Perſons. This they believe to contribute greatly to relieve and refreſh their departed ſouls confin'd in Purgatory, and for ought I know, it may anſwer that purpoſe full as well, as any number of Maſſes, as they are celebrated to the ſame end in Roman Catholick Countries. Any perſon that hath a mind to purchaſe the benefit of this waſhing, for himſelf or his relations and friends, throws a *Senni* upon the Mat, which is ſpread out near the beggar, who doth not ſo much as offer to return him any manner of thanks for it, thinking his art and devotion deſerve ſtill better, beſides, that it is not cuſtomary amongſt beggars of note, to thank people for their charity. Any one, who hath learn'd the proper ceremonies neceſſary to make the *Siegaki*, is at

liberty

liberty to do it. Others of this tribe, who make up far the greater part, ſit upon the road all day long upon a ſmall courſe mat. They have a flat bell, like a broad mortar, lying before them, and do nothing elſe, but repeat with a lamentable ſinging-tune the word *Namanda*, which is contracted from *Namu Amida Budſu*, a ſhort form of prayers, wherewith they addreſs the God *Amida*, as the patron and advocate of departed ſouls. Mean while they beat almoſt continually with a ſmall wooden hammer upon the aforeſaid bell, and this they ſay, in order to be the ſooner heard by *Amida*, and I am apt to think, not without an intent to be the better taken notice of by paſſengers too.

Since I have hitherto entertain'd the reader with an account of the beggars, and numerous begging companies of this country, I muſt beg leave, before I quit this ſubject, to mention two or three more. Another ſort we met with, as we went along, were differently clad, ſome in an Eccleſiaſtical, others in a Secular habit. Theſe ſtood in the fields next to the road, and commonly had a ſort of an altar ſtanding before them, upon which they placed the Idol of their *Briaréus*, or *Quannon*, as they call him, carv'd in wood and gilt; or the Pictures of ſome other Idols ſcurvily done; as for inſtance, the picture of *Amida* the ſupreme judge of departed ſouls, of *Jemau O*, or the head-keeper of the priſon, whereunto the condemn'd ſouls are confin'd; of *Dſiſoo*, or the ſupreme Commander in the Purgatory of children, and ſome others, wherewith and by ſome repreſentations of the flames and torments prepared for the wicked in a future world, they endeavour to ſtir up in paſſengers compaſſion and charity.

Other beggars, and theſe to all appearance honeſt enough, are met ſitting along the road, clad much after the ſame manner with the *Quannon* beggars, with a *Dſiſoo* ſtaff in their hand. Theſe have made vow not to ſpeak during a certain time, and expreſs their want and deſire only by a ſad, dejected, woeful countenance.

Not to mention numberleſs other common beggars, ſome ſick, ſome ſtout and luſty enough, who get people's charity by praying, ſinging, playing upon fiddles, guitars and other muſical inſtruments, or performing ſome juggler's tricks, I will cloſe the account of this vermin with an odd remarkable ſort of a beggar's muſick, or rather chime of bells, we ſometimes, but rarely, met with in our journey to court, and which is from the number of bells call'd *Fatſio Canne*, the chime or muſick of eight. A young boy with a ſort of a wooden roof or machine pendant from his neck, and a rope with eight ſtrings about it, from which hang down eight bells of different ſounds, turns round in a circle, with a ſwiftneſs ſcarce credible, in ſuch a manner, that both the machine which reſts upon his ſhoulders, and the bells turn round with him horizontally, the boy in the mean while with great dexterity and quickneſs beating them with two hammers, makes a ſtrange odd ſort of a melody. To encreaſe the noiſe, two people ſitting near him beat, one upon a large, the other upon a

ſmaller drum. Thoſe, who are pleas'd with their performance, throw them ſome *Sennis*, or farthings, upon the ground.

Hawkers and Pedlers. The crowd and throng upon the roads in this country is not a little encreas'd by numberleſs ſmall retail-merchants and children of country people, who run about from morning to night, following travellers, and offering them to ſale their poor, for the moſt part eatable merchandize; ſuch as for inſtance ſeveral cakes and ſweetmeats, wherein the quantity of ſugar is ſo inconſiderable, that it is ſcarce perceptible, other cakes of different ſorts made of flower, *Soccani*, or elſe all ſorts of roots boil'd in water and ſalt, road-books, ſtraw-ſhoes for horſes and men, ropes, ſtrings, tooth-pickers, and a multitude of other trifles made of wood, ſtraw reed and *Bambous*, ſuch as the ſituation of every place affords.

In ſome places, both within and without cities and villages, one meets ſometimes empty *Cangos* and *Palanquins*, or empty and ſaddled, tho' otherwiſe but meanlooking horſes, with the men to attend them, who offer themſelves and their horſes to carry weary foot-travellers to the next poſt-house or where they pleaſe, for a ſmall matter. Commonly they have been already employ'd, and would be oblig'd to return empty to the place, from whence they ſet out, if they did not pick up ſome body by the way, that will, or hath occaſion to make uſe of them.

Wenches in Publick Inns. To compleat the account, I propos'd to give of what multitudes of people travellers daily meet with along the road, I muſt not forget to take particular notice, of numberleſs wenches, the great and ſmall Inns, tea-booths, and cook-ſhops, chiefly in villages and hamlets, in the great Iſland *Nipon*, are abundantly and at all times furniſh'd withal. About noon, when they have done dreſſing and painting themſelves, they make their appearance, ſtanding under the door of the houſe, or ſitting upon the ſmall gallery or bench, which is before the houſe, from whence, with a ſmiling countenance and good words, they invite the ſeveral travelling troops, that paſs by, to call in at their Inn preferably to others. In ſome places, where there are ſeveral inns ſtanding near one another, chiefly in the *Siuku*, or ſuch villages as have Poſt-houſes, they make, with their chattering and rattling no inconſiderable noiſe, and prove not a little troubleſome. The two villages *Akaſaki* and *Goy*, lying near one another, are particularly famous on this account, all the houſes therein being ſo many Inns, or rather bawdy-houſes, each furniſh'd with no leſs than three, ſix, or ſeven of theſe wenches, for which reaſon alſo they are call'd the great ſtore-houſe of Japaneſe whores, and by way of banter, the common grind-mill. Very ſeldom any Japaneſe paſs thro' theſe villages, but they pick up ſome of theſe whores and have to do with them. I cannot forbear mentioning in this place a ſmall miſtake of Mr. *Caron*, in his account of *Japan*, where he ſhews ſo tender a regard for the honour of the Japaneſe ſex (perhaps out of reſpect to his lady, who was a Japan woman) as to aſſert, that beſides the publick and priviledg'd bawdy-houſes, this trade is not carried on in any other city or village

through-

throughout the Empire. It is unqueſtionably true, that there is hardly a publick Inn upon the great Iſland *Nipon*, but what may be call'd a bawdy-houſe; and if there be too many cuſtomers reſort to one place, the neighbouring Inn-keepers will friendly and willingly lend their own weneches, on condition, that what money they get ſhall be faithfully paid them. Nor is it a new cuſtom come up but lately in this country, or ſince Mr. *Caron*'s time. On the contrary, it is of very old date, and took its riſe many hundred years ago, in the times of that brave General and firſt Secular Monarch *Joritomo*, who apprehenſive, leſt his ſoldiers weary of his long and tedious expeditions, and deſirous to return home to their wives and children, ſhould deſert his army, thought it much more adviſeable to indulge them in this particular, and to gratify their carnal appetites, by allowing publick and private bawdy-houſes. 'Tis upon the ſame account, that the Chineſe us'd to call *Japan* the *bawdy-houſe of China*, for this unlawful trade being utterly and under ſevere penalties forbid throughout all the Chineſe Emperor's dominions, his ſubjects frequently reſorted to *Japan*, there to ſpend their money in company with ſuch wenches.

CHAP. VI.

Of our Journey to the Emperor's Court in general, and how we were accommodated on the road.

ALL the Princes, Lords and Vaſſals of the Japaneſe Empire, being oblig'd to make their appearance at Court once a year, it hath been determin'd by the Emperor, what time and what day they are to ſet out on their journey. The ſame was obſerv'd with regard to the Dutch, and the 15th or 16th day of the firſt Japaneſe month, which commonly falls in with the middle of our *February*, hath been fixed for our conſtant departure for times to come. 'Tis towards that time we get every thing ready to ſet out, having firſt ſent the preſents, we are to make at *Oſacca*, *Miaco*, and at the Emperor's Court (ſorted and carefully pack'd) together with the victuals and kitchen furniture for our future voyage by Sea, and other heavy baggage, to the city of *Simonoſeki*, on board a barge built for this ſole purpoſe. Every other year this barge muſt be provided with new tackle, and the cabin hung with new furniture, according to the cuſtom of the country, and it is with no little expence that it is kept in conſtant good repair. If ſhe grows out of uſe, a new one muſt be bought or built for a conſiderable ſum. All the preſents and other goods being put on board, ſhe ſets ſail for *Simonoſeki*, ſome time before our own departure, becauſe as we make that part of our journey by land, and in leſs time,

Time of our Departure

time, ſhe muſt wait our arrival there, in order to take us and our retinue on board, and to carry us to *Oſacca*. Formerly we went on board our ſelves in the harbour of *Nagaſaki*, and made the whole voyage from thence to *Oſacca* by Sea, but a very ſudden and violent ſtorm having once befallen and put us into eminent danger, the Emperor, out of a tender regard for the ſecurity of our perſons, hath ſince order'd, that we ſhould make this firſt part of our journey by Land. Three or four weeks after this barge hath ſet ſail to *Simonoſeki*, and a few days before our departure, our Reſident attended with his uſual train, goes to viſit the two Governors of *Nagaſaki*, at their Palaces, in order to take his leave of them, and to recommend the Dutch, who remain in our factory, to their favour and protection. The next day all the goods and other things, which muſt be carried along with us, either by horſes or men are mark'd, every bale or trunk with a ſmall board, whereupon is writ the poſſeſſor's name, and what things are therein contain'd.

The very day of our departure, all the officers of our Iſland, and all perſons, who are any ways concern'd with our affairs, particularly the future companions of our voyage, come over to *Deſima* early in the morning. They are follow'd ſoon after by both Governors, attended with their whole numerous court, or elſe by their deputies, who come to viſit us, and to wiſh us a good journey, as perſons that are now going to have the ſingular honour of being admitted into the preſence of the ſupreme majeſty of the Empire. The Governors, or their deputies, having been entertain'd as uſual upon this occaſion, and taken their leave, are by us accompanied out of our Iſland, which is done commonly about nine in the morning, at which time alſo we ſet out on our journey. The *Bugio*, or Commander in chief of our train, and the Dutch Reſident enter their *Norimons*. The chief Interpreter, if he be old, is carried in an ordinary *Cangos*: Others mount on horſeback, and the ſervants go a foot. All the Japaneſe officers of our Iſland, and ſeveral friends and acquaintances of the Japaneſe companions of our voyage, keep us company out of the town ſo far as the next Inn.

Our train is not the ſame in the three ſeveral parts of our journey to court. In that part which we make by Land from *Nagaſaki* to *Kokura*, travelling over the Iſland *Kiusju*, it may amount with all the ſervants and footmen, as alſo the gentlemen, whom the Lords of the ſeveral provinces, we paſs through, ſend to compliment us, and to keep us company during our ſtay in their dominions, to about an hundred perſons. In our voyage by Sea it is not much leſs, all the ſailors and watermen taken in. But in the laſt part of our journey, when paſſing over the great Iſland *Nipon* we go from *Oſacca* to *Jedo*, it is conſiderably greater, and conſiſts of no leſs than an hundred and fifty people, and this by reaſon of the preſents and other goods, which came from *Nagaſaki* as far as *Oſacca* by Sea, but muſt now be taken out and carried

carried by land to *Jedo* by horſes and men. All our heavy baggage is commonly ſent away ſome hours before we ſet out ourſelves, leſt it ſhould be a hindrance to us, as alſo to give timely notice to our landlords of our arrival.

Our day's journies are very long and conſiderable, for we ſet out early in the morning, and ſave only one hour, we reſt at dinner, travel till evening, and ſometimes till late at night, making from ten to thirteen Japaneſe miles a day. In our voyage by ſea we put into ſome harbour, and come to an anchor every night, advancing forty Japaneſe water-leagues a day at fartheſt. *Days Journies*

We are better treated, and more honourably receiv'd, every where in our journey over *Kiusju*, than we are upon the great Iſland *Nipon*, and in general, we have much more civility ſhewn us by ſtrangers, I mean by the natives of *Japan*, than by the *Nagaſakian* companions of our voyage, and our own ſervants, who eat our bread, and travel at our expence. In our journey acroſs the Iſland *Kiusju*, we have nearly the ſame honours and civility done us by the Lords of the ſeveral Provinces, we paſs thro', which they ſhew only to travelling Princes and their retinues. The roads are ſwept and clean'd before us, and in cities and villages they are water'd to lay the duſt. The common people, labourers and idle ſpectators, who are ſo very troubleſome to travellers upon the great Iſland *Nipon*, are kept out of the way, and the inhabitants of the houſes, on either ſide of the roads and ſtreets, ſee us go by, either ſitting in the back-part of their houſes, or kneeling in the fore-part behind the ſkreens, with great reſpect and in a profound ſilence. *Our Receptions*

All the Princes and lords of the Iſland *Kiusju*, whoſe dominions we are to paſs thro', ſend one of their noblemen to compliment us, aſſoon as we enter upon their territories; but as he is not ſuffer'd to addreſs us in perſon, he makes his compliment in his maſter's name to the *Bugjo*, or Commander in chief of our train, and to the chief Interpreter, offering at the ſame time, what horſes and men we want for us and our baggage. He likewiſe orders four footmen to walk by every Dutchman's ſide, and two Gentlemen of ſome note at his court, who are clad in black ſilk with ſtaffs in their hands to preceed the whole train. After this manner they lead us thro' their maſter's territories, and when we come to the limits thereof, the Japaneſe companions of our voyage are by them treated with *Sacki* and *Sokana*, and ſo they take their leave. For our paſſage over the harbours of *Omura* and *Simabara*, the Lords of theſe two places lend us their own pleaſure-barges, and their own watermen, beſides that they furniſh us with abundance of proviſions, without expecting even ſo much as a ſmall preſent in return for their civil and courteous behaviour; and yet our thieviſh Interpreters never miſs to lay hold of this advantage, putting this article upon our account, as if we had actually been at the expence, and they commonly put the money in their pocket. In our whole journey over *Saikokf*, from *Nagaſaki* to *Kokura*, every body we meet with, ſhews us *Civilities ſhewn us.*

and our train that deference and reſpect, which is due only to the Princes and Lords of the Country. Private travellers, whether they travel on foot, or on horſeback, muſt retire out of the way, and bare-headed humbly bowing wait in the next field, till our whole retinue is gone by. Thoſe who will not pay us this reſpect willingly, and of their own free choice, are compell'd to do it by the officers aforeſaid, who precede our train. Peaſants and common foot-travellers, generally ſpeaking, are ſo civil as to retire out of the way into the next field, before they are compell'd to it, and there they wait bareheaded and proſtrate almoſt flat to the ground, till we are gone by. I took notice of ſome country people, who do not only retire out of the way, but turn us their back, as not worthy to behold us, which ſame reſpect is paid in *Siam* to the women of the King's Seraglio, and indeed almoſt all over the Eaſt-Indies to perſons of a ſuperior rank. In *Japan* it is the greateſt mark of civility a native can poſſibly ſhew us, whether it be out of reſpect for the Supreme Majeſty of the Empire, into whoſe preſence we are a-going to be admitted, or as our interpreters would fain perſuade us, out of deference to the *Bugjo*, as repreſenting the authority of the Imperial Governors of *Nagaſaki*. Howbeit, thus much is certain, that none or but few of theſe publick marks of honour and reſpect are ſhewn us in our journey over the great Iſland *Nipon*.

Our Accommodation.

Farther, as to what concerns our accommodation on the road, the ſame is for our money as good as we could poſſibly deſire, with regard to the carriage of us and of our baggage, the number of Horſes and Men provided for the ſame, the Inns, lodgings eating, and attendance. But on the other hand, if we conſider the narrow compaſs of liberty allow'd us, we have too much reaſon to complain. For we are treated in a manner like priſoners, deprived of all liberty excepting that of looking about the Country from our Horſes, or out of our *Cango's*, which indeed 'tis impoſſible for them to deny us. Aſſoon as a Dutchman alights from his Horſe, (which is taken very ill, unleſs urgent neceſſity obliges him to do it) he that rides before our train, and the whole train after him muſt ſtop ſuddenly; and the *Doſen* and two *Baily's* muſt come down from their Horſes, to take immediate care of him: Nay they watch us to that degree, that they will not leave us alone, not even when nature obliges us to drop our needs. The *Bugjo*, or Commander in chief of our train ſtudies day and night not only the contents of his inſtructions, but the Journals of two or three preceding voyages, that none of his care and application ſhould be wanting, exactly and ſtep for ſtep to follow the actions and behaviour of his Predeceſſors. 'Tis look'd upon as the moſt convincing proof of his faithfulneſs and good conduct ſtill to exceed them. Nay ſome of theſe blockheads are ſo capricious, that no accident whatſoever can oblige them to go to any other Inns, but thoſe we had been at the year before, ſhould we upon this account be forc'd in the worſt weather, with the greateſt

greateſt inconveniency, and at the very peril of our lives, to travel till late at night.

What Inns we go to.

We go to the ſame Inns, which the Princes and Lords of the Country reſort to in their own Journeys to the Imperial Court, that is to the very beſt of every place. The apartments are at that time hung with the colour and arms of the Dutch Eaſt-India Company, and this in order to notify to the neighbourhood by the Livery, who they be that lodge there, as is cuſtomary in the Country. We always go to the ſame Inns, with this difference only, that upon our return from *Jedo*, we lie at the place, we din'd at in going up, by this means equally to divide the trouble, the Inn-keepers muſt be at upon our account, which is much greater at night than at dinner. We always take up our lodging in the back apartment of the Houſe, which is by much the pleaſanteſt, becauſe of the view into a curious garden. It is alſo otherwiſe reckon'd the chief, by reaſon of its being the remoteſt from the noiſe and tumult of the ſtreet and forepart of the Houſe.

How we are receiv'd and treated there.

The Landlord obſerves the ſame cuſtoms upon our arrival, which he doth upon the arrival of the Princes and Lords of the Empire. He comes out of the Town or village into the fields to meet us and our train being clad in a *Camiſimo* or garment of ceremony, and wearing a ſhort ſcimiter ſtuck in the girdle. In this dreſs he addreſſes every one of us, making his compliments with a low bow, which before the *Norimons* of the *Bugjo*, and our Reſident, is ſo low, that he touches the ground with his hands, and almoſt with his forehead. This done, he haſtens back to his houſe and receives us at the entry of the ſame a ſecond time, in the ſame manner, and with the ſame compliments.

As ſoon as we are come to the Inn, our guardians and keepers carry us forthwith acroſs the houſe to our apartments. Nor indeed are we ſo much diſpleas'd at this, ſince the number of ſpectators, and the petulant ſcoffing of the children, but above all the troubles of a fatiguing journey, make us deſirous to take our reſt, the ſooner the better. We are otherwiſe, as it were, confin'd to our apartment, having no other liberty allow'd us, but to walk out into the ſmall, but curious garden, which is behind the houſe. All other avenues, all the doors, windows and holes, which open any proſpect towards the ſtreets or country, are carefully ſhut and nail'd up, in order, as they would fain perſuade us, to defend us and our goods from thieves, but in fact to watch and guard us as thieves and deſerters. It muſt be own'd however, that this ſuper-abundant care and watchfulneſs is conſiderably leſſen'd upon our return, when we have found means to inſinuate ourſelves into their favour, and by preſents and otherwiſe to procure their connivance. The *Bugjo* takes poſſeſſion of the beſt apartment after ours, in whatever part of the houſe it be. The ſeveral other rooms, which are next to our own, are taken up by the *Doſen*, Interpreters, and other chief officers of our retinue, in order to be always near

near at hand to watch our conduct, and to take care, that none of our landlord's domeſticks, nor any other perſon preſume to come into our apartment, unleſs it be by their leave, and in their preſence. In their abſence they commit this care to ſome of their own or our ſervants, tho' all the companions of our voyage in general are ſtrictly charg'd to have a watchful eye over us. Thoſe who exceed their fellow-ſervants in vigilance and good conduct, are by way of encouragement permitted to make the voyage again the next year: Otherwiſe they ſtand excluded for two years.

As ſoon as we have taken poſſeſſion of our apartment, in comes the landlord with ſome of his chief male domeſticks, each with a diſh of tea in his hand, which they preſent to every one of us with a low bow, according to his rank and dignity, and repeating with a ſubmiſs deep-fetch'd voice, the words, *ah*, *ah*, *ah*! They are all clad in their compliment gowns, or garments of ceremony, which they wear only upon great occaſions, and have each a ſhort ſcimeter ſtuck in their girdle, which they never quit, ſo long as the company ſtays in the houſe. This done, the neceſſary apparatus for ſmoaking is brought in, conſiſting of a board of wood or braſs, tho' not always of the ſame ſtructure, upon which are plac'd a ſmall fire pan with coals, a pot to ſpit in, a ſmall box fill'd with tobacco cut ſmall, and ſome long pipes with ſmall braſs heads, as alſo another japan'd board or diſh, with *Socano*, that is, ſomething to eat, as for inſtance, ſeveral ſorts of fruits, figs, nuts, ſeveral ſorts of cakes, chiefly *Manjie*, and rice cakes hot, ſeveral ſorts of roots boil'd in water, ſweet-meats, and other trumperies of this kind. All theſe ſeveral things are brought in, firſt into the *Bugjo*'s room, then into ours. As to other neceſſaries, travellers may have occaſion for, they are generally ſerv'd by the houſe-maids, if they be natives of *Japan*. Theſe wenches alſo lay the cloth, and wait at table, taking this opportunity to engage their gueſts to farther favours. But 'tis quite otherwiſe with us. For the landlords themſelves, and their male domeſticks, after they have preſented us with a diſh of tea, as aboveſaid, are not ſuffer'd, upon any account whatever, to approach or to enter our appartments, but whatever we want, 'tis the ſole buſineſs of our own ſervants to provide us with the ſame.

There are no other ſpitting pots brought into the room, but that, which came along with the tobacco. If there be occaſion for more, they make uſe of ſmall pieces of *Bambous*, a hand broad and high, being ſaw'd from between the joints, and hollow'd. The candles brought in at night, are hollow in the middle; the wick, which is of paper, being wound about a wooden ſtick, before the tallow is laid on. For this reaſon alſo the candleſticks have a punch or bodkin at top, which the candles are fix'd upon. They burn very quick, and make a great deal of ſmoak and ſtink, becauſe the oil or tallow is made

made out of the berries of bay-trees, camphire-trees, and ſome others of this kind. 'Tis ſomewhat odd and ridiculous to ſee the whirling motion of the aſcending ſmoke follow'd by the flame, when the candle is taken off from the punch at the top of the candleſtick. Inſtead of lamps they make uſe of ſmall flat earthen veſſels, fill'd with train oil made of the fat of whales, or with oil made of cotton ſeed. The match is made of ruſh, and the aboveſaid earthen veſſel ſtands in another fill'd with water, or in a ſquare lanthorn, that in caſe the oil ſhould by chance take fire, no damage might therefrom come to the houſe. What obliges them to be very careful, is the great havock, fires make in this country, where the houſes are all built of wood.

The Japaneſe in their journeys ſit down to table thrice a day, beſides what they eat between meals. They begin early in the morning and before break of day, at leaſt before they ſet out, with a good ſubſtantial breakfaſt; then follows the dinner at noon, and the day is concluded with a plentiful ſupper at night. Their table is ſpread, and their victuals dreſs'd after the faſhion of the country, which I have deſcrib'd elſewhere. It being forbid to play at cards, they ſit after meals drinking and ſinging ſome ſongs to make one another merry, or elſe they propoſe ſome riddles round, or play at ſome other game, and he that cannot explain the riddle, or loſes the game, is oblig'd to drink a glaſs. 'Tis again quite otherwiſe with us in this reſpect, for we ſit at table and eat our victuals very quietly. Our cloth is laid, and the diſhes dreſs'd after the European manner, but by Japaneſe cooks. We are preſented beſides by the landlord, each with a Japaneſe diſh. We drink European wines, and the rice-beer of the country hot. All our diverſion is confined in the day time to the ſmall garden, which is behind the houſe, at night to the *Bagnio*, in caſe we pleaſe to make uſe of it. No other pleaſure is allow'd us, no manner of converſation with the domeſtics, male or female, excepting what through the connivance of our Inſpectors, ſome of us find means to procure at night in private and in their own rooms.

Our Expences at the Inns.

When every thing is ready for us to ſet out again, the landlord is call'd, and our Reſident, in preſence of the two Interpreters, pays him the reckoning in gold, laid upon a ſmall board. He draws near in a creeping poſture, kneeling, holding his hands down to the floor, and when he takes the table which the money is laid upon, he bows down his forehead almoſt quite to the ground, in token of ſubmiſſion and gratitude, uttering with a deep voice the word, *ah, ah, ah!* whereby in this country inferiors ſhew their deference and reſpect to their ſuperiors. He then prepares to make the ſame compliment to the other Dutchmen, but our Interpreters generally excuſe him this trouble, and make him return in the ſame crawling poſture. Every

landlord hath two *Cobangs* paid him for dinner; and three for ſupper and lodgings at night. For this money he is to provide victuals enough for our whole train, the horſes, the men that look after them, and the porters only excepted. The ſame ſum is paid to the landlords in the cities, where we ſtay ſome days, as at *Ooſaka*, *Miaco*, and *Jedo*, viz. five *Cobangs* a day, without any further recompence; a ſmall matter indeed, conſidering that we muſt pay double for every thing elſe we want. The reaſon of our being kept ſo cheap as to victuals and lodging is, becauſe this ſum was agreed on with our landlords a long while ago, when our train was not yet ſo bulky as it now is. The landlords upon *Saikaido*, in our journey from *Nagaſaki* to *Kokura*, receive only a ſmall matter by way of reward for the trouble we give them, for our own cooks take care to provide themſelves what is requiſite for our table. It is a cuſtom in this country, which we likewiſe obſerve, that gueſts before they quit the Inn, order their ſervants to ſweep the room they lodg'd in, not to leave any dirt or ungrateful duſt behind them.

Civility of the Natives.

From this reaſonable behaviour of the landlords, on our behalf, the reader may judge of the civility of the whole nation in general, always excepting our own officers and ſervants, and the companions of our voyage. I muſt own, that in the viſits we made or receiv'd in our journey, we found the ſame to be greater than could be poſſibly expected from the moſt civiliz'd nation. The behaviour of of the Japaneſe, from the meaneſt countryman up to the greateſt Prince or Lord, is ſuch that the whole Empire might be call'd a School of Civility and good manners. They have ſo much ſenſe and innate curioſity, that if they were not abſolutely denied a free and open converſation and correſpondence with foreigners, they would receive them with the utmoſt kindneſs and pleaſure. In ſome towns and villages only we took notice, that the young boys, who are childiſh all-over the world, would run after us, call us names, and crack ſome malicious jeſts or other, levell'd at the Chineſe, whom they take us to be. One of the moſt common, and not much different from a like ſort of a compliment, which is commonly made to Jews in *Germany*, is, *Tooſin bay bay*, which in broken Chineſe, ſignifies, *Chineſe, have ye nothing to truck?*

Expences of our whole Journey.

To give the reader an Idea of the expences of our Journey to court, I will here ſet down the chief articles expreſs'd in round ſums and *Rixdollars*.

	Rixdol.
For victuals and lodging at 50 *Rixdollars* a day, in our journey by land, makes in two month's time —— ——	3000
For 40 horſes, and ſo many men, to carry our baggage from *Oſacca* to *Jedo*, which number is greater in going up to court and leſs upon our return, a 15 *Thails* a horſe, and 6 *Thails* a man, as hath been agreed on of old, (half of which money the Interpreters put in their pockets,) amounts to ——	3000

	Rixdol.
A ſum of money divided among our retinue, to bear ſome extraordinary expences of the journey, of which every Dutchman receives 54 *Thails*, and the others more or leſs, according to their office and quality, amounts to about ——	1000
For hiring a barge (or if ſhe be ours, for building her) 420 *Thails*, to the ſailors 50 *Thails*: For the cabin-furniture and tackle 90 *Thails*: For maintaining and repairing the ſaid barge 40 *Thails*; amounts in all to 600 *Thails*, or ——	1000
For victuals, drink, tea, tobacco and other neceſſary proviſions for our voyage by ſea —— ——	1000
For the uſual preſents in money; as for inſtance, to the *Bugjo* or Commander in chief of our train, 300 *Thails*, or 500 *Rixdollars*, and much the ſame to the Inn-keepers, their ſons and domeſticks at *Oſacca*, *Meaco*, and *Jedo*, in all ——	1000
Hire for the *Norimon*-men, as alſo for the *Cangos*, we make uſe of inſtead of horſes, in order to be carried over mountains and bad roads, as alſo to viſit certain Temples and pleaſure-houſes: For paſſage-money to be ferry'd over rivers and harbours: For ſome extraordinary expences and preſents, whether neceſſary, or for our diverſion, may amount in all to ——	2000
Preſents to be made to his Imperial Majeſty, of little value indeed for ſo powerful a Monarch, but what, if ſold, would bring in a ſum of at leaſt —— —— ——	2500
Preſents to be made to fourteen of the Prime Miniſters, and chief Officers of the Imperial Court at *Jedo*; to the two Governors of that city; to the chief judge at *Meaco*, as alſo to the two Governors of that city, and of the city of *Oſacca*. Theſe preſents conſiſt in ſome foreign commodities, and are but a trifle to every one of them, but brings us to an expence of at leaſt —— —— ——	3000
Preſents to the two Governors of *Nagaſaki*, which they receive before our departure in raw ſilk and ſtuffs, which they ſell again to very good advantage, make to us a ſum of ——	2500
Sum total of all the Expences of our journey —— —— or about 4000 *l.* ſterling.	20000

Proper Days to begin a Journey.

Before I proceed to the Journal of our Journey to the Imperial Court, it may not be amiſs to obſerve, that it is not an indifferent matter to travellers in this country, what day they ſet out on their journey. For they muſt chuſe for their departure a fortunate day, for which purpoſe they make uſe of a particular table, which they ſay hath been obſerv'd to hold true by a continued experience of many ages, and wherein are ſet down all the unfortunate days of every month, upon which, if travellers were to ſet out on any journey, they would not only expoſe themſelves to ſome incon-

inconſiderable misfortune, but likewiſe be liable to loſe all their expences and labour, and to be diſappointed in the chief intent of their journey. However the moſt ſenſible of the Japaneſe have but little regard for this ſuperſtitious table, which is more credited by the common people, the Mountain-Prieſts, and Monks. A copy of this table is printed in all their road and houſe-books, and is as follows.

A Table ſhewing, what Days of the month are unfortunate and improper to begin a journey, invented by the wiſe and experienc'd Aſtrologer *ABINO SEIMEI.*

Month.	*Unfortunate Days.*			
1. 7.	3.	11.	19.	27.
2. 8.	2.	10.	18.	26.
3. 9.	1.	9.	17.	25.
4. 10.	4.	12.	20.	28.
5. 11.	5.	13.	21.	29.
6. 12.	6.	14.	22.	30.

To give the more weight and authority to this table, they ſay, that it was invented by the aforeſaid Aſtrologer *Seimei*, a man of great quality and very eminent in his art. He was born a Prince. King *Abino Jaſſima* was his father, and a Fox his mother. *Abino Jaſſima* was married to this fox upon the following occaſion. He once happen'd with a ſervant of his to be in the temple of *Inari*, who is the God and Protector of the foxes, mean while ſome courtiers were hunting the fox without doors, in order to make uſe of the Lungs for the preparation of a certain medicine. It happen'd upon this that a young fox, purſued by the hunters, fled into the temple, which ſtood open, and took ſhelter in the very boſom of *Jaſſima*. The king unwilling to deliver up the poor creature to the unmerciful hunters, was forced to defend himſelf and his fox, and to repell force by force, wherein he behav'd himſelf with ſo much bravery and ſucceſs, that having defeated the hunters, he could ſet the fox at liberty. The hunters aſham'd, and highly offended at the courageous behaviour of the King, ſeiz'd in the height of their reſentment an opportunity, which offer'd to kill his royal father. *Jaſſima* muſter'd up all his courage and prudence to revenge his father's death, and with ſo much ſucceſs, that he kill'd the traitors with his own hands. The fox to return his gratitude to his deliverer, appear'd to him after the victory, which he obtain'd over the murderers of his father, in the ſhape of a Lady of incomparable beauty, and ſo fired his breaſt with love, that he took her to his wife. 'Twas by her he had this ſon, who was endow'd with divine wiſdom, and the precious gift of prognoſticating, and foretelling things to come. Nor did he know, that his wife had been that very fox, whoſe life he ſav'd with ſo much

much courage in the temple of *Inari*, till ſoon after her tail and other parts beginning to grow, ſhe reſum'd by degrees her former ſhape.

This is not one of the leaſt conſiderable of the hiſtories of their Gods. And I muſt take this opportunity once for all to beg the Reader's pardon, if in the account of our journey to court I ſhall trouble him, as occaſion ſhall require, with other ſtories of the ſame kind, there being ſcarce any thing elſe worth obſerving, that relates to the antiquities of this country. *Senmei* not only calculated the abovemention'd table, by the knowledge he acquir'd of the motions and influence of the ſtars, but as he was at the ſame time a perfect maſter of the Cabaliſtic Sciences, he found out certain words, which he brought together into an *Uta*, or *Verſe*, the ſound and pronunciation whereof is believed to have the infallible virtue of keeping off all thoſe misfortunes, which upon the days determin'd in the ſaid table to be unfortunate, would otherwiſe befal travellers. This was done for the uſe and ſatisfaction of poor ordinary ſervants, who have not leiſure to accommodate themſelves to this table, but muſt go when and wherever they are ſent by their maſters. The verſe itſelf is as follows.

Sada Mejeſi Tabiaatz Fidori Joſi Aſijwa,
Omojitatz Figo Kitz Nito Sen.

CHAP. VII.

Our Journey by Land from Nagaſaki *to* Kokura.

SAturday the tenth of *February* 1691, Mr. *Von Butenheim* Director, of our trade, and Ambaſſador to the Emperor's Court, went to take his leave of the two Governors of *Nagaſaki*, with the uſual formalities and attendance, and to recommend the Dutchmen, who were order'd to ſtay at *Deſima*, to their favour and protection. The two following days we were buſy with packing up our baggage, and getting all our trunks and bales mark'd, according to order, with ſmall boards made and ſign'd by the Japaneſe clerks of the Embaſſy. On Thurſday *Feb.* 14. being the day of our departure, the two Governors of the City came over to *Deſima* early in the morning, attended by their whole court, and having been treated as is uſual upon this occaſion, they accompanied us between eight and nine of the clock out of our Iſland, where we took our leave of our remaining countrymen, and then ſet out on our journey. 'Tis a journey of about 200 *German* Miles, to go from *Nagaſaki* to *Jedo*. We paſs thro', or ſee at ſome diſtance, 33 large cities with caſtles, 75 ſmall towns not fortify'd and boroughs, beſides innumerable villages and hamlets. The firſt part of our journey is over the Iſland *Saikofk* thro' the Provinces *Fiſen*, *Tſikungo*,

What happen'd before our Journey.

Tſikungo, *Tſikuſen*, and *Buſen* to *Kokura*. This takes in 55 Japaneſe and about 22 *German* miles, which are divided into the following day's journies, from *Nagaſaki* to *Senongi* 10 miles, from thence to *Orida* 11 miles, from thence to *Sangen* 4 miles, to *Taiſero* 11 miles, to *Itzka* 10 miles, and from thence to *Kokura* 13 miles. In the Province *Fiſen* I found the miles to be of an hour's moderate riding or ſtrong walking each, but in the other provinces only of three quarters of an hour. Five water-leagues make three land-miles upon the coaſts of *Japan*. But in more diſtant ſeas they compute, that two leagues and a half make a Dutch league. An ordinary mile contains the length of thirty ſix ſtreets, but the miles in the Province *Isje* each fifty. The length of a ſtreet is of ſixty *Ikins*, or Mats, and at *Nagaſaki* of 56. *Montanus* in his Japaneſe Embaſſy, *p.* 104, computes 25 Japaneſe miles for a degree, and 354 from *Nagaſaki* to *Jedo*, to wit, 220 from *Nagaſaki* to *Oſacca*, and 134 from thence to *Jedo*.

Our Train. Our train conſiſted of the following perſons, who march'd in the following order. (See *Tab.* XXII. *Fig.* 1.)

Firſt rode a *Doſen*, or with his more honourable title, a Deputy *Bugjo*, then his Deputy, a Bailiff of *Nagaſaki*, then our Reſident in his *Norimon*. After him follow'd our old chief Interpreter *Joſeimon*, otherwiſe call'd *Braſman*, *Abouts* a merchant, Dr. *Kæmpfer* and his aſſiſtant *Dubbels*, all on horſeback. Next to them rode the Deputy-interpreter *Trojemon*, and his ſon as apprentice, after him another Bailiff of *Nagaſaki*, all again on horſeback. Laſt of all came the *Joriki* or *Bugjo*, *Aſſagina Sandan Noſin*, as head and commander in chief of our train, carried in his *Norimon*, with a led-horſe before him, and his pike-bearer after him, carrying his pike of ſtate, adorn'd at the upper end with a ball and a ſilver board, pendent from it, as a badge of the authority he is inveſted with by his maſters. As ſoon as we enter another Province, this order is alter'd in ſome things. The annex'd figure, (*Tab.* XXII.) will give the reader a much better Idea than the moſt accurate deſcription. Our cooks and their ſervants, with the neceſſary kitchin-furniture, as alſo two clerks of our train, ſet out always ſometime before us, the firſt to take care, that every thing be ready at the Inn againſt our arrival, the others to keep an exact account of all the expences of our journey, of our goods and baggage, of the number of horſes and men employ'd to carry the ſame; as alſo to take notice, how many miles we travel a day, what Inns we go to, and in general to take memorandums of whatever remarkable happens upon the road. The cooks and clerks are follow'd by our ſervants and footmen, the men who look after our horſes, and ſome porters, who are to releaſe each other by turns, all on foot. The horſes, we rode, had each two trunks and an *Adofski*, and the mats, which we lie upon at night, were ſpread over them. Travellers on horſeback ſit croſs-legg'd, or in what other poſture they pleaſe, or find it convenient. But of this I have treated more at large in the firſt chapter of this book. We were waited upon out of the town by numerous ſwarms of our other Interpreters, cooks, taylors and others

of

of our inferior officers and ſervants, as alſo by the ſons, nephews, and relations of ſome of our chief officers, every one of whom expected an *Itzebe* at leaſt from our Reſident for the honour of his company.

The way through *Nagaſaki* is ſteep and troubleſome going all up hill. Having got through the town, we came to a ſmall village call'd *Mangome*, not far from the place of execution, and on this account, inhabited by leather-tanners, who do the office of publick executioners in this country. Here we ſtaid a little while in a ſmall houſe belonging to the keeper of our barge, where our Interpreters and ſome of our officers and ſervants, who had favour'd us with their company out of town, treated us with a glaſs of *Sacki* and *Soccana*. Theſe beggars, far from being ſatisfy'd with the handſome return we made them for this their unneceſſary civility, cauſed ſeveral young boys to be preſented by the Interpreters to our Reſident, withal acquainting him, how nearly they were related to him. All theſe ſeveral particular compliments and honours, ſhewn us upon our departure, conſumed ſuch quantities of *Itzebos* and *Silver Bontzes*, as upon a very moderate computation amounted to the value of at leaſt an hundred *Thails*. Having ſtaid about an hour at this place, we proceeded on our journey, and after an hour and a half's riding came to the village *Urakami*. Half an hour after we ſaw a ſtone pillar, or bound-ſtone, about a fathom and a half high, with characters cut upon it, importing, that the boundaries of the territories of *Nagaſaki* and *Omura* are there. About an hour after we came to the village *Tockitz*, upon the bay of *Omura*, three miles from *Nagaſaki*. We din'd here, and tho' we had brought our own proviſions along with us, and had caus'd them to be dreſſ'd by our own cooks, yet they made us pay for *Sacki* and other trifles, which we neither ſaw nor taſted, thirteen *Thails*. We diſmiſs'd alſo here, with preſents, ſome relations and acquaintances of our *Joriki*, who wou'd needs keep him company ſo far as *Tokitz*. The way from *Nagaſaki* hither is very rough and uneven, ſtony and mountainous, as is alſo the whole country thereabouts. Some fruitful valleys run between the hills, and the hills themſelves are, through the induſtry of the Inhabitants, cultivated up to their tops. Scarce any thing remarkable occurr'd between *Nagaſaki* and and *Tockitz*. However to omit nothing, I muſt take notice, that coming out of *Nagaſaki* we ſaw the Idol of *Dſiſos*, who is the God of the roads and protector of travellers, hewn out of the rock in nine different places. Another of the ſame ſort ſtood not far from the village *Urakami*, being about three foot long, adorn'd with flowers and *Fonnaskibba*, and plac'd upon a fathom high ſtone pillar. Two other ſmaller ſtone pillars, hollow at top, ſtood before the Idol: Upon theſe were plac'd lamps, which travellers light in honour of this Idol. At ſome ſmall diſtance ſtood a baſon full of water, for thoſe to waſh their

Come to Mangome.

their hands, who had a mind to light the lamps, or to offer any thing to the Idol. Juſt before we came to *Urakami*, a ſtately *Torii* preſented itſelf to our view, being a gate leading to a *Cami-temple*, as was expreſs'd in a table ſtanding at top of it.

The better to underſtand the following account of our journey to *Kokura*, the reader is deſir'd to conſult *Tab.* XXIII.

Paſſage over the Harbour of Omura.

At *Tokitz* we were met by the ſteward of the houſhold of the Prince of *Omura*, who in the name of his Maſter offer'd us, out of reſpect for the Emperor and without any conſideration, all poſſible aſſiſtance to forward our journey, and acquainted us, at the ſame time that two *Feifeneers*, or pleaſure-boats, lay ready to carry us over the bay to the village *Sinongi*, which is ſeven miles and a half diſtant from *Tokitz*. Theſe pleaſure boats were built of wood, after the faſhion of the country, ſtrong but neat. They were row'd each by fourteen watermen, clad in blue gowns with white lines running acroſs. The Prince's flag ſtood upon the ſtern, with his coat of arms, being a roſe of five leaves in a blue field. Before the flag was plac'd the uſual badge of ſuperior authority, being a bunch of cut paper tied to the end of a long ſtaff, next to which the *Bugjo* planted his pike, and then one of the Prince's clerks ſeated himſelf on one, and the Pilot on the other ſide. The *Ango* and our Reſident took poſſeſſion of the two cabins. We went on board in the afternoon about half an hour after two, and arriv'd at *Sinongi* at half an hour after ſix, having travell'd to day ten Japaneſe miles. 'Tis fifteen miles travelling by land from *Tokitz* to *Sinongi*, becauſe of the going about the bay of *Omura*. This bay is very ſhallow, and not at all fit for large ſhips to ride in. It runs W S W and hath the tide, and a communication with the Sea by a narrow ſtreight. We ſaw the town of *Omura* the reſidence of the Prince, ſituate on the harbour, about two miles off on our right. Behind *Omura* we took notice of a ſmoaking mountain, which probably was that near *Uſen*. There are ſhells in this bay, which yield pearls. Formerly a rich gold ſand was found along the coaſts, which are now fallen in, the Sea having gain'd ground. *Omura* belongs to the great province *Fiſen*, as do alſo *Nagaſaki*, *Firando*, *Gotho*, *Uriſijno*, *Ficaſſari*, and ſeveral other ſmaller diſtricts, all which were formerly govern'd by the King of *Fiſen*. Nay, 'tis a common tradition among the Japaneſe, that in ancient times the whole Iſland *Kiusju*, which makes nearly a fourth part of the Empire of *Japan*, was govern'd by one monarch.

Omura.

We left *Sinongi* on *Wedneſday February* 14, early in the morning, and after an hours riding we paſs'd by a large camphire tree famous for its uncommon largeneſs. The trunk ſeem'd to have no leſs than ſix fathoms in circumference, but was hollow within. What the Japaneſe relate of this tree, that it cannot be meaſur'd about is true ſo far, as it ſtands at the top of a hill. A mile further, having rode about

about the foot of the mountain *Tawara*, we came to the borders of *Omura*, and enter'd into the ſmall diſtrict of *Uriſijno*, govern'd by a prudent and generous Lord, who having been aſk'd for an hundred men, freely and generouſly offer'd double that number. Ten men ſwept the roads before us, till we came to a village of that name, where we found freſh horſes with three men each, and two of that Lord's Gentlemen in quality of *Bugjo*, and Deputy *Bugjo*, to conduct us thro' his Dominions.

Hot Bath.

Not far from the village, on the ſide of a ſmall river, which falls down from a neighbouring hill, is a hot bath, famous for its vertues in curing the pox, itch, rheumatiſm, lameneſs, and ſeveral other chronical and inveterate diſtempers. This Bath we had leave to ſee. I found the place rail'd in with *Bambous* in a very handſom manner. Within the incloſure was a watch-houſe, and a ſmall booth for the gueſts to divert themſelves. Along one ſide of the rails was built a long room or gallery, divided into ſix ſmaller rooms, or baths, all under one roof. Every bath was a mat long and broad, and had two cocks, one to let in cold, the other hot water, and this in order that every body might mix it to what degree of heat they can beſt bear. At the ſide of this long room was a place for the gueſts to repoſe themſelves, cover'd with a thatch'd roof. The well was likewiſe cover'd with a ſmall ſquare thatch'd roof. It is not very deep, but the water bubbles out with great vehemence and noiſe, and is withal ſo hot, that none of our retinue had courage enough to dip his fingers into it. I found it had neither ſmell nor taſte, and therefore made no ſcruple to aſſign its vertues meerly to its heat. The man that ſhew'd us the place, in order to convince us that there was ſomething extraordinary in this water, pluck'd down a branch of a Camphire-tree (which ſtood hard by and was about the bigneſs of a large oak, being the ſecond of an uncommon ſize we ſaw ſince we ſet out from *Nagaſaki*) dipt it into the hot well, and then gave every one of us a leaf to chew, which made our mouth and tongue look as if they had been painted with a mix'd colour of green and yellow. Not far from the ſpring there were two other large baths for the uſe of poor people. I took notice, that a ſmall brook of cold water, which runs hard by the place, ſmoak'd in ſome places, perhaps becauſe of another hot ſpring in its bed. (See *Tab.* XXXIII. *Fig.* 1.)

Farther Account of hot Baths.

There are many more hot wells upon this Iſland, of the ſame and ſome, of ſtill greater vertues. By my repeated and diligent enquiries, I could hear of the following: *Jumotto* is a hot bath in *Arima*, which they make uſe of to cure lameneſs: Another of the ſame vertue is at *Tſkakaki*, in the Province *Fiſen*. Another is at *Obamma* in the Province *Simabara*, ſituate not far from the coaſts, and overflow'd in high water. This is but ſmall, ſhallow, and hath a ſalt mineral taſte, which they look upon in this country, as ſomething very remarkable. About three miles from thence, at the foot of the famous mountain *Uſen*, are ſeveral hot ſprings of this kind, within about an hundred paces circumference, all which have a ſul-

phurous ſmell, and are withal ſo hot, that no uſe can be made of them. unleſs they be mix'd and cool'd by a proportionable quantity of cold water. There was another Pond of warm water at *Jamaga* in *Figo*, but but it is now dry'd up. I have mention'd ſome others in the 8th chapter of the firſt book, whither I refer the reader.

Having left this hot bath, we came in half an hour's time to the other part of *Uriſijno*, and from thence after two hour's riding, (having paſt by a great number of houſes, which we had to our left travelling along) to the village *Swota*, where we dined. They make here that ſort of large earthen pots to hold water, which are made uſe of at Sea inſtead of caſks, and are by the Europeans call'd *Martuan*, from the kingdom of *Martan*, where there is a great quantity of them made, and from thence exported all over the Indies. This commodity can be exported from *Swota* by water, a very large and commodious river running from thence Eaſtwards over a large plain into the gulf of *Simabara*. At this ſame place, as alſo at *Uriſijno*, and upon the the neighbouring hills and mountains, beſides ſeveral other places up and down *Fiſen*, is made the Japaneſe *Porcellane*, or *China Ware*, out of a whitiſh fat clay, which is found there in great plenty. This clay, altho' it be of itſelf good and clean, yet it requires nevertheleſs a good deal of kneading, waſhing and cleaning, before it is brought to that degree of perfection, that the diſhes, pots, and other *China Ware* made of it, become tranſparent. This manufacture being ſo exceedingly laborious and troubleſome, gave birth to the old fabulous ſaying, *That humane bones are an ingredient of* China Ware. Having ſtay'd about an hour at *Swota*, we ſet out again, croſſing ſeveral rivers, ſome whereof are navigable, and going over wooden-bridges, we came, thro' the villages *Nariſij*, and *Wewaki*, to the village *Ooda*, where we intended to lie that night, having travell'd to day from *Sonogi* to *Ooda*, eleven Japaneſe miles. Juſt at the entry of this village we ſaw a large monſtrous head of an Idol, in the ſhape of a calf's-head, in a grated caſe, ſtanding upon pales under a very large Camphire-tree, which was the third remarkable one for its uncommon largeneſs, we met with ſince our departure from *Nagaſaki*. We travell'd this day moſtly thro' pleaſant fruitful valleys, and agreeable rice-fields. Round the latter were planted Tea-ſhrubs, for ſome paces from the road. Theſe ſhrubs are not above two yards high, and make but a naked ſorry appearance, when ſtript of their leaves, as they then were. The rice-fields we ſaw without this village on our right, ſeem'd to me to be by much the fineſt, one could ſet his eyes on in any part of the world. The whole Province *Fiſen* is famous for producing rice, to a much greater quantity than any other Province in *Japan*, and they count ten differing ſorts, which grow within its diſtrict, the beſt whereof grows about *Omura*, and is that very ſort, which muſt be ſent up to *Jedo* for the Emperor's own uſe. The Provinces of *Cango* and *Finongo* are next to that of *Fiſen*, as to the beauty and fruitfulneſs of the rice-fields.

Swota.

Large Earthen Pots.

Porcellane Manufacture.

Fine Rice-Fields.

On

On *Thurſday Feb.* 15th, we ſet out by break of day, and travell'd a good pace all day long, paſſing thro' *Sanga*, the capital of the Province *Fiſen* to the village *Todoroki*, where we propos'd to lie that night, having made in all between ten and eleven Japaneſe miles. The country thereabouts was flat, full of rivers and rice-fields. The moſt remarkable places we paſs'd thro', not to mention ſeveral ſmall inconſiderable hamlets, were *Torimatz*, a long village, about half a mile from *Ooda*. Here we ſaw for the firſt time ſome women of *Fiſen*, and it was a matter of ſurprize to us, to ſee ſhort young women, which one might have miſtook for young girls, with their own children, ſome ſucking, ſome running after them. They were, as moſt others of this Province, ſhort indeed, but well ſhap'd, of a handſome comely appearance, and agreeable genteel behaviour. They all paint themſelves, which makes them look like ſo many Babies. When married, they pluck out the hairs of both eye-brows. About a mile from *Torimatz* is the large and long village *Kongawamas*. A large muddy river runs thro' the middle of it, and about four or five miles from thence looſes itſelf into the Sea. A fine wooden-bridge is laid over it, and the river itſelf is ſeldom without ſome pleaſure-barges and ſmall boats rowing up and down. About a quarter of a mile further is the village *Utſinſin*, where we chang'd our Porters, *Norimon* and *Cangos*-men. About half a mile further lies the village *Botack*. Next to this, at ſome ſmall diſtance, is the large village *Kasijnomas*, which conſiſts of three parts, or rather three ſmaller villages. The firſt, which is on this ſide of a large river, runnning S. E. is call'd *Fooknamatz*; the ſecond, which is join'd to the firſt by a bridge of 150 paces in length, built over the aforeſaid river, is call'd *Jakimootzmas*, and the third and laſt *Faſijnomas*. In the two firſt parts of this village, there are ſeveral good manufactures of ſilk-ſtuffs, and paper. Out of the ſame ſtuff, which they make paper of, they likewiſe ſpin a ſort of yarn for making of ſails. Between the ſecond and third village we ſaw a man lying on the croſs, who was executed for having in a violent paſſion ſtrangled a young boy to death, with his handkerchief, only becauſe he had reprimanded him for ſtealing ſome wood. The croſſes in this country are made, as *Lipſius* relates in his Letters. A long croſs-beam is placed at the upper end, on which are extended the arms, and another at the lower end for the feet of the malefactors. About the middle ſtands out another ſmall piece of wood for them to ſit on. They are not nail'd, but ty'd to the croſs with ropes. A quarter of a mile from this village we came to the ſuburbs *Onſijmatz*, and ſoon after entered the city of *Sanga*. *Sanga* is the capital of the Province *Fiſen*. The Prince, or Petty King of this Province, *Matzendniro Fitzino Cami* reſides here in a large caſtle, which commands the city. This city is very large, but extends more in length than in breadth. It is exceedingly populous. Both going in and coming out, we found ſtrong guards at the gates. It is enclos'd with walls and gates, but more for ſtate than defence. The ſtreets are large, running ſtreight

Women of Fiſen.

Sanga, Capital of Fiſen.

Eaſt

Eaſt and South, with channels and rivers running thro', which loſe their waters into the Sea of *Arima*, as they call it, near a place of that name. The houſes are but ſorry and low, and, in the chief ſtreets, fitted up for manufactures and ſhopkeepers. The ſhops are hung, for ornament's ſake, with black cloth. The inhabitants are very ſhort-ſiz'd, but well ſhap'd, particularly the women, who are handſomer and better ſhap'd, than I think in any other *Aſiatic* Country, but ſo much painted, that one would be apt to take them for wax-figures, rather than living creatures. Their behaviour is otherwiſe genteel, and the lively colour of their lips is a proof of their healthy complexion. The country, for ſeveral miles round, is a fruitful plain cut through with channels and rivers, defended with ſluices, which being open'd that part of the Country may be ſet under water at command, which very much quickens the growth of rice. In ſhort *Fiſen* is after the Province *Cango*, which produces both rice and corn, the moſt fruitful Province of all *Japan*, and would deſerve, in my opinion, to be preferr'd to the fruitful *Media*, were it as well ſtor'd with cattle and fruit trees, of both which I could ſee but few. I took notice as of ſomewhat remarkable, that all this day we ſaw neither prieſts nor temples, excepting only one *Toori* with golden characters upon it, doubtleſs leading to ſome neighbouring *Miа*. It ſeems, that little regard is had in this province to the maintenance of prieſts and temples. *Fiſen* is the largeſt province in *Saikokf*, and comprehends the dominions and diſtricts of *Nagaſaki*, *Simabara*, *Omura*, *Arima*, *Sauda*, *Karatz*, *Firando*, the Iſlands *Goto*, &c. Some of theſe ſtill belong to the Prince of *Fiſen*, but others have been taken from him by the Emperors, and given to other Princes, who now pay their homage, as do all the reſt, by going up to court once a year. The Prince of *Fiſen* however, to keep up his grandeur, hath ſtill 40000 villages and hamlets ſubject to him. *Satzuma*, another province in *Saikokf*, is next to *Fiſen* in extent, but far ſuperior to it, and indeed to all others in this Iſland, in riches and power, having the beſt ſoldiers. and producing a great quantity of camphire. It hath alſo ſeveral rich gold and ſilver mines, the diſpoſal whereof the Emperor reſerv'd to himſelf. We paſs'd through *Sanga* without ſtopping, and from our firſt entring the ſuburbs we were riding a moderate pace for an hour and a half till we got to the other end of the city. Without the city gates, I took notice of a long walk of fir trees, which run ſtrait to S. E. for at leaſt half a mile, ſo far as I could ſee. Here I ſaw for the firſt time two faulcons, which were carried as uſual, by two men upon their hands; as alſo two ſtorks perch'd upon trees in a ſmall wood ſtanding on a neighbouring hill. They ſeem'd to me to be ſomething ſmaller, than our European ſtorks are. I took notice, that the country people hereabouts plough with horſes. A mile from *Sanga* is the village *Farnomatz*. From thence having paſs'd through ſeveral ſmall hamlets, and croſs'd ſome rivers, we came about one in the

the afternoon to the great village *Kanſacki*, about two miles diſtant from *Farnamatz*, and ſeven from the place we lay at laſt night. It conſiſted of ſeven or eight hundred houſes. We dined here, and having ſtaid about an hour, ſet out again a freſh pace. The roads were all along clean and even, and freſh ſand ſpread over them, in ſhort as good as one could wiſh. Near four Japaneſe miles further we came to another large village *Todoroki*, conſiſting of about 500 houſes, being the place we deſign'd to lie at, and the laſt village in the province *Fiſen*. Formerly our retinue us'd to lie at the village *Taiſero*, about half a mile further. But an unlucky accident happen'd at that village about four years ago. For our *Bugjo*, or commander in chief, having had ſome quarrels with the chief Interpreter, and high words ariſing between them, he kill'd him upon the ſpot, and afterwards made away with himſelf. He deſign'd to have ſerv'd his *Doſen*, or deputy, in the ſame manner, but he eſcap'd with the loſs of his hand, which the furious *Bugjo* cutt off in the height of his paſſion. Ever ſince it hath been order'd, that this place ſhould be for the future avoided as fatal. We croſs'd this afternoon ſome ſmall rivers, and paſs'd thro' ſeveral ſmall villages, the chief whereof were *Hadli*, or *Faddi*, (it being not well poſſible to diſtinguiſh in the pronunciation of the natives the *H* from the *F*,) *Nittanwah* and *Magabar*. We paſs'd likewiſe thro' a ſmall, but very pleaſant, wood of firrs, a rare ſight in this flat part of the country. The trees were large and tall, but the nuts ſmall, like Cypreſs-nuts. About an hour's riding from *Magabar*, we came to the foot of ſome neighbouring mountains, which we had to our left, but ſoon loſt them again. From thence we ſaw on our right the caſtle of *Kurume*, being the Reſidence of the Prince of *Tſikungo*, about a mile diſtant. It appear'd all white from the colour of the walls, and ſeem'd to be a ſtately building. *Kanſacki.* *Kurume.*

On Friday *Feb.* the ſixteenth, We ſet out betimes in the morning with freſh horſes, and having paſs'd through *Urijino*, a ſmall hamlet, lying juſt without the gates of *Todoroki*, we came half a mile further to the above mention'd village *Taiſero*, conſiſting of about five or ſix hundred houſes, built in ſome few ſtreets with gates. This village, along with its diſtrict, was ſome few years ago by the Emperor's order taken from the Prince of *Fiſen*, and given to the Lord of *Tſuſſima* and *Simabara*, who till then had nothing in poſſeſſion upon the continent of *Japan*, but was only Lord of theſe two Iſlands *Iki* and *Tſuſſima*, which lie towards *Corea*. The *Bugjo*, who attended us in our paſſage through the dominions of the Prince of *Fiſen* took his leave here, and was reliev'd by another ſent by the Prince of *Tſuſſima*. Having chang'd our Horſes in the ſtreet without ſtopping, we proceeded on our Journey, and paſſing ſome ſmall Rivers, we came through *Imamatz*, *Farda*, *Dſuſancka*, and ſome ſmall hamlets to the village *Jamaijo*, which is three Japaneſe miles and a half diſtant from *Taiſero*. Here we dined. Near *Taiſero.*

Dſuſanska, the highway was divided into two ſeparate roads, one of which went to our right towards *Kurine*, the other run to the left round ſome mountains towards *Fakatto*, the reſidence of the Lord of *Tſikutſen* and *Fakatto*, lying about four Japaneſe miles off. The village *Jamaijo* reckons ſeveral hundred houſes, within its compaſs, and is very well inhabited. It hath a large and handſome Inn, which we went to. Juſt before the village ſtood another large Camphire tree, the fourth of an uncommon largeneſs we met with in our Journey. After dinner we ſet out again in *Cangos*, becauſe of the neighbouring hills and mountains, we were now to travel over, and which are not eaſily to be paſs'd on horſeback. It is a very incommodious way of travelling in theſe *Cangos*, they being like ſmall ſquare baſkets, open on all ſides and only cover'd with a ſmall roof, to which is faſtened the pole. Thus equipp'd they took us up, and carried us half a mile running to the foot of the mountain *Fiamitz*, two men being appointed to every *Cangos*. A mile up this Hill we came to a ſmall village which hath no name, whoſe Inhabitants, they told us, were *all deſcended of one man, who upon our coming there was yet alive.* Whatever there be in this ſtory, we found the Inhabitants of this village, handſome and well ſhap'd, and both in their converſation and manners ſo genteel and civil, as if they had been bred in a Nobleman's family. Having ſtaid about half an hour in this village we went farther up hill for about a quarter of an hour, and then down again, a mile and a half to the village *Utſijno*, which ſignifies, *In mountains*. Here we ſtaid about half an hour, and having taken ſomething to refreſh our ſelves, we exchang'd our *Cango's* for freſh horſes, and ſo proceeded on our Journey paſſing ſome Rivers, and through ſeveral ſmall villages, the chief whereof they call'd *Tintomatz*. In the evening we came to the village *Itska*, where we propos'd to lie, having travell'd this day ten Japaneſe miles. *Itska* conſiſts of ſeveral hundred houſes, and is well Inhabited. It lies on the other ſide of a river which is navigable for ſmall boats. Our ambaſſador and whole train were forded through, but I obtain'd leave to walk over a long narrow wooden bridge, laid over it. We travell'd to day through variety of hills, mountains, woods buſhes and deſert places, this part of the Country being not unlike ſome woody and mountainous parts of Germany. We obſerv'd likewiſe that the ſhape and countenance of the Inhabitants were remarkably alter'd from what they are in the Province *Fiſen*. But particularly the Inhabitants of the mountains we found contrary to expectation, extreamly civil and modeſt, we ſaw no cattle grazing any where all day long, excepting a few cows and horſes for carriage and plowing. I took notice of two more ſtorks, not unlike ours in Europe. In going down the mountain *Fiamitz* we found the fields enclos'd with tea

Singular village.

Itska.

tea ſhrubs for about eight paces from the road. They make ſo much of the ground in this Country, that they won't allow even the tea any other room but juſt round their fields.

On Saturday *Feb.* 17th. Having to day a Journey of thirteen miles, to make, to wit, ten to *Kokura* by land, and three by water to *Simonoſeki*, we ſet out before break of day with flamboys made of bambous ſhavings. We paſs'd in the forenoon through *Tababukro*, a village of ſome hundred houſes, and ſome ſmall hamlets, we were alſo ferried over two ſhallow, rapid rivers in flat prows or boats, and having travell'd five ſmall Japaneſe miles, we came to the village *Kujanoſſe* conſiſting of two or three hundred houſes. The two rivers aforeſaid united into one a little way on this ſide *Kujanoſſe* by which village, the united ſtream runs and is from thence call *Kujanoſſegawa*. After dinner we proceeded on our Journey with freſh horſes, riding along the bank of this river for about half a mile. Two miles farther we came to the village *Kuroſaki*, which lies upon the Northern Gulf, as they call it, and conſiſts of two or three hundred Houſes or rather Cottages, as do alſo moſt of the ſmaller hamlets. We paſs'd by ſome coal mines, which they ſhew'd us as ſomething extraordinary. At *Kuroſaki* we again mounted freſh Horſes, and having travell'd a mile and a half we came to two other bound ſtones, or pillars with characters upon them, placed at about ten paces diſtance from each other, which ſeparate the territories of *Tſikuſen* and *Kokura*. A ſmall mile further we came to *Fijomi* a ſmall village very near *Kokura*, and from thence we enter'd the city of *Kokura* it ſelf, attended by two *Benjos*, or Gentlemen of the Prince of *Kokura* his Court. We went ſtrait to our Inn, which lies in the third and furthermoſt part of the City, on the other ſide of a bridge. It was abundantly furniſh'd with all manner of neceſſaries, and is very agreeably ſeated, having a fine view over a large plain.

Kokura lies in the great Province *Buſen*. It was formerly a wealthy and populous City, but ſince the Territories about it have been divided among ſeveral princes, it is much falln from its antient ſpendour. It lies not far from the coaſt, and extends for about a Japaneſe mile in length from Eaſt to weſt, making an oblong ſquare figure. It conſiſts of four parts a large caſtle, being the reſidence of the Prince, and three Towns or rather three parts of one Town ſeparate from each other. The caſtle takes in a large ſquare ſpot of ground and is ſurrounded with ditches and low walls, built of free ſtone up from the very foundation, and fortified, or rather adorn'd, according to the faſhion of the Country, with wooden baſtions, chiefly along the river-ſide. In the midle of the caſtle is the reſidence of the Prince, taken in with a neat white wall. It hath ſome few cannon planted upon a tower ſix ſtories high, the uſual ſign of Princely reſidences. In this caſtle reſided, upon our arrival, *Ungaſawara ukon no Cami*, Prince of *Kokura* *Kokura.*

kura, and its ſmall diſtrict. His yearly revenue doth not exceed 15 Mangokf. The City, and every part of it, is of a ſquare figure. Every gate hath two large doors, and ſtands between two ſolid walls built of ſquare ſtones. An open guard houſe built of wood ſtood next to each door, with three ſoldiers upon duty. There were alſo ſix pikes planted there, adorn'd at the upper end with bunches of black horſe hair. Within we found three gentlemen gravely ſitting, well clad, with their faces turn'd towards the door. The houſes are ſmall, and low, the ſtreets broad and regular, running ſome South, others Weſt. There are ſeveral large Inns and cook-ſhops in this City, with rais'd firehearths and grates, not unlike ours in Germany, as alſo with *Bagnio's* and curious gardens behind. A river runs through the City from South to North, ſeparating its third and furthermoſt part from the two firſt and the caſtle, and then looſes itſelf into the Sea. There were at leaſt an hundred ſmall boats, which lin'd the banks of this river on both ſides. For it is ſo very ſhallow that large ſhips cannot come up, but muſt ride at anchor at *Simonoſeki*. A large bridge about 200 paces long is built over it, with Iron rails ſupported by four ſtrong wooden pillars, curiouſly adorn'd. The whole ſituation of this city will appear by the annex'd figure (*Tab.* XXXIII *Fig.* 2.) wherein *a* is the inner part of the caſtle, where the Prince reſides, *b* the place round the reſidence, with gardens and houſes belonging to the chief officers of the Prince's Court. *c*. The tower of the caſtle. *D*. the firſt, *E*, the ſecond and *F*, the third part of the City.

CHAP. VIII.

Our Voyage from KOKURA *to* OSACCA.

Departure from Kokura. HAVING ſtaid about an hour and a half at our Inn in *Kokura*, and ſufficiently refreſh'd ourſelves with Japaneſe victuals, we left that city, attended by the two abovemention'd Gentlemen of the Prince of *Kokura*'s Court. We went the neareſt way to the Sea-ſide, in order to go aboard two *Kabajas*, or ſmall paſſage-boats, which were to bring us over from thence to *Simonoſeki*. Coming out, we found the above-mention'd large bridge, and the ſquare which was before our Inn, crowded with upwards of a thouſand ſpectators, chiefly ordinary people, who came to ſee us go by. They lin'd both ſides of the way, all kneeling and keeping a profound ſilence, no body preſuming to ſtir, or offering to make the leaſt noiſe, probably out of reſpect to us, or to the Prince of *Kokura*, who was repreſented by the two gentlemen of his court

court, who were order'd to attend us. We left *Kokura* amidſt this numerous throng of people, and went on board our two paſſage-boats, about half an hour before ſun-ſet, and ſo bid farewell to the Iſland *Kiusju*, or as the common people call it, *Niſijno Kuni*, that is, the country of nine, it being divided into nine large Provinces. It is alſo call'd *Saikokf*, or the Weſtern Country, bearing Weſt to the great Iſland *Nipon*. *Simonoſeki* lies but three ſmall miles from *Kokura*. Our large barge, on board which we were to go to *Oſacca*, and which had been diſpatch'd thither about four weeks before our departure from *Nagaſaki*, had not been there above five days before us. The ſmall boat, on board which I went, was five hours working its paſſage over to *Simonoſeki*, ſo that we came thither very late at night, and two hours after the other. The reaſon of this delay was our Pilot's miſſing his courſe, and running his boat aground ſeveral times. We all went to lie on board our large barge, and found every thing ready for our reception. In this ſmall paſſage from *Kokura* to *Simonoſeki*, tho' but a narrow ſtreight, form'd by an Iſland call'd by ſome *Kikuſima*, and by others *Finoſima*, and the coaſts of the Province *Euſen*, are ſhewn ſeveral places remarkable in their hiſtories for things that happen'd there in former times. On our right, upon the coaſts of the Province *Buſen*, within the diſtrict of *Kokura*, is a large green plain, or field planted with trees, and call'd *Jamaſima*, which is as much as to ſay, *Pearl-Iſland*. Not far from it is an inhabited place call'd *Dairi*, becauſe it was formerly the reſidence of the *Dairi*, or Eccleſiaſtical Hereditary Emperor, whoſe name it ſtill retains. Between this place and the neighbouring Iſland *Kikuſima*, which is not above a quarter of a mile diſtant, there is a rock ſtands out of the Sea, with a pillar or monument of ſtone upon it, call'd by the natives *Joribe*, which was ſet up in memory of a Pilot of that name, who undertook to carry over the great Emperor *Taiko*, when he came to ſubdue theſe Weſtern Provinces, and to eſtabliſh that form of Government which now obtains in this Empire. This Pilot having unfortunately put the Emperor into eminent danger near this very rock, did, to puniſh himſelf, or to prevent the puniſhment he apprehended for his careleſneſs and neglect, rip open his belly, to eternize which action, the Emperor order'd this monument to be ſet up. The ſame rock is farther famous for the death of an Emperor's ſon and heir of the crown in the time of the Civil Wars with the Eccleſiaſtical Hereditary Emperors. The thing happen'd as follows: *Feki*, or *Fege*, a Prince of great courage and perſonal bravery, having been ſeveral years engaged in a War with *Gege*, had at laſt, as courage and conduct are not always crown'd with ſucceſs, the misfortune to be forc'd by his enemy to quit his reſidence *Oſacca*, and to fly to *Fijungo*. The unhappy Emperor could not long maintain himſelf in this place, but purſued by his enemy was forced to abandon it likewiſe, and ſoon after loſt his life. The nurſe of the Emperor's ſon, who was then but ſeven years of age, endeavour'd to make her eſcape with him by water, but having got ſo far as this rock, cloſely purſued,

Remarkable Places in the Streights of Simonoſeki.

purſued, and ſeeing it was abſolutely impoſſible to avoid falling into the enemy's hands, ſhe clasp'd the young prince between her arms, and with that courage and reſolution, which is ſo peculiar to the Japaneſe nation, threw herſelf along with him into the Sea. It is mention'd in Japaneſe hiſtories, that *Fege*, ſeeing his deſtruction approaching and almoſt unavoidable, ſent ſeven ſhips laden with gold and ſilver to *China*, where after his death a ſtately temple was erected to his memory, as was another, (now call'd *Amadais*) at *Simonoſeki*, to the memory of the untimely death of the unhappy prince his ſon.

Simonoſeki. *Simonoſeki* is ſituate on a famous harbour at the foot of a mountain, in the province *Nagatto*, which is the furthermoſt Province to the Weſt, upon the continent, or rather great Iſland *Nipon*. A narrow ſtreight, not above a Japaneſe mile broad, is form'd by the coaſts of this province, and thoſe of the Iſland *Kiusju*. *Nipon* is the largeſt of the ſeveral Iſlands, which make up the Empire of *Japan*. Its ſhape is not unlike that of a jaw-bone, and it is divided into fifty two provinces: Two great roads croſs it from one end to the other. The one goes from Weſt to Eaſt, from *Simonoſeki* over *Oſacca* and *Miaco* to *Jedo*, along its Southern coaſts: Part of this, to wit, from *Simonoſeki* to *Oſacca*, is made by water becauſe the coaſts between theſe two places are very mountainous. The other great road goes from *Jedo*, North and North Eaſt, to the extremities of the province *Osju*, for upwards of forty miles. The preſent Lord of *Simonoſeki*, who is one of thoſe that muſt make their appearance at court once a year, is call'd *Mori Fidan no Cami*. His reſidence is ſix miles from *Nagatto*. The Town of *Simonoſeki* it ſelf conſiſts of four to five hundred houſes, built chiefly on both ſides of one long ſtreet, which runs quite through, there being but a few ſmaller ſtreets, which turn off ſide-ways, and all terminate into this great one. The city is full of ſhops, wherein are ſold victuals and proviſion for ſhips, which daily put in there in great numbers. Upon our arrival, there were no leſs than two hundred, great and ſmall, lay there at anchor, it being the common harbour for ſhips bound from the Weſtern provinces to the Eaſtern, or coming from theſe. We likewiſe ſaw here ſeveral neat ſtone-cutters who make inkhorns, boxes, plates, and ſeveral other things out of a grey and black ſerpentine ſtone, which is hewn in the quarries about the town.

On *Sunday February* 18, being the day after our arrival at *Simonoſeki*, we lay ſtill, partly to repoſe our ſelves from the fatigues of the preceeding journey, partly becauſe of our being detain'd by contrary winds, which would not permit us to come out of the harbour. We ſpent the afternoon, viewing the abovemention'd ſhops of the Serpentine ſtone-cutters, and the temple *Amadais*, which is famous throughout *Japan*, and was built in memory of that unhappy Prince, whoſe Hiſtory I have above related. We were attended thither by two officers

Temple Amadais.

cers of the town, to keep off the crowds of people. Having walk'd up twenty four ſteps, hewn out of a rough ſtone, we ſaw three ſmall temples, ſtanding before us, being but mean ſorry ſtructures of wood. The temple *Amadais* ſtood behind them on our left, as we came up. We were receiv'd before the temple by a young Prieſt, who carried us into a foreroom, or hall, hung with black crape, in like manner as they do their Theatres: Upon the middle of the floor was laid a carpet interwoven with ſilver. It was in this room, the Image of the deceas'd Prince ſtood upon an altar. He was a fat jolly boy, with long black hair: All the Japaneſe of our retinue made their obeiſances to him after the country faſhion, bowing their heads down to the ground. On each ſide of the Prince ſtood the Images of two other Princes of the Imperial blood, as big as the life, and clad in black, after the faſhion of the *Dairi*'s court. The Prieſt, who conducted us thither, lighted a lamp, and then made a pathetical ſpeech upon this tragical event, mean while he led us into another room adjoining to this, where he ſhew'd us gilt pictures of ſuch other perſons, as he had mention'd in his ſpeech. From thence he brought us into a large handſome open apartment, being the hall of audience of the monaſtery. Whilſt we enter'd this hall, in came alſo the prior of the monaſtery, an old, thin, grave looking man, and ſate himſelf down on the floor. He was clad like the other prieſts, in a black crape gown. A ſilver ribbon hung down on his left ſide coming from the right ſhoulder, and behind his head, between the two ſhoulders, hung another ſquare piece of the ſame ſtuff, both being marks of his priorſhip and authority in the monaſtery. Seeing that we did not come near him, nor take any notice of him, he roſe again, and went out into the adjoining cells of the monaſtery, being ſmall rooms, ſeparate from each other by ſtanding skreens. We left an *Itzebe*, (a piece of gold, worth about two *Rixdollars* and a half, or twelve ſhillings ſterling) as a preſent to the monaſtery, and ſo were conducted by the aboveſaid two officers of the town back to our Inn, where we were entertain'd with Japaneſe victuals, and having taken the diverſion of our landlord's *Bagnio*, we return'd on board our ſhip in the evening: There was alſo another temple built in memory of *Fatzima*, who was the founder and firſt inhabitant of this town, but being an indifferent ſmall ſtructure, we did not think it worth our while to ſpend any time upon viewing it.

Length of the Journey from Simonoſeki to Oſacca

On *Monday*, *February* 19, we ſet out on our voyage to *Oſacca* early in the morning. The firſt day's run being very long, and there being but two harbours to retire to in caſe of danger, one *Mocko*, the other *Kadatz*, neither of which is ſecure againſt a ſtorm, and both very difficult to enter, we ſeldom ſet ſail but with a ſettled Weſterly wind. The whole voyage, from *Simonoſeki* to *Oſacca*, is ſuppos'd to be of 136 Japaneſe water miles. Others reckon it ſtill more, the different

different ſituation of the harbours, where we come to an anchor at night, and the variation of the winds, making a conſiderable difference. Some of our Pilots gave me the following account of the diſtance of the ſeveral harbours from hence to *Oſacca*.

	Water-Miles.
From *Simonoſeki* to the Iſland, harbour and village *Caminoſeki*	35
From thence to the Iſland and village *Kamagari*	20
From thence to *Tomu*	18
From thence to the city and harbour *Muru*	30
From thence to the village and harbour *Fiogo* or *Sinongi*	18
From thence to *Oſacca*	13
From *Simonoſeki* to *Oſacca*. In all	134

The Account I had from others ſtands thus

From *Simonoſeki* to *Caminoſeki*	35
From thence to *Camiro*	7
From thence to *Mitarei*	18
From thence to *Fanagari*	5
From thence to *Tomu*	10
From thence to *Sijrei*	3
From thence to *Sijmotz*	7
From thence to *Itzijmodo*	10
From thence to *Muru*	10
From thence to *Akaſi*	13
From thence to *Fiogo*	5
From thence to *Oſacca*	13
In all	136

All the ſeveral places abovemention'd, whoſe diſtances make up in all 136 Japaneſe water miles, or about 46 and a half German miles, have convenient and ſecure harbours, where ſhips may ſafely come to an anchor, and find ſhelter in ſtormy weather. However, we ſail by moſt of them, leaving them on our left going up to *Oſacca*, they being ſituate upon the main continent of the great Iſland *Nipon*. There are ſeveral other remarkable places, harbours, iſlands, towns, villages and hamlets upon and about the ſaid great Iſland *Nipon*, which I ſhall forbear mentioning, referring the curious reader to the general map of *Japan* (*Tab.* VIII.) and to the particular map of our voyage to *Oſacca* (*Tab.* XXIV.) Coming out of the ſtreights of *Simonoſeki* we muſt tack about for a few miles, whatever the wind be, till we begin to get clear of the coaſts and to come to the main. We then advance tolerably well, if otherwiſe the wind be not contrary, and having got about half way we ſteer North-Eaſt in queſt of *Oſacca*. But our whole courſe is very irregular, by rea-

ſon

ſon of the ſeveral Iſlands both great and ſmall, to our right and left, about or by which we ſail, ſome whereof are fruitful and well cultivated, even to the tops of the mountains, with villages and good harbours, others barren and uninhabited. *Oſacca* itſelf bears E. by N. to *Simonoſeki*, which may be obſerved for correcting the maps of *Japan*. I found the declination of the magnetical needle at *Oſacca* to be five degrees Eaſt. In this whole voyage we have the coaſts of the great Iſland *Nipon* on our Larboard-ſide, at one or ſome few miles diſtance. On our Starboard-ſide we have, firſt the coaſts of the Province *Busjen*, or *Bungo*, upon the Iſland *Saikokf*, next the Iſland *Tſikokf*, which is divided into four provinces; laſtly the ſmall Iſland and Province *Awadſi*. Thus much of our voyage to *Oſacca* in general. It is now time to proceed to a more particular account thereof.

Departure from Simonoſeki.

We ſet ſail from *Simonoſeki* early in the morning, with a brisk favourable gale, mixt with ſome ſmall drizling rain. Having made about two miles, we came in ſight of a large palace, built near the village *Tannora*, where the Princes of *Saikokf* in their journies to and from court uſually lodge. Five miles farther we made the village and famous mountain *Mottojamma*. Here we begun to be a little more at large, the coaſts of *Saikokf* turning off on our Starboard-ſide, and forming themſelves with thoſe of *Nipon* into a ſpacious open bay. Here we met upwards of an hundred ſhips under ſail, all which had been forc'd by contrary Eaſterly winds to ride at *Simonoſeki* for ſeveral days laſt paſt. We out-ſail'd them all before evening, our ſhip being not only a better Sailor, but alſo better mounted. Having ſail'd about eighteen miles, we loſt ſight of *Saikokf*, and ſoon after mad a large Iſland call'd *Jwoiſſima*. A little way further we got in ſight of the high mountain *Caſſada Jamma* which is about ten miles diſtant from *Caminoſeki*. Here alſo we ſaw at a diſtance, the high ſnowy mountains of the Province *Jjo*, ſituate upon the large Iſland *Tſikokf*, which is divided into four large Provinces, and is computed to have 70 Japaneſe miles in length. Sailing further we came near the dangerous rocks call'd *Sſo Sine Kſo*, ſome of which are under water, others ſtanding out. Pilots muſt be very careful to avoid them We then enter'd a ſtreight, which ſeparates the continent of the Iſland *Nipon* from a neighbouring Iſland, and is withal ſo narrow, that we could not perceive that there was any paſſage at all, but took it for one continued coaſt, till we came near it. Going thro' there is on the Larboard-ſide a village call'd *Moritzu*, ſituate upon the Iſland *Nipon*, and on the Starboard-ſide another village call'd *Caminoſeki*, upon a Iſland of the ſame name. Both villages conſiſt of about fourſcore houſes, and are govern'd by a Couſin of the Prince of *Imoo*, they lying upon the extremities of his Province *Nagatto*. They were aſſign'd by him to his Couſin as an appennage. Juſt before the harbour there is a wooden Pharos, built upon a high rock, for the ſecurity of navigation thro' this ſtreight in the night-time. (*A view of this ſtreight and the villages* Morizu *and* Caminoſeki, *ſee in* Tab. *XXV.*) This Iſland boaſts of a great and

Streights of Caminoſeki.

powerful Idol. The ſea between *Simonoſeki* and *Caminoſeki*, which we had now paſs'd without any ſiniſtrous accident, is call'd *Siwonada*, that is, the harbour of *Siwo*, becauſe it waſhes chiefly the coaſts of the Province *Suwo*. From *Caminoſeki*, the wind continuing ſtill favourable, we ſail'd ſeven miles further to *Dſino Camiro*, that is, *Lower Camiro*, and then caſt anchor near eight of the clock at night, having made to day in all 45 Japaneſe water-miles. There were great number of other barges lay there at anchor along the coaſts. *Dſino Camiro* is a village of about 100 cottages, and a few good houſes. It lies upon the coaſts of the Province *Aki*, at the end of a harbour enclos'd with mountains, and is ſo call'd by way of diſtinction from another village *Okino Camiro*, or *Upper Camiro*, which lies not far from it upon the ſame coaſts. *Dſino Camiro* is well known to mariners, becauſe of the good anchorground in the harbour there.

On *Tueſday Feb.* 20. It was calm in the morning, ſo that we made what way we could by rowing. We ſet out pretty early, and ſoon made the abovemention'd village *Okino Camiro*, conſiſting of about forty houſes, and ſituate upon the eaſtern extremity of a ſmall, but fruitful Iſland, whoſe hills and mountains, we took notice, were cultivated up to their very tops. About noon we made another Iſland *Tſuwa*, which we had on our Larboard-ſide. There is very ſafe riding at anchor upon the ſouthern coaſts of this Iſland, in an almoſt ſemicircular harbour, round which there are about two hundred houſes. It was very pleaſant to ſee the mountains, we had a ſtern of us, cultivated up to their very tops. In the afternoon, having a ſmall breeze, we ſet ſail again, and ſometime after got in ſight of a village call'd *Camogari*, upon the coaſts of the Province *Aki*. At night we came into the famous harbour *Mitarei*, where we caſt anchor again in good company of other ſhips and boats. We had made this day in all eighteen Japaneſe water-miles, ſailing between ſome fruitful, and many barren, uncultivated and uninhabited Rocks and Iſlands. On our Starboard-ſide we had the Province of *Ijo* upon *Tſikoko*, and on our Larboard-ſide, the Province of *Aki* upon *Nipon*. The higher mountains of both theſe Provinces were as yet cover'd with ſnow.

Tſuwa.

Mitarei.

On *Wedneſday Feb.* 21. we weigh'd anchor from *Mitarei* an hour before Sun riſe in calm weather. The coaſts of the iſland *Tſikoko* come hereabouts ſo near thoſe of the continent of *Nipon*, as to form a ſort of a ſtreight, which is not above a Japaneſe mile broad in ſome places. Having ſail'd two miles, we came in ſight of *Kſuriſſima* a poor ſorry place, ſituate upon the furthermoſt point of the ſaid Iſland *Tſikoko*. It is the reſidence of the Lord of *Fireſima*, in the province of *Aki*, who hath alſo nine ſmall Iſlands lying thereabouts, and this furthermoſt point of *Tſikoko* belonging to his dominions. Two or three Japaneſe miles further lies the city of *Imabari*, with a caſtle of the ſame name, which latter is a ſtately building with ſeveral high towers, after the

Kſuriſſima.

Imabari.

the country faſhion. *Sijromottofonno*, Son of the Prince of *Kijnokuni*, and the Emperor's Son-in-law, reſides there. Having ſail'd five Japaneſe water miles further, we again enter'd a narrow ſtreight, and had on our larboard ſide a village call'd *Fanaguri*, where we ſtay'd about an hour to take in freſh water, during which time ſeveral barges ſail'd by us. *Fanaguri* is a village of about 60 houſes, and lies at the foot of two mountains. *Fanaguri* in the Japaneſe language ſignifies properly a noſtril. We obſerv'd nine huts here, looking at ſome diſtance like ſo many ſmall hills, and cover'd with thatch'd roofs, where they boil ſalt out of ſea water. Not far from this place there are ſeveral other ſmall villages along the coaſts, inhabited by fiſhermen. About a mile from *Fanaguri* is another village call'd *Turanami*. Between theſe two villages there is a fort, or battery, rais'd out of the water, in order to prevent, in caſe of need, all ſhips from going up and down, they being oblig'd to come within a ſmall piſtol ſhot of it. Some miles further we came in ſight of a village call'd *Iwangi*, which we had on our larboard ſide. It conſiſts of about fourſcore houſes. The country hereabouts is ſo much broke, that I could not well determine, whether this village lies upon the continent of *Nipon*, or upon ſome neighbouring Iſland. Near this village we ſaw a Temple ſtanding on a pleaſant green hill. A double *Toori* was built upon the ſhore, to put people in mind of the neighbourhood of ſome ſacred building. A long ſtaircaſe led up to the Temple it ſelf. Sailing further we paſs'd between high rugged mountains on both ſides, at the foot whereof there were ſeveral good harbours and ſmall villages, hardly worth mentioning. On our ſtarboard ſide we had a village call'd *Swoja*, ſeated upon an Iſland: It conſiſted of about an hundred houſes, and is famous for the great quantity of ſalt, which is made there, from whence it hath borrow'd its name. Not far from it is the ſmall village *Jugi* or *Igé*, famous for being inhabited only by rich country people. It hath alſo a fine palace belonging to the Lord of the place. The wind begun here again to blow favourably. Sailing further we paſs'd by a ſmall Iſland remarkable for its ſtanding out of the water in form of a high Pyramid. On our ſtarboard ſide there was almoſt nothing but water, ſo far as we could ſee, being a large Gulf, which runs in between *Iko* and *Sanuki*, the two northern Provinces of the Iſland *Tſikoko*. It runs in ſo deep between the ſaid two Provinces, that we could not ſee to the end of it. On our larboard ſide we ſaw ſeveral villages upon the great Iſland *Nipon*. Not far from thence we came to the famous harbour and village *Tomu*, which we had on our Laboard-ſide, *Tomu.* at a very ſmall diſtance. It lies upon the continent of *Nipon*, in the Province of *Bingo*, from whence it is call'd *Bingono Toma*, for diſtinction's ſake from a village of the ſame name. It lies on a riſing ground at the foot of the mountain, and conſiſts of ſome hundred houſes, which made a pretty good appearance, being built round the harbour, which

is

is nearly ſemicircular. In the chief ſtreet, which runs along the harbour, there is a *Mariam*, or bawdy houſe, and two pleaſant Temples. They fabricate here very fine mats and carpets, wherewith they cover the floors in this country, and which are exported from thence in great quantity into ſeveral other Provinces. Behind the City, in the aſcent of the mountain, there is a fine monaſtery. About a quarter of a German mile before you come to the village, ſtands a famous temple of the idol *Abbuto*, which is ſaid to be very eminent for miraculouſly curing many inveterate diſtempers, as alſo for procuring a favourable wind and good paſſage. For this reaſon ſailors and paſſengers always tie ſome farthings to a piece of wood, and throw it into the *Sea* as an offering to this *Abbutoquano Sama*, or *Lord God Abbuto*, as they call him, in order to obtain from him a favourable wind. The prieſt of the temple, ſays, that theſe offerings never fail to drive on ſhore, and to come ſafe to his hands. However, for caution's ſake, he comes out himſelf in ſtill weather in a ſmall boat, to ask this ſort of tribute to his idol, of what ſhips and boats ſail by. Juſt before this village lay an iſland full of wood and timber, as were in a great meaſure the neighbouring mountains. The wind continuing ſtill favourable, we ſail'd ſeven Japaneſe water miles further to a village call'd *Sijreiſi*, ſituate upon a ſmall Iſland on our Starboard-ſide. Here we dropt anchor an hour before ſun-ſet, becauſe if we had gone further, we could not have come ſoon enough to another good harbour. This village conſiſts of about fifty houſes. It lies in a pleaſant well cultivated valley, at the end of a harbour, which is open to the north. The God *Kobodais* is worſhipp'd in this iſland, in a cavern, at the top of a mountain juſt behind this village. There were beſides ours twelve other barges caſt anchor in the ſame harbour, all which following our example let down their maſts upon deck to avoid being toſſed in the night. We made to day, the wind being favourable, in all eighteen water miles, ſailing E. and N. E.

Temple of Abuto.

Sijreiſi.

On *Thurſday Feb.* 22. we weigh'd anchor by break of day, and having ſail'd ſeven water miles between ſeveral ſmall iſlands, we came to the town of *Sijmotzi* or *Sijmotſui*, ſituate upon the continent of *Nipon*, upon the rocky coaſts of the Province *Bitsju*, at the foot of a mountain, which hath a row of fir-trees planted over its top, after the manner of other cultivated mountains, chiefly in the ſeveral Iſlands we paſs'd by in our voyage from *Simonoſeki*. This town conſiſts of four to five hundred houſes, and is divided into three parts, each govern'd by a *Joriki*. Oppoſite to it, on the right hand, ſtands a caſtle call'd *Sijwos*, built of free-ſtone, with a neighbouring ſmall village. A view of *Simodſi* is repreſented in *Tab.* XXV. Not far from thence we came in ſight of another remarkable high Iſland call'd *Tſuſi-Jamma*, ſtanding out of the water in form of a pyramid. We diſcover'd it already at *Sijmotſi*, bearing Eaſt, and being to ſteer Eaſtwards we ſtood in directly for it. The ſea hereabouts

Sijmodſi.

abouts began again to grow narrower, the Coaſts of *Nipon* and *Tſikoko* drawing near one another. On our Larboard ſide, on the coaſts of the abovemention'd Province *Bitsju*, we ſaw a large harbour, where ſome few barges lay at anchor. It was open and pretty much expos'd to ſoutherly winds. There was a village on each ſide call'd *Sijbi*. Eight miles from thence, on the ſame northern coaſts lies the large and fine village *Sijmodo*, or *Uſijmano*, which is defended by a ſmall fort. Seven miles further lies the well built caſtle *Ako*, which with its white walls, high towers, and the town of *Ako* lying behind, offers to the eye a very pleaſing and curious ſight. The coaſts about it are very rocky, and ſeem to have no good anchor ground. It is the reſidence of a petty prince call'd *Aſſino Tackonin*, whoſe revenue doth not exceed five Mangokſs. About five in the evening we got into the famous harbour *Muru*, which is about three miles diſtant from *Ako*. We caſt anchor there about twenty paces from the ſhore, amidſt upwards of hundred other barges. The wind continued ſtill favourable. We had made to day in all twenty ſeven water miles. The harbour of *Muru* is not very ſpacious, but one of the ſafeſt in caſe of *Muru.* a ſtorm, it being well defended by a mountain which runs out weſtward from the main continent, and covers a great part of it. Going in ſhips muſt ſteer N. E. then turn S. S. by E. in order to come to an anchor not far from the city. Great part of the harbour is encloſed with a ſtrong wall built of free-ſtone. The ſituation of the city is very pleaſant and agreeable. It is built along this wall, and belongs to the Province *Biſen*. It conſiſts of one long narrow ſtreet, which runs along the ſemicircular ſhores, and ſome few others, which run backwards up towards the mountains. The number of houſes may amount in all to about ſix hundred. It is inhabited chiefly by *Sacki* brewers, ale-houſe keepers and mercers, who can richly maintain themſelves, becauſe of the multitude of ſhips, which daily reſort to this harbour. The city is govern'd by a *Bugio*. There is a famous manufactury here of horſes hides, which they tan after the manner of Ruſſian leather, and varniſh. Several were offer'd us to ſale at four Maas a piece. So naſty as this city is, and how mean ſoever its inhabitants, yet for their pleaſure and diverſion they keep a *Mariam*, or publick bawdy-houſe, The neighbouring mountains are cultivated up to their tops, which view'd at a diſtance affords to the eye a very curious ſight. The wood, which ſtands behind the city on one ſide of the mountain, which covers the harbour, repreſenting a ſort of a peninſula, makes a very beautiful and agreeable variety in the proſpect. It ſtands upon a ſtony ground, round it are built ſeveral round baſtions, guard-houſes, and other houſes neatly built, and agreeably ſeated, for the officers and ſoldiers to live in. At the weſtend of the harbour, near the entry, ſtands a ſmall fort, with a guard, built as it were for the defence of the harbour, as one would conjecture more by its having

the form of a fort, and by ten pikes, and ſix halbards, which are planted in the front, than by the preſence of ſoldiers. The hill whereon this wood or fort ſtands, is join'd to the city by a ſmall neck of land, but again ſeparate from it by gates and walls, to prevent an unneceſſary communication. We went into the city, attended, as uſual, by our inſpectors and guards, I mean the companions of our voyage. We were led through the houſe of a *Sacki* brewer into the long ſtreet, and in that to a *Bagnio*, there to waſh and refreſh ourſelves. The houſe was full of gueſts, for beſides the benefit of the bagnio the landlord ſold likewiſe *Sacki*, and ſome eatables. Having well waſh'd and refreſh'd ourſelves, we went back to our barge, and found the ſtreets on both ſides lin'd with multitudes of ſpectators, who came hither in flocks to ſee us go by, which they did, however, very reſpectfully kneeling, and without offering to make any the leaſt noiſe. (*A view of the town and harbour of* Muru, *and its caſtle, is repreſented in Tab.* XXVI.)

On *Friday*, *Feb.* 23. We weigh'd ancher by break of day, and row'd our barge for about 2000 paces, till we got out of the harbour to the main ſea, and could make uſe of our ſails. We went by the following places, all which we had on our Larboard ſide, as being
Aboſi. ſituate upon the coaſts of *Nipon*. *Aboſi* is a city defended by ſome forts; it hath a large Imperial warehouſe, and is govern'd in the Emperor's name by a *Bugio*, who reſides upon the place. There is alſo an Imperial ſteward reſides there, to receive and take care of the Emperor's revenues. It lies upon the territories of the Prince of *Farima*. *Fimeſij* or *Fimedſi* is another ſmall town with a ſtately caſtle, the reſidence of *Matzidairo Jamatto*. The coaſts about both theſe places are ſhallow and rocky. *Takaſango*, or *Takaſanni*, is another ſmall town about ſeven miles diſtant from *Muru*: It commands a large plain, which begins here, and extends ſeven miles up into the country, and five miles along the coaſts as far as *Akaſi*: It is an open city planted round with multitudes of trees, and conſiſting of about four hundred houſes: A large and deep river runs through it: It is famous for a manufactury of fine Catabres, or *Womens Gowns*, made of hemp very neatly. Behind the city lies the caſtle, which hath likewiſe trees planted round, both within and without, in ſuch a manner, that its white walls are ſeen only on two ſides, and between the trees. A ſquare tower three ſtories high is built at each end of the wall, and another in the middle. In the middle of this caſtle is the palace of a *Bugio*, ſent thither by the prince of *Farima*, whoſe dominions are ſaid to be half as big as thoſe of the prince of *Fiſen*, though his revenue doth not exceed twenty Mangokſs. On both ſides of this city along the coaſts there are ſeveral large villages, inhabited chiefly by fiſhermen, and ſaltboilers. Near *Akaſi* we again enter'd, as it were a ſtreight, the coaſts of *Nipon*, and thoſe of a pretty large Iſland, upon which we ſaw ſome villages and temples,

coming

coming within leſs than two miles diſtance of one another. This and ſome neighbouring ſmall Iſlands were given in former times to ſome peaſants, to be by them and their poſterity poſſeſs'd for ever, on condition, that they ſhould improve and cultivate the ground, and pay a ſmall matter by way of a yearly tribute to the Lord of the place. Theſe people are now grown ſo rich, that ſome of them are poſſeſs'd of twenty to thirty cheſts of gold, as they expreſs themſelves in this country. Sailing further we came in ſight of the following villages, *Jamatta*, *Taromi*, and *Sijwoja*, ſituate upon the coaſts of *Nipon*, and inhabited chiefly by fiſhermen and ſalt-boilers. Still further lies the village *Summa*, or rather three villages united into one of this name. In the old Japaneſe civil wars with the adherents of the Emperor *Feki*, (whoſe hiſtory I touch'd upon at the beginning of this chapter, on occaſion of a temple built in memory of the death of his Son, which temple we were ſhewn at *Simonoſeki*,) maintain'd themſelves at this place for ſeveral years. Next to *Summa* is the village *Kommaggu Fajaſſi*, or *Komanofajaſi*, which conſiſts of three or four hundred houſes, and a little way further lies the city and harbour of *Fiogo*, in the Province *Setz*, five miles from *Akaſi*. Before we enter this harbour, it will not be amiſs to take notice, that towards the ſea-ſide, on the South, it is defended by a broad ſandy dike, which from the mountains behind *Summa* runs Eaſtward into the ſea for about one third of a German mile. This dike is not a work of nature, but hath been rais'd by art, by order of the Emperor *Feki*, or *Fege*, who had a mind to make a good harbour of it, for the defence of the adjacent country, and alſo cauſed houſes to be built thereon. It coſt an immenſe deal of labour and expence, and the life of many a man, before it was brought to perfection, the ſtormy and furious ſea having ſeveral times ſpoil'd, and twice entirely deſtroy'd it. Nor could it be finiſh'd, till a Japaneſe hero, as their hiſtory relates (ſome ſpeak of thirty men) with the boldneſs and courage of that noble Roman *Curtius*, ſuffer'd himſelf to be buried alive in the foundations of this work, which they ſay entirely pacified the angry God of the Sea. This harbour lies open only to the Eaſt, though even on that ſide it is in a good meaſure defended by the coaſts of the Province *Setz*. On the South it is ſecur'd from the fury of the ſtormy ſea by the abovementioned dike. It is the laſt good harbour we came to in our voyage from *Simonoſeki* to *Oſacca*, and is ſo much frequented, that upon our arrival there we found no leſs than three hundred barges riding at anchor. The city of *Fiogo* hath no caſtle, and is almoſt as big as *Nagaſaki*, not indeed quite ſo broad, but longer, and built round the ſemicircular ſhores of its harbour. The front houſes, or thoſe next the harbour, are all poor ſmall cottages, but thoſe behind are much larger and neater, and better ſeated, being built on a riſing ground, running up towards a pleaſant hill planted with trees, behind which appears the top of a barren mountain

Fiogo.

Remarkable Dyke.

mountain, which they ſay hath very rich mines, yielding a good quantity of gold. We caſt anchor in this harbour about one of the clock in the afternoon, having advanc'd to day in all eighteen miles.

On *Saturday February* 24th, We left our great barge early in the morning, which could not well be brought as far as *Oſacca*, becauſe of the ſhallowneſs of the harbour of that city, and hir'd four ſmall boats to bring us and our goods over to that place. We ſaw ſeveral remarkable towns and caſtles, as we went by, all ſituate upon the coaſts of *Nipon*, as amongſt others, the town and caſtle *Amangaſaki*, which is but three leagues diſtant from *Oſacca*. We ſaw alſo the Imperial city *Sakai*, bearing S. E. as we enter'd the River of *Oſacca*, from which it is four Japaneſe water miles diſtant. Having made to day ten miles, we got as far as the mouth of the River of *Oſacca*, and about eleven in the forenoon enter'd its navigable arm, ſteering E. S. E. We were receiv'd here by our landlord, who conducted us up the River in two ſtately boats. We paſs'd by ſeveral new villages and ſmall towns, or rather ſuburbs of *Oſacca*, which had been built along the banks of this river for theſe ſeveral years laſt paſt, and amidſt upwards of a thouſand boats, we enter'd the city it ſelf, which is ſeparate from the ſuburbs by two ſtrong ſtately guard-houſes, one on each ſide of the river. Having paſs'd under ſix fine wooden bridges, we had leave at laſt to go on ſhore, and having walk'd up ſome ſtone ſteps, we turn'd into a narrow ſtreet, through which we were led to our Inn, which lies at one of the corners facing the great ſtreet, where we arriv'd between one and two of the clock in the afternoon. We were immediately conducted by our landlord into our ſeveral apartments in the upper part of the houſe, which we found, as uſual, divided by ſtanding ſkreens, and would have been commodious enough, if we had not been very much incommoded by the ſmoak, they knowing nothing in this country of chimnies. As ſoon as we arriv'd at our Inn, we ſent our Interpreters to the two Governors of the City, to deſire leave to wait upon them with ſome ſmall preſents. *Noſſi Sſemono Cami*, one of the Governors, was gone to court, to lay before the Emperor, and his miniſters of ſtate, the neceſſary accounts of his tranſactions in his government. The other *Odagiri Taſſano Cami* happen'd not to be at home, but ſent us word in the evening, that he ſhould be glad to ſee us the next morning at eight of the clock.

Arrive at Oſacca.

CHAP.

CHAP. IX.

Our Journey from Oſacca *to* Miako, *the Reſidence of the Eccleſiaſtical Hereditary Emperors, with a Deſcription of both theſe Cities.*

OSACCA is one of the five great Imperial Cities. It is both commodiouſly and agreeably ſeated in the Province *Setzu*, in a fruitful Plain, and on the banks of a navigable river in 34°. 50'. of Northern Latitude. It is defended on the Eaſt end by a ſtrong caſtle, and on the Weſtern extremity by two ſtrong ſtately guard-houſes, which ſeparate it from its ſuburbs. Its length from Weſt to Eaſt, that is, from the ſuburbs to the above-mention'd caſtle, is between three and four thouſand common paces. Its breadth is ſomewhat leſs. The river *Jedogawa* runs on the North-ſide of the City from Eaſt and Weſt, and loſes itſelf below the ſame into the Sea. This river conveys immenſe riches to this City, on which account it well deſerves a ſhort deſcription. It ariſes a day and a half's journey from thence to N. E. out of a Midland-lake, ſituate in the Province *Oomi*, which according to Japaneſe Hiſtories aroſe in one night's time, that ſpot of ground, which it now fills up, being ſunk in a violent earthquake. It comes out of this lake near the village *Iſitanofas*, where there is a double ſtately bridge laid over it which is double, becauſe of a ſmall Iſland, which lies between them, and upon which one of the two bridges ends, and the other begins. It then runs by the ſmall towns *Udſi* and *Jedo*, from which latter it borrows its name, and ſo continues its courſe down to *Oſacca*. About a mile before it comes to this city, it ſends of one of its arms ſtreight to the Sea: This want, if any, is ſupply'd by two other rivers, *Jamattagawa* and *Firanogawa*, both which loſe themſelves into it juſt before the city, on the North-ſide of the caſtle, where there are ſtately bridges laid over them. The united ſtream having waſh'd one third of the city, part of its waters are convey'd thro' a broad canal to ſupply the South Part thereof, which is alſo the larger, and that where the richeſt Inhabitants live. For this purpoſe ſeveral ſmaller channels are cut out of the large one, thro' ſome of the chief ſtreets. Other channels convey the waters back to the great arm of the river. Theſe are deep enough to become navigable for ſmall boats, which may enter the city, and bring the goods to the merchant's doors. All theſe ſeveral channels run along the ſtreets, and are all very regular, as alſo of a proportionable breadth. Upwards of an hundred bridges, many whereof are extraordinary beautiful, are built over them. Some indeed are muddy, and not too clean, for want of a ſufficient quantity and run of water. A little below the coming

Deſcription of Ojacca.

Jedogawa.

coming out of the above-mention'd canal, which ſupplies the city, another arm ariſes on the North-ſide of the great ſtream, which is ſhallow and not navigable, but runs down Weſtward with great rapidity, and at laſt loſes itſelf into the Sea of *Oſacca*. The middle and great ſtream ſtill continues its courſe thro' the city, at the lower end whereof it turns Weſtward, and having ſupply'd the ſuburbs, and villages, which lie without the city, by many lateral branches, it at laſt loſes itſelf into the ſea thro' ſeveral mouths. (*V. Tab.* XXVIII.) This river is narrow indeed, but deep and navigable. From its mouth, up as far as *Oſacca*, and higher, there are ſeldom leſs than a thouſand boats, going up and down, ſome with merchants, others with the Princes and Lords of the Empire, who live to the Weſt of *Oſacca*, when they go up to Court or return from thence. The banks are rais'd on both ſides into ten or more ſteps, courſly hewn of freeſtone, ſo that they look like one continued ſtairs, and one may land wherever he pleaſes.

Bridges. Stately bridges are laid over the river at every three or four hundred paces diſtance, more or leſs, all which are built of ſound and withal the beſt cedar-wood of the country. They are rail'd on both ſides, and ſome of the rails adorn'd at the top with braſs-buttons. I counted in all ten ſuch bridges, three whereof are particularly remarkable becauſe of their length, being laid over the great arm of the river, where it is broadeſt. The firſt and furthermoſt to the Eaſt is ſixty fathoms long, and reſts upon thirty arches, each ſupported by five, or more ſtrong beams. The ſecond is exactly the ſame as to its demenſions. The third goes over both arms of the river, where it divides into two. This hath 150 paces in length. From thence to the further end of the city there are ſeven more, which decreaſe in length, as the river grows narrower, and are from twenty to ſixty fathoms long, proportionably reſting upon thirty to ten arches. The ſtreets, in the main, are narrow, otherwiſe regular, and cutting each other at right-angles, as they run ſome ſouthwards, ſome weſtwards. From this regularity however we muſt except that part of the city, which lies towards the ſea, becauſe the ſtreets there run W. S. W. along the ſeveral branches of the river. The ſtreets are very neat, tho' not pav'd. However, for the conveniency of walking, there is a ſmall pavement of ſquare ſtones runs along the houſes on each ſide of the ſtreet. At the end of every ſtreet are ſtrong gates, which are ſhut at night, when no body is ſuffer'd to paſs from one ſtreet to another, without ſpecial leave and a paſsport from the *Ottona*, or commanding officer. There is alſo in every ſtreet a place rail'd in, where they keep all the neceſſary inſtruments in caſe of fire. Not far from it is a cover'd well for the ſame purpoſe.

Houſes. The houſes are, according to the ſtanding laws and cuſtom of the country, not above two ſtories high, each ſtory of one fathom and a half, or two fathoms. They are built of wood, lime and clay. The front offers to the ſpectator's eye the door, and a ſhop where the merchants ſell their goods, or elſe an open room, where handicrafts-men and artificers, openly and in every body's ſight, exerciſe their trade and manufactures.

factures. From the upper end of the ſhop, or room, hangs down a piece of black cloth, partly for ornament, partly to defend them, in ſome meaſure, from the wind and injuries of the weather. At the ſame place hang ſome fine patterns of what is ſold in the ſhop. The roof is flat, and in good houſes cover'd with black tiles laid in lime. The roofs of ordinary houſes are cover'd only with ſhavings of wood. All the houſes are kept within doors clean and neat to admiration, tho' they have no tables, ſtools, or any other ſuch furniture, as our European rooms are furniſh'd with. The ſtair-caſes, rails, and all the wainſcotting, is varniſh'd. The floors are cover'd with neat mats and carpets. The rooms are ſeparate from each other by ſkreens, upon removal of which ſeveral ſmall rooms may be enlarg'd into one, or the contrary done if needful. The walls are hung with ſhining paper, curiouſly painted with gold and ſilver flowers. The upper part of the wall, for ſome inches down from the cieling, is commonly left empty, and only clay'd with an orange-colour'd clay, which is dug up about this city, and is, becauſe of its beautiful colour, exported into ſeveral other remote provinces. The mats, doors and ſkreens, are all of the ſame ſize, to wit, one fathom long, and half a fathom broad. The houſes themſelves, and their ſeveral rooms, are built proportionably according to a certain number of mats, more, or leſs. There is commonly a curious garden behind the houſe, with an artificial hill, and variety of flowers, ſuch as I have deſcrib'd elſewhere. Behind the garden is the Bagnio, or Bathing-ſtove, aud ſometimes a vault, or rather a ſmall room with ſtrong walls of clay and lime, there to preſerve, in caſe of fire, the richeſt houſhold-goods and furniture.

Government of Oſacca.

Oſacca is govern'd by Mayors, and the court of *Ottona*'s, headboroughs, or commanding officers of every ſtreet. Both the Mayors and *Ottona*'s ſtand under the ſuperior authority of two Imperial Governors, who have alſo the command of the adjacent country, villages and hamlets. They reſide at *Oſacca* by turns every other year, and when one is upon his government, the other in the mean while ſtays with his family at *Jedo*, the capital of the Empire and reſidence of the Emperor. The government of the four other Imperial Cities, is put upon the ſame foot, with this difference only, that at *Nagaſaki* there are three Governors, two whereof conſtantly reſide upon the ſpot, commanding by turns, mean while the other ſtays at court for a year. The two Governors of *Miaco* muſt go to court only once in three years. The two Governors of *Jedo* conſtantly reſide there, and command by turns each a year. I need not enlarge upon the policy, as it is obſerv'd at *Oſacca*, and the regulation of the ſtreets of this city, it being the ſame with that of *Nagaſaki*, which I have fully deſcrib'd in the 2d and 3d chapters of the 4th book, whereto I refer the reader. I took notice only of one particular relating to the night-watch, and the way of making known, what hour of the night it is. For whereas at *Nagaſaki* the ſame is done by the watchmen's beating two wooden cylinders againſt one another, they make uſe here of

of a different muſical inſtrument for every individual hour. Thus the firſt hour after ſun-ſet, is made known by beating a drum, the ſecond by beating a *Gum Gum*, (a braſs inſtrument in the form of a large flat baſon, which being beaten makes a loud ruſhing noiſe,) the third, or midnight, by ringing, or rather beating a bell with a wooden ſtick. The firſt hour after midnight they again beat the *Drum*, the ſecond the *Gumgum*, the third the *Bell*. This third hour after midnight, or ſixth hour of the night, is alſo the laſt, and ends with the riſing-ſun. It muſt be obſerv'd here, once for all, that both day and night are divided by the Japaneſe into ſix equal parts or hours, and this all the year round. Hence it is, that the hours of the day are longer, and thoſe of the night ſhorter in ſummer, than they are in the winter, and to the contrary.

Number of its Inhabitants.

Oſacca is extreamly populous, and if we believe, what the boaſting Japaneſe tell us, can raiſe an army of 80000 men, only from among its Inhabitants. It is the beſt trading town in *Japan*, being extraordinary well ſituated for carrying on a commerce both by land and water. This is the reaſon, why it is ſo well inhabited by rich merchants, artificers and manufacturers. Victuals are cheap at *Oſacca*, notwithſtanding the city is ſo well peopled. Even what tends to promote luxury, and to gratify all ſenſual pleaſures, may be had at as eaſy a rate here as any where. For this reaſon the Japaneſe call *Oſacca* the univerſal theatre of pleaſures ond diverſions. Plays are to be ſeen daily both in publick and in private houſes. Mountebanks, Juglers, who can ſhew ſome artful tricks, and all rary-ſhew people, who have either ſome uncommon, or monſtrous animal to ſhew, or animals taught to play tricks, reſort thither from all parts of the Empire, being ſure to get a better penny here than any where elſe. Of this one inſtance will ſuffice. Some years ago, our Eaſt India company ſent over from *Batavia*, a *Caſuar*, (a large Eaſt India bird, who would ſwallow ſtones, and hot coals,) as a preſent to the Emperor. This bird having had the ill luck not to pleaſe our rigid cenſors, the Governors of *Nagaſaki*, to whom it belongs to determine, what preſents might be the moſt acceptable to the Emperor, and we having thereupon been order'd to ſend him back to *Batavia*, a rich Japaneſe and a great lover of theſe curioſities, aſſured us, that if he could have obtain'd leave to buy him, he would have willingly given a thouſand *Thails* for him, as being ſure within a years time, to get double the money only by ſhewing him at *Oſacca*. Hence it is no wonder that numbers of ſtrangers and travellers daily reſort thither, chiefly rich people, as to a place, where they can ſpend their time and money with much greater ſatisfaction, than perhaps any where elſe in the Empire. The Weſtern Princes and Lords on this ſide *Oſacca* have their houſes in this city, and their people to attend them in their paſſage through, and yet they are not permitted to ſtay longer than night, beſides that upon their departure they are oblig'd to follow

ſuch a road, as is entirely out of ſight of the caſtle. The water, which is drunk at *Oſacca*, taſtes a little brackiſh. But in lieu thereof they have the beſt *Sacki* in the Empire, which is brew'd in great quantities in the neighbouring village *Tenuſij*, and from thence exported into moſt other Provinces, nay by the Dutch and Chineſe out of the country.

Caſtle of Oſacca.

On the Eaſt-ſide of the city, or rather at its North Eaſt extremity lies the famous caſtle in a large plain. Going up to *Miaco*, we paſs by it. It hath been built by the Emperor *Taïco*. It is ſquare, about an hour's walking in circumference, and ſtrongly fortified with round baſtions, according to the military architecture of the country. After the caſtle of *Fingo*, it hath not its ſuperior in extent, magnificence, and ſtrength throughout the whole Empire. On the North-ſide it is defended by the river *Jodogawa*, which waſhes its walls, after it hath receiv'd two other rivers. And tho' the united ſtream, was of it ſelf of a very conſiderable breadth, yet for a ſtill greater ſecurity they have thought it neceſſary to enlarge its bed ſtill farther. On the Eaſt-ſide its walls are waſh'd by the river *Kaſijwarigawa*, before it falls into the great arm of the river *Jodogawa*. Beyond the river *Kaſijwarigawa*, oppoſite to the caſtle, lies the great garden belonging to the ſame. The South and Weſt end border upon the extremities of the city. The moles, or buttereſſes, which ſupport the outward wall, are of an uncommon bigneſs, and I believe at leaſt ſeven fathoms thick. They are built to ſupport a high ſtrong brick wall, lin'd with free ſtone, which at its upper end is planted with a row of firs, or cedars. I took notice that there was a ſmall narrow gate juſt in the middle of two ſides, with a ſmall bridge leading to them. This is all we could obſerve of the ſituation and preſent ſtate of this renown'd caſtle. As to farther particulars, I had the following account given me by the natives. Coming in through the firſt wall, a ſecond caſtle of the ſame architecture, but ſmaller, preſents it ſelf to your view, and having enter'd this ſecond, you come to the third and middlemoſt, which according to the country faſhion, is adorn'd in the corners with beautiful towers ſeveral ſtories high. In this third and uppermoſt caſtle there is another ſtately tower ſeveral ſtories high, whoſe innermoſt roof is cover'd and adorn'd with two monſtrous large fiſh, which inſtead of ſcales are cover'd with golden *Ubangs* finely poliſh'd, which in a clear ſun-ſhiny day reflect the rays ſo ſtrongly, that they may be ſeen as far as *Fiongo*. This tower was burnt down about thirty years ago (to compute from 1691.) In the gate which leads to the ſecond caſtle, there is a black poliſh'd ſtone, wall'd in among the reſt, which for its uncommon bigneſs, weight, and for having been brought over to *Oſacca* by water, is by the natives eſteem'd a wonder, being five fathoms long, four fathoms broad, and much of the ſame thickneſs, and conſequently almoſt of a cubical figure. 'Twas the

then Governor of *Fiongo*, who having been order'd by the Emperor *Taiko*, when he was about building this caſtle, to furniſh him with large ſtones, caus'd ſix large barge[s] to be join'd together, to tranſport this ſtone to *Oſacca*, from an Iſland *Iſizma*, ſituate five miles on the this ſide *Tomu*, where it lay. The Emperor built this caſtle for the ſecurity of his own perſon; and to execute this deſign, he laid hold of that favourable opportunity, when having declar'd war againſt the *Coreans*, he thereby found means to remove ſeveral of the moſt powerful of the princes and lords of the Empire, whom he was moſt apprehenſive of, from his court and their dominions, by ſending them over upon that expedition. A ſtrong garriſon is conſtantly kept in this caſtle, as well for the defence of the Imperial treaſures, and the revenues of the Weſtern provinces, which are hoarded up therein, as alſo to keep the ſaid provinces in awe and ſubmiſſion, and to hinder the Weſtern princes from attempting any thing againſt the ſecurity of the Emperor and Empire. The caſtle and garriſon are commanded by two of the Emperor's chief favourites. They enjoy their command by turns, each for the term of three years. When one of the Governors returns from court to his government, his predeceſſor muſt quit the caſtle forthwith, and go up to court himſelf, in order to give an account of his behaviour. And what is very remarkable, he is not permitted to ſee or to ſpeak to his ſucceſſor, but muſt leave the neceſſary inſtructions for him in writing in his apartment in the caſtle. The Governors of the caſtle have nothing at all to do with the affairs relating to the city of *Oſacca*, nor have they any buſineſs with the Governors thereof. However, they are ſuperior to them in rank, as may be concluded, from that the late chief juſtice of *Miaco*, who is one of the chief and moſt conſiderable officers of the crown, and in a manner the right arm of the Emperor, was raiſed to that eminent poſt from the government of this caſtle.

Our audience from the Governor.

On *Sunday*, *Feb.* 25. We were admitted to an audience of the Governor of the city, whither we cauſed ourſelves to be carried in Cango's, attended by our whole train of Interpreters and other officers. It is half an hours walking from our Inn to the Governor's palace, which lies at the end of the city, in a ſquare, oppoſite to the caſtle. Juſt before the houſe we ſtept out of our Cango's, and put on each a ſilk cloak, which is reckon'd equal to the compliment gown, or garment of the ceremony, which the Japaneſe wear on theſe occaſions. Through a paſſage thirty paces long we came into the hall, or guard-houſe, where we were receiv'd by two of the Governor's gentlemen, who very civilly deſir'd us to ſit down, till notice of our arrival could be given to their maſter. Four ſoldiers ſtood upon duty on our left, as we came in, and next to them we found eight other officers of the Governor's court, all ſitting upon their knees and ancles, which way of ſitting is reckon'd much more reſpectful, than the uſual faſhion of

ſitting croſs-leg'd. The wall on our right was hung with arms ranged in a proper order. There hung fifteen halberds, on one ſide, twenty lances in the middle, and nineteen pikes on the other, which latter were adorn'd at the upper end with fringes. From hence we were conducted by two of the Governor's ſecretaries, through four rooms, which however upon removing of the ſkreens might have been enlarg'd into one, into the hall of audience. I took notice, as we came by, that the walls were hung and adorn'd with bows about a fathom and a half long, with ſabres and ſcimeters, (*ſome of theſe and other arms, which are commonly to be ſeen in the palaces of great men, are repreſented in Tab.* XXXII.) as alſo with ſome fire-arms, kept in rich black varniſh'd caſes. In the hall of audience, where there were ſeven of the Governor's gentlemen ſitting, the two ſecretaries ſat themſelves down at three paces diſtance from us, and treated us with tea, meanwhile they carried on a very civil converſation with us, till ſoon after the Governor appear'd himſelf with two of his ſons, one of ſeventeen, the other of eighteen years of age, and ſat himſelf down at ten paces diſtance in another room, which was laid open towards the hall of audience, by removing three lattice windows, through which he ſpoke to us. He ſeem'd to be about forty years of age, middle ſiz'd, ſtrong, active, of a manly countenance, and broad faced, very civil in his converſation, and ſpeaking with a great deal of ſoftneſs and modeſty. He was but meanly clad in black, and wore a grey honour gown, or garment of ceremony, over his dreſs. He wore alſo but but one ordinary ſcimiter. His converſation turn'd chiefly upon the following points: *that the weather was now very cold, that we had made a very great journey, that it was a ſingular favour to be admitted into the Emperor's preſence, that of all nations in the world only the Dutch were allow'd this honour.* He then ask'd us, *whether we were not extreamly delighted with the ſight of their country, after the troubles of ſo long and fatiguing a voyage.* Laſt of all he promis'd us, that ſince the chief juſtice of *Miaco*, whoſe buſineſs is it to give us the neceſſary paſſports for our journey to court, was not yet return'd from *Jedo*, he would give us his own paſſports for that purpoſe, which would be full as valid, and that we might ſend for them the next morning. He alſo aſſur'd us, that he was very willing to aſſiſt us with horſes, and whatever elſe we might ſtand in need of for continuing our journey. On our ſides we return'd him thanks for his kind offers, and deſir'd, that he would be pleaſed to accept of a ſmall preſent, conſiſting in ſome pieces of ſilk ſtuffs, as an acknowledgment of our gratitude. We alſo made ſome preſents to the two ſecretaries, or ſtewards of his houſhold, and having taken our leave, we were by them conducted back to the guard-houſe. Here we took our leave alſo of them, and return'd through the abovemention'd paſſage back to our *Cango's*. Our Interpreters permitted us to walk a little way, which

gave

gave us an opportunity to view the outſide of the above deſcrib'd famous caſtle. We then enter'd our *Cango's*, and were carried back through another long ſtreet to our Inn We had alſo brought along with us ſome preſents for the ſecond Governor, but he being at that time not at *Oſacca*, we were neceſſitated to ſtay till our arrival at *Jedo*, there to conſult with that of the Governors of *Nagaſaki*, who was then in that capital, what was proper to be done with them. For we muſt behave ourſelves in this country with the utmoſt circumſpection, leſt we ſhould incur the diſpleaſure of any of theſe great men.

On *Monday Feb.* 26. we ſtaid at *Oſacca*, according to cuſtom, as we did alſo

On *Tueſday Feb.* 27*th.* all the preparations for our journey being not yet ready. We hir'd this day forty horſes, and one and forty porters, after a a hot diſpute with our interpreters, who would have had more. And yet we might do our buſineſs with much leſs, were it not, that our thieviſh Interpreters carry a good quantity of their own goods under our name, and at our expence. In the afternoon we ſent our old chief Interpreter to the Governor of the city, to take leave of him in our name, and to deſire the Paſports he had promis'd us in our audience, which were forthwith granted, and the Interpreter commanded to wiſh us a good journey.

On *Wedneſday Feb.* 28. We ſet out by break of day on our Journey to *Miaco*, becauſe we intended to reach that place the ſame day, it being but thirteen Japaneſe miles, or a good day's journey diſtant from *Oſacca*, to wit, three miles to *Suda*, two to *Firacatta*, three to *Jodo*, and five from thence thro' *Fuſimi* to *Miaco*. (*Concerning this journey, the Reader is deſir'd to conſult* Tab. *XXVIII, being a Map of the road from* Oſacca *to* Fammamatz.) Coming out of *Oſacca* we went over the *Kiobas*, as it is here call'd, or Bridge to *Miaco*, which is laid over the river, juſt below the caſtle. We then travell'd for about one mile thro' muddy rice-fields riding over a low damm, rais'd along the banks of the River *Jodogawa*, which we had on our left. We ſaw likewiſe on our left ſeveral houſes, which lay diſpers'd for about half a mile beyond *Oſacca*, and belong to the ſuburbs of this city. We continued our journey along the banks of the river *Jodogowa*. Multitudes of *Tſadanil* Trees are planted along it. This tree grows as tall in this country, as oaks do with us. It hath a grey rugged bark: It had then no leaves, becauſe of the winter-ſeaſon, but its branches hung full of a yellow fruit, out of which the natives prepare an oil. The country hereabouts is extraordinary well inhabited, and the many villages along the road are ſo near one another, that there wants little towards making it one continued ſtreet from *Oſacca* quite up to *Miaco*. The chief and largeſt villages, conſiſting of no leſs than 200 houſes each, are *Immitz*, *Morigutz*, where they make the beſt Cinnamon, *Sadda*, *Defudsj*. Next follows *Firakatta*, conſiſting of near 500 houſes, where we arriv'd at half an hour after nine in the morning, it being bad

five miles diſtant from *Oſacca*. We ſtaid here about half an hour at dinner. There are multitudes of *Inns*, *Tea-booths*, and *Sacki*-houſes in this village, where one may alſo get at all times ſomething warm to eat for a ſmall matter. All theſe Inns, and Publick houſes, are eaſily known by wenches, with their faces ſtrongly painted, ſtanding at the doors, and calling upon travellers to come in. From this place we took notice on our left, on the other ſide of the river, of a white caſtle, the reſidence of a Petty Prince, whoſe name is *Facatzuki*, which made a very good figure ſeen at a diſtance. After dinner we proceeded on our journey, and came thro' the villages *Fatzuma* of 200, and *Faſimotto* of 300 houſes, to the ſmall city of *Jodo*. *Faſimotto* is alſo remarkable for the multitude of Inns and Bawdy-houſes. The ſmall but famous city *Jodo* is entirely enclos'd with water, and hath beſides ſeveral Cannals cut thro' the town, all deriv'd from the arms of the river which encompaſs it. The ſuburbs conſiſt of one long ſtreet, acroſs which we rode to a ſtately wooden-bridge, call'd *Jodo Obas*, which is 400 paces long, and ſupported by 40 arches, to which anſwer ſo many balliſters, adorn'd at the upper end with braſs-buttons, the whole making an extraordinary good figure. At the end of this bridge is a ſingle well-guarded gate, thro' which we enter'd the city. The city itſelf is very pleaſant and agreeably ſituated, and hath very good houſes, tho' but few ſtreets, which cut each other at right angles running ſome South, ſome Eaſt. Abundance of artificers and handicrafts-men live at *Jodo*. On the Weſt-ſide of the city lies the Caſtle rais'd of brick in the middle of the river, with ſtately towers ſeveral ſtories high at each corner, and in the middle of its walls, which give a very ſtately and pleaſing aſpect to the whole building. The place before the caſtle is taken in with a ſtrong brick-wall, which reaches far into the city. This caſtle is the reſidence of Prince *Fondaiſiono*. Coming out of *Jodo* we again paſs'd over a bridge 200 paces long, ſupported by 20 arches, which brought us into another ſuburb, at the end whereof there was a ſtrong guard-houſe. We left on our right, lying on the other ſide of the river tho' out of ſight, the famous village or ſmall open town *Udſij*, known throughout *Japan* for its producing the very beſt ſort of Tea, which for its uncommon goodneſs is cultivated and ſent up to *Jedo* for the Emperor's own uſe. (*See the Hiſtory of the* Tea *in the Appendix.*) After about two hours riding, we came at two in the afternoon to the town of *Fuſimi*, or *Fuſijmi*. This ſmall open town, or rather village, conſiſts of a few ſtreets, ſome broader than long, ſome of a good length, ſome running up towards the neighbouring woody hills, which lay on our right, or to the Eaſt of the city. Some ſmaller arms of the abovementioned river run thro' and by this city. The middle and chief ſtreet of *Fuſijmi* reaches as far as *Miaco*, and is contiguous to the ſtreets of that capital and reſidence of the Eccleſiaſtical Emperor of *Japan*, inſomuch that *Fuſijmi* might be call'd the ſuburbs of *Miaco*, the rather ſince this laſt city is not at all enclos'd with walls, but lies open towards the fields. It was to day *Tſitats* with the Ja-

Jodo.

Fuſimi.

paneſe, being the firſt day of the month, which they keep as a Sunday, or Holiday, viſiting the temples, walking into the fields, and following all manner of diverſions. Accordingly we found this long ſtreet, along which we rode, for full four hours before we got to our Inn, crowded with multitudes of the inhabitants of *Miaco*, walking out of the city to take the air, and to viſit the neighbouring temples. Particularly the women were all on this occaſion richly apparell'd in variouſly colour'd gowns according to the faſhion of *Miaco*, wearing a purple-colour'd ſilk about the forehead, and large ſtraw-hats to defend themſelves from the heat of the

Beggars. ſun. We likewiſe met ſome particular ſorts of beggars, comically clad, and ſome mask'd in a very ridiculous manner, not a few walk'd upon iron ſtilts, others carried large pots with green trees upon their heads; ſome were ſinging, ſome whiſtling, ſome fluting, others beating of bells. All along the ſtreet we ſaw multitudes of open ſhops, jugglers and players diverting the crowd. The temples, which we had on our right, as we went up, being built in the aſcent of the neighbouring green hills, were illuminated with many lamps, and the Prieſts beating ſome bells, with iron hammers, made ſuch a noiſe, as could be heard at a conſiderable diſtance. I took notice of a large white Dog, perhaps made of plaiſter, which ſtood upon an altar on our left, in a neatly adorn'd chappel, or ſmall

Arrival at Miaco. temple, which was conſecrated to the Patron of the Dogs. We reach'd our Inn at *Miaco* at ſix in the evening, and were forthwith carried up one pair of ſtairs into our apartments, which in ſome meaſure, I thought, might be compar'd to the Weſtphalian ſmoaking-rooms, wherein they ſmoke their beef and bacon. We had travell'd to day thro' a very fruitful country, and moſtly thro' rice-fields, wherein we ſaw great flocks of wild ducks, if otherwiſe they deſerve to be ſo call'd, being ſo very tame, that no travelling company approaching will fright them away. We took notice alſo of ſeveral large white Herons, ſome Swans, and ſome few Storks looking for their food in the moraſſy fields. We likewiſe ſaw the Peaſants ploughing with black oxen, which ſeem'd to be lean poor beaſts, but are ſaid to work extreamly well.

Proceedings at Miaco. Immediately upon our arrival at *Miaco*, our Interpreters went to the Palace of the Lord Chief Juſtice *Matſandairo Inata Cami*, tho' then abſent, as alſo to the houſes of the two Governors of the city *Ojude Awa Cami*, and *Majoda Akono Cami*, to notify to them our arrival in this city, and to deſire them to accept of our uſual preſents.

On *Thurſday*, *Feb.* 29. early in the morning, we ſent the preſents for the above-mention'd the Lord Chief Juſtice, and the Governors of *Miaco*, to their palaces, and caus'd them to be laid, according to the country faſhion, upon particular ſmall tables made of firr, and kept for no other uſe but this. We follow'd ſoon after about ten in the forenoon, being carried in *Cangos*. Their Palaces were at the Weſt-end of the city, op-

Audience of the Lord Chief Juſtice at Miaco. poſite to to the caſtle of the Eccleſiaſtical Hereditary Emperor. We were commanded to ſtep out of our *Cangos*, about fifty paces before we came to the

the Lord Chief Juſtice's Palace, and out of reſpect for his eminent dignity to walk the remainder of our way on foot, as alſo to ſtay at the gate, where the firſt guard is kept, till notice could be given of our coming. This done, we were conducted thro' a Court-yard twenty paces broad, into the hall, or fore-room of the houſe, which is call'd *Ban*, or the chief guard, and is the rendezvous of numbers of clerks, inſpectors, and houſe-keepers. We found here twenty of his officers and ſervants ſitting in a row. From hence we were conducted through two other rooms into a third, where they deſired us to ſit down. Soon after came in his lordſhip's ſteward, an old Gentleman who ſeem'd to be upwards of ſixty years of age. He was clad in a grey or aſh colour'd honour gown, and ſate himſelf down at about four paces from us in order to receive in his maſter's name both our compliments and preſents, which laſt ſtood in the ſame room laid in a becoming order, and conſiſted of a flask of *Tent*, beſides twenty pieces of foreign ſilk, woolen and linnen ſtuffs. The ſteward having return'd us thanks for our preſents in a very civil manner, boxes with tobacco and pipes, and proper utenſils for ſmoaking were ſet before us, and a diſh of tea was preſented to each of us by a ſervant, at three different times, the ſteward and the chief Gentlemen then in the room preſſing us to drink. Having ſtay'd about a quarter of an hour, we took our leave, and were conducted by the ſteward himſelf to the door of this room, and from thence by other officers back to the gate. This firſt viſit being over, we walk'd on foot from thence to the palace of the commanding Governor, who was but lately arriv'd from *Jedo*, and as we were told by his two ſecretaries, who are maſters of the ceremonies upon thoſe occaſions, not yet fully acquainted with the ceremonial and cuſtoms to be obſerv'd upon reception of the Dutch. Some centinels ſtood upon duty at the gate, and in the *Ban*, or hall, we found very near fifty people, beſides ſome young boys neatly clad, all ſitting in very good order. Through this hall we were conducted into a ſide apartment, where we were civilly receiv'd by the above-ſaid two ſecretaries, both elderly men, and treated with tea, ſugar, and *Pankel*, under repeated aſſurances, that we ſhould be ſoon admitted into the Governor's preſence. Having ſtaid full half an hour in this room, we were conducted into another, where after a little while the ſhutters of two lattice windows being ſuddenly flung open juſt over-againſt us, the Governor appear'd ſitting in the next room at fourteen paces from us. He wore, as uſual, a garment of ceremony over his black dreſs. He ſeem'd to be about thirty ſix years of age, of a ſtrong, luſty conſtitution, and ſhewing in his countenance and whole behaviour a good deal of pride and vanity. He addreſs'd us with a ſtrong voice, telling us, *that we were arriv'd in very good weather, which was* Meditch, Meditch, *that is very good luck.* After a ſhort converſation we deſir'd, that he would be pleas'd to accept of our ſmall preſent, conſiſting

Of the Governor.

ſiſting in twelve pieces of ſtuffs, which lay upon a table in the manner above deſcrib'd. He thereupon bow'd a little to return us thanks, and putting himſelf in a riſing poſture, the ſhutters of the two lattice-windows were let down forthwith in a very comical manner, but we were deſir'd to ſtay a little while longer, that the ladies, who were in a neighbouring room behind a paper-ſkreen pierc'd with holes, might have an opportunity of contemplating us, and our foreign dreſs. To this effect, our Reſident was deſir'd to ſhew them his hat, ſword, watch, and ſeveral other things he had about him, as alſo to take off his cloak, that they might have a full view of his dreſs, both before his breaſt and upon his back. Having ſtaid about an hour in the houſe of this governor, we were by the aboveſaid two Secretaries conducted back to the hall, or chief guard, and from thence by two inferior officers into the yard. It being fair weather we reſolv'd to walk from thence on foot to the houſe of the Governor, tho' ſome hundred paces diſtant. We were receiv'd there much after the manner above deſcrib'd. After we had been treated in the *Ban* of the houſe with Tea and Tobacco, as uſual, we were conducted thro' ſeveral rooms into the Hall of Audience, which was richly furniſh'd, and amongſt other things adorn'd with a Cabinet fill'd with bows and arrows, ſmall fire-arms, guns and piſtols kept in black varniſh'd caſes, which ſame and other arms, we took notice, were hung up in ſeveral other rooms thro' which we paſs'd, much after the ſame manner as we found them in the Governor's houſe at *Oſacca*. On one ſide the hall we took notice of two lattice-windows, pierc'd with holes, behind which ſate ſome women, whom the curioſity of ſeeing people come from ſo remote a part of the world had invited thither. We had ſcarce ſat down, when the Governor appear'd, and ſate himſelf down at ten paces from us. He was clad in black, as uſual, with a compliment-gown, or garment of ceremony. He was a grey man, almoſt ſixty years of age, but of a good complexion, and withal very handſom. He bid us welcome, ſhew'd in his whole behaviour a great deal of civility, and receiv'd our preſents kindly, and with ſeeming great ſatiſfaction. Our chief Interpreter took this opportunity, to make the Governor as his old acquaintance, ſome private preſents in his own name, conſiſting of ſome European glaſſes, and in the mean time to beg a favour for his Deputy-Interpreter's ſon. Having taken our leave we return'd to our *Cangos*, and caus'd ourſelves to be carried home to our Inn, where we arriv'd at one in the afternoon.

Deſcription of Miaco. *Kio*, or *Miaco* (*the plan of which Town abridg'd from a large Japaneſe Map is repreſented in Tab.* XXVII.) ſignifies in Japaneſe a city. It is ſo call'd by way of pre-eminence, being the reſidence of his holineſs the *Dairi*, or Eccleſiaſtical hereditary Emperor, and on this account reckon'd the capital of the whole Empire. It lies in the Province *Jamatto*, in a large plain, and is from North to South three quarters of a German mile long, and half a German mile broad from Eaſt to Weſt. It is ſurrounded with pleaſant green hills and mountains on

which ariſe numbers of ſmall rivers and agreeable ſprings. The city comes neareſt the mountains on the Eaſt-ſide, where there are abundance of temples, monaſteries, chapels, and other religious buildings, ſtanding in the aſcent, which we ſhall have an opportunity to ſurvey to and deſcribe more accurately upon our return. Three ſhallow rivers enter, or run by the city on that ſide; the chief and largeſt comes out of the Lake of *Oitz*; the two others fall down from the neighbouring mountains, and they are all united into one, about the middle of the city, where there is a large bridge, two hundred paces long, call'd *Sensjonofas*, laid over it. From thence the united ſtream takes its courſe Weſtward. The *Dairi*, with his Eccleſiaſtical family and court, reſides on the North-ſide of the city, in a particular part or ward, conſiſting of twelve or thirteen ſtreets, and ſeparate from the city by walls and ditches. In the Weſtern part of the town, is a ſtrong caſtle built of free ſtone. It was built by one of the Eccleſiaſtical hereditary Emperors, for the ſecurity of his perſon, during the civil wars; and at preſent it ſerves to lodge the ſecular monarch, when he comes to viſit the *Dairi*. It is an hundred and fifty *Kins* or fathoms long, where longeſt. A deep ditch fill'd with water, and wall'd in, ſurrounds it, and is enclos'd it ſelf by a broad empty ſpace, or dry ditch. In the middle of this caſtle, there is as uſual, a ſquare, tower ſeveral ſtories high. In the ditch are kept a particular ſort of delicious carps, ſome of which were preſented this evening to our Interpreter. A ſmall garriſon guards the caſtle, under the command of a captain. The ſtreets are narrow, but all regular, running ſome South, ſome Eaſt. Being at one end of a great ſtreet, it is impoſſible to reach the other with the eye, becauſe of their extraordinary length, the duſt, and the multitude of people they are daily crowded with. The houſes are, generally ſpeaking, narrow, only two ſtories high, built of wood, lime and clay, according to the country faſhion, and the roofs cover'd with ſhavings of wood. A wooden trough fill'd with water, with the neceſſary inſtruments for extinguiſhing fires, lie ready at all times at the tops of the houſes. *Miaco* is the great magazine of all Japaneſe manufactures and commodities, and the chief mercantile town in the Empire. There is ſcarce a houſe in this large capital, where there is not ſomething made or ſold. Here they refine copper, coin money, print books, weave the richeſt ſtuffs with gold and ſilver flowers. The beſt and ſcarceſt dies, the moſt artful carvings, all ſorts of muſical Inſtruments, pictures, japan'd cabinets, all ſorts of things wrought in gold and other metals, particularly in ſteel, as the beſt temper'd blades, and other arms are made here in the utmoſt perfection, as are alſo the richeſt dreſſes, and after the beſt faſhion, all ſorts of toys, puppets, moving their heads of themſelves, and numberleſs other things, too many to be here mention'd. In ſhort, there is nothing can be thought of, but what may be found at *Miaco*, and nothing, tho' never ſo neatly wrought, can be imported from abroad,

but what some artist or other in this capital will undertake to imitate. Considering this, it is no wonder, that the manufactures of *Miaco* are become so famous throughout the Empire, as to be easily preferr'd to all others, tho' perhaps inferior in some particulars, only because they have the name of being made at *Kio*. There are but few houses in all the chief streets, where there is not something to be sold, and for my part, I could not help admiring, whence they can have customers enough for such an immense quantity of goods. 'Tis true indeed, there is scarce any body passes through *Miaco*, but what buys something or other of the manufactures of this city, either for his own use, or for presents to be made to his friends and relations. The Lord chief Justice resides at *Miaco*, a man of great power and authothority, as having the supreme command, under the Emperor, of all the *Bugjo*'s, Governors, Stewards and other Officers, who are any ways concern'd in the government of the Imperial cities, crown lands and tenements, in all the Western Provinces of the Empire. Even the Western Princes themselves must in some measure depend of him, and have a great regard to his person, as a mediator and compounder of quarrels and difficulties, that may arise between them. No body is suffer'd to pass through *Array*, and *Fakone*, two of the most important passes, and in a manner the keys of the Imperial capital and court, without a passport sign'd by his own hand. The political government and regulation of the streets is the same at *Miaco*, as it is at *Osacca* and *Nagasaki*, of which above. The number of the Inhabitants of *Miaco* will appear by the following *Aratame*, wherein however are omitted all those persons, who live in the castle and at the *Dairi*'s court. Those who live in so many monasteries and religious houses are computed by themselves. The *Aratame* is a sort of an inquisition into the live and family of every inhabitant, the number of his Children and domesticks, the sect which every one professes, or the temples to which they belong, which is made very punctually, once every year, by commissioners appointed for this purpose. In the last *Aratame*, which is hereby subjoin'd, the number of Inhabitants, as also of the temples, palaces, publick and private buildings, streets and bridges, stood thus.

Number of Inhabitnnts at Miaco.

KIOO TO ARATAME.

Tira, that is, Temples of the *Budsdo* Religion, or foreign Pagan worship, great and small —— ——	3893
Mia, *Sintos* Temples, or Temples of the *Sintos* Religion, as of old establish'd in the country —— ——	2127
Sokkokf Dai Mio Jassiki, that is, Palaces and houses of the princes and Lords of the Empire. ——	[illegible]
Matz, or Streets —— ——	[illegible]

(1.) *Ken*, or houſes, *Siusanwan faſſenku ſiaku ſijtzi ſiuku*, as expreſs'd in Japaneſe, that is	138979
Bridges	87
Negi, Secular Perſons attending the *Sintos* Temples	9003
Jammabos, or *Mountain-Prieſts*, which order hath been fully treated of in *Lib.* III. *Ch.* V.	6073
(2) *Siukke*, Eccleſiaſticks of the *Budſdo* Religion	37093

As to the number of Secular Perſons, who live at *Miaco*, it was found by this ſame *Aratame*, to ſtand as follows.

Siuſi Oboj ji, or a Liſt of all the ſects and religions profeſs'd at *Miaco*, together with the number of Perſons, who adhere to the ſame.

Ten Dai Siu	1009
Singon Sui	18095
Sen Siu	16058
Riſſiu	9998
Foſſo Siu	5513
Fokke Sui	97728
Sioo Doſui	159113
(3.) *Dai Nembudſiu*	289
(4. *Nis fonguan Si ſiu*	54586
Fogas fonguan ſi ſiu	99016
(5.) *Bukkwoo ſi ſiu*	8576
Takkada ſiu	7576

Hence it appears, that when the laſt *Aratame* was taken at *Miaco*, there were then 52169 Eccleſiaſticks, and 477557 Laymen in that Capital, beſides numberleſs ſtrangers, who reſort daily to this place from all parts of the Empire, and the whole court of the *Dairi*, or Eccleſiaſtical Hereditary Emperor, no account of whom could be procured. The few following notes will ſerve to explain ſome of the moſt obſcure words in the liſt above (as alſo in that which hath been inſerted *p.* 199 of this Hiſtory) of which little or no mention hath been hitherto made.

1. *Ken*, ſignifies properly a roof, but is taken in a wider ſenſe for the houſe itſelf.

2. *Siukke*. All the *Budſdo* Prieſts are call'd *Siukke*, which word denotes Perſons who retire from the world, and go to ſpend the remainder of their days in Convents and Monaſteries, wholly applying themſelves to ſtudies and religious exerciſes, after the manner of the Roman Catholicks. Theſe people, if they are ſent from one Convent to another, or go a travelling upon any other account, a letter from their *Osjo*, or Father Prior of their Monaſtery, ſuffices to let them paſs every where in the Empire, whereas other people muſt provide themſelves with paſſports from the proper Magiſtrates.

3. *Dai*.

3. *Dai Nembudzſui*, are perſons, who devote themſelves in a more particular manner to the worſhip of *Amida*. Otherwiſe they profeſs the *Budſdo* religion, and adhere particularly to the *Siudoſiuſect*, whoſe temples they frequent. *Nembutz*, or *Namanda*, which words they often repeat in their prayers and ejaculations, is contracted from *Namu Amida Budzu*, *Great God Amida help us*. They are, in fact, a parcel of idle beggars, meeting together in the ſtreets, on the roads, and in publick places, praying and ſinging *Namanda*, and beating of bells, for which their trouble they expect the charity of ſuperſtitious believers, for as much as they pretend, that their prayers and ſongs in honour of *Amida* contribute very much to the relief of their deceaſed parents and relations, if confined to a place of torment. Among themſelves they aſſiſt one another to the utmoſt of their power and capacity, and have made the common intereſt of the fraternity one of their fundamental laws. If one dies, they bury him with their own hands, as many of them as can be ſummon'd together, and if he died poor and not able to bear the neceſſary expences of his funeral, they contribute among one another, and what money is wanting, they raiſe it by begging. If rich people are deſirous to be admitted as members of this ſociety, the firſt and chief queſtion, they are ask'd, is, whether or no on occaſion they will lend a helping hand to bury a dead brother? and if they anſwer in the negative, they ſtand for that very reaſon excluded. This cuſtom is obſerv'd by them in all parts of the Empire.

4. *Fonguanſi ſui*, otherwiſe *Ikoſiu*, which ſignifies the richeſt, is another particular ſect of the *Budſdoiſts*, who make the temple *Fonguanſi*, the place of their chief worſhip. They are divided into *Nis Fonguan ſi ſiu*, or the Weſtern adherents of the *Fonguan* ſect, and *Figos Fonguan ſi ſiu*, or the Eaſtern adherents of the ſame.

5. *Bukkwoo ſi ſiu*, are ſo call'd, likewiſe from a temple *Bukkwo*, where they worſhip preferably to others. Otherwiſe they agree in moſt articles of their belief with the *Monteſiu* ſect.

CHAP.

CHAP. X.

Our Journey from Miaco *to* Fammamatz, *being half Way to* JEDO.

WE ſet out from *Miaco* in *Cango's* on *Friday* the ſecond of *March*, and after an hour's travelling came to the end of a ſtreet in the ſuburbs, which is call'd *Awattagus*, where we went into an Inn, and were treated by our landlord of *Miaco*, with *Sacki* and *Sockani* (cold victuals). We ſtaid there about an hour, and our landlord had in return for his civility a *Cobang*, his ſon half a *Cobang*, and the landlady an *Itzebo*. Thence paſſing thro' a narrow mountainous path, we came to the long villages *Finoka*, and *Jakodſieja*, which are a mile diſtant from *Miaco*. We drank here ſome Tea, our heads having been pretty much affected by the too large quantity of *Sacki*, we had been oblig'd to drink upon our departure from *Miaco*. This village reaches as far as the village *Jabunoſa*, which is ſo call'd from the plenty of *Bambous*, which grow in the neighbourhood. It produces alſo the very beſt ſort of *Tobacco*. We ſaw here on our left, ſome Piſtol-ſhots from the road, a monaſtery call'd *Muro Tai Dai Mooſin*, with a ſtately *Tori*, or Temple-gate, ſtanding near the road, to ſhew the way to that convent. A little further is a *Quanwon*-Temple, with a large gilt *Dſiſoo*, ſtanding in a ſex-angular building. A quarter of an hour further we came to *Iwanotſeja*, a ſmall hamlet, and ſoon after to the large village *Ojiwaki*, conſiſting of one long ſtreet of about four hundred houſes, inhabited by lock-ſmiths, turners in wood and ivory, carvers, makers of aſſiz'd weights, wire-drawers, but particularly painters, and other perſons who ſell all ſorts of Idols and Images. We ſaw here on our right, a high mountain as yet cover'd with ſnow, and call'd *Ottowano Jamma*. There is a footway goes from hence ſtreight to *Fusjmi*. Having travell'd about a quarter of an hour longer, we came an hour before ſun-ſet to the City *Oitz*, where we intended to lie that night, having advanced to day not above three Japaneſe miles beyond *Miaco*. *Ootz*, or *Oitz*, is the firſt City in the Province *Oomi* coming up from *Miaco*. It conſiſts of one long ſtreet, which runs thro' its middle in the form of an elbow, and hath ſome few ſmaller ſtreets going from it. The number of houſes may amount in all to a thouſand. There are ſome very good Inns there, and thoſe never without wenches, according to the cuſtom of the country. It lies on a lake of freſh water, which hath no peculiar name, but is call'd the lake of *Oitz* from this place. It belongs to the Imperial Demeſns, and is govern'd, along with the adjacent country, by a Steward ſent thither by the Emperor. 'Tis recorded in Japaneſe Hiſtories, that this lake aroſe in one night, the ſpot of ground,

Departure from Miaco.

Oitz.

which it now fills, having been ſunk by a violent earthquake and cover'd with water. 'Tis further mention'd, that the mountain *Fuſijamma* (of which more hereafter) became higher at the ſame time, than it had been before. The lake is pretty narrow, but extends forty or fifty Japaneſe miles North, as far as the Province *Canga*. All the commodities, which are ſent from thence to *Miaco*, are brought by water as far as *Oitz*. There is plenty of fiſh in this lake, among the reſt delicious Salmons, Carps, Baldheads, and a great many other ſorts. Wild Ducks are ſeen at all times ſwimming in ſwarms like clouds. It diſcharges its ſuperfluous waters by two rivers, one of which runs thro' *Miaco*, the other thro' *Jodo* and *Oſacca* into the Sea. Not far from this lake, on the left going up to *Jedo*, lies the famous, high, but pleaſant mountain *Jeſan*, or *Jioſan* which is as much as to ſay *Fairhill*. It hath numberleſs tall and beautiful trees growing up to its very top, and is ſaid to have no leſs than 3000 temples in its compaſs, beſides many villages, conſequently a great number of monks and country-people. The ſituation, but much more the ſanctity of this mountain, made it a ſanctuary and place of refuge for the inhabitants of *Miaco*, in the inteſtine wars, which deſolated that city. But *Nobunanga*, Secular Monarch of *Japan*, and Predeceſſor of the great Emperor *Taico*, out of a general hatred he bore to all Prieſts and Monks, as well as to revenge ſome particular inſults he receiv'd from thoſe, who inhabited this famous mountain, invaded and conquer'd it at the head of a numerous army, conſum'd and deſtroy'd all its temples and religious buildings, and cruelly butcher'd all that vermin of Prieſts, as he call'd them, with all the other Inhabitants. Behind this mountain, at about two miles from the road, appear'd ſome others, call'd *Firanotacki*, which were then cover'd with ſnow, and extend to a conſiderable length along the lake of *Oitz*. Behind theſe mountains there are two very narrow and troubleſome roads over other mountains, over which ſome of the Weſtern Princes paſs in their Journies to court. (Tab. XXVIII. is a particular Map of the road from *Oſacca* to *Miaco*, and from thence thro' *Oitz* to *Fammamatz*.)

Holy Mountain.

On *Saturday March* 3d. we ſet out before break of day, in order to reach to day the village *Tſutſi Jamma*, which is thirteen miles diſtant from *Oitz*. We were near half an hour getting to the end of the long ſtreet of this city, where we took notice of a ſquare paper-lanthorn, lighted and put up before ſome old houſes, becauſe juſt before us an Imperial Envoy had paſs'd thro' the city in his way to court. The ſtreets of the ſuburb reach'd as far as the pleaſant town of *Dſedſie*, or *Dſedſje Sieſij*, the Reſidence of *Fondaſijro Cami* Prince of *Facatta*. On the ſides of the Gates of this town were rais'd low but neat walls. The ſtreets I found to be all regular, as far as I could ſee, running ſome South, ſome Eaſt, and all the houſes were white-waſh'd. The caſtle lies at the North end of the city, and is encompaſs'd partly by the lake of *Oitz*, partly by the town. It is a large but ſtately building, adorn'd according to the

country faſhion, with ſquare towers ſeveral ſtories high, with a particular curious roof to each ſtory. Not far from the caſtle is a large temple of the God *Umano Gongin*. We came ſoon after to another gate, where we found ſome of that Prince's ſoldiers upon duty, and took notice, that the black cloth, wherewith the guard room was hung, bore his coat of arms, being a character between two leaves ſtanding upright. The roads begin here anew to be planted with firs on both ſides, and continue ſo up to *Jedo*, unleſs ſome rocky mountains or barren ſandy grounds prevented the planting thereof. The miles alſo are regularly meaſur'd, and at the end of each mile there is a round hill rais'd, with a tree ſtanding at the top, whereby travellers may accurately know the diſtance of places, and how many miles they advanc'd. Half a mile from *Dſedſje* we came to the village *Tſetta*, or *Tſijtto*; ſome pronounce it *Sjetta*, ſome *Seta*. The houſes are built along the road on both ſides. The river *Jodogawa* runs through it, coming out of the lake of *Oitz*, by the name of *Jocattagawa*. A double wooden bridge is laid over this river, juſt where it comes out of the lake, which is by much the largeſt, I have ſeen in this country, and famous all over the Empire by the name of *Tſettanofas*, or the bridge of *Tſetta*, ſo call'd from the neighbourhood of this village. Both parts, or rather both bridges, meet each other upon a ſmall Iſland, which lies in the river. The firſt is forty, the ſecond three hundred paces long, both have balliſters, which are adorn'd in the latter with braſs balls at the top. I cannot forbear ſtopping a little at this famous bridge, in order to communicate to the Reader ſome odd, fabulous and ridiculous ſtories, which the Japaneſe firmly and religiouſly believe to have happen'd in the neighbourhood. A *Dſia* or Dragon, an animal in high eſteem with moſt heathen nations of *Aſia*, but particularly with the Chineſe and Japaneſe, who repreſent it in their pictures as having hands, legs, and two horns, liv'd upon the ſhores of the lake of *Oitz*. There was at the ſame time a very large ſcolopendra or forty-leg, as long as two men, and proportionably big, liv'd upon a mountain, or rather round hill, ſituate on the road about two miles from the habitation of the Dragon, which from this monſtrous animal is ſtill call'd *Mjikaddo Jamma*, or the forty-leg mountain. This monſtrous forty-leg very much infeſted the roads thereabouts, and in the night time came down from its mountainous ſeat to the habitation of the Dragon, where it deſtroy'd and eat up the eggs laid by him. Upon this a ſtout battle aroſe between the two animals, wherein the Dragon obtain'd a compleat victory, and kill'd his enemy. To perpetuate the memory of this action, a temple was erected in that part of the village, call'd *Tawarrattadu*, which temple ſtill ſubſiſts, and was ſhewn us, as a convincing proof of this event. But to proceed to another. The ſtone columns, which ſupport the extremity of this famous bridge, are ſaid to have been formerly poſſeſs'd

Bridge of Tſetta.

Inſtances of the Superſtition of the Japaneſe.

possess'd by an evil spirit which very much molested travellers, as well as the inhabitants of the village: It happen'd one day that the famous Apostle of the Japanese *Koosi*, whose memory is still in great repute of sanctity, travelling that way, all the people of the neighbourhood earnestly entreated him by his miraculous power to deliver them from this insufferable evil, and to cast this devil out of the said columns, which in compliance to their instant desire he did accordingly. The Japanese, a people superstitious to excess, expected that he wou'd use a good many prayers and ceremonies, but found to their utmost surprize, that he only took off the dirty cloth, which he wore about his waste, and tied it about the column. *Koosi* perceiving how much they were amaz'd, address'd them in the following manner. *Friends*, said he, *'tis in vain you expect, that I should make use of many ceremonies. Ceremonies will never cast out devils, faith must do it, and it is only by faith, I perform miracles*, and then continued his journey. A remarkable saying in the mouth of a heathen teacher! From thence passing through *Kantangiwara*, *Sinde*, *Noodsi*, or *Nosij*, and several other smaller villages, or rather long streets, as also over the river *Okamigawa*, which arises, a mile and a half from thence in the mountain *Okami*, we came after a mile and a half travelling to the city, or large village *Kusatz*. Coming along we took notice of six stone pillars, being the boundaries of the manors and villages, belonging to the Prince of *Jodo*, in the Province *Oomi*. *Kusatz*, or *Kusatzi*, reckons about five hundred houses, which are built for the best part on both sides of one long street. We staid here a little while to drink a dish of tea. We were full half an hour travelling from one end of this village to the other. In the neighbouring country grows that particular sort of reed, or *Bambou*, which is call'd *Fatsiku*, whose roots are made use of for walking canes, and imported into Europe by the name of *Rottang*. They are generally speaking cheap enough, at sometimes however they are sold very dear, when the lord of the Province forbids the digging of them for some years, which he is often necessitated to do, least too great a consumption should injure the growth of the plant, the roots lying very deep, and being not easily to be come at, unless the openings be considerably large. The *Fatsiku* reed is found also in other countries, but with short roots not fit for use. There are only some particular people in this village, who make it their business to dig for these roots, and to trade with them, for which they have obtain'd a privilege from the lord of the Province. The whole art of preparing them, and making them fit for use, consists in the following particulars. All the useless parts at the upper and lower end are cut off, with this necessary precaution however, that the remainder, which is sav'd, be not too short for use. This done, they cut off also with a good knife, particularly temper'd for this purpose, the young roots, and fibres, which surr[illegible] the joints, and of which there are allways some marks left,

Remarkable Sentence of a Heathen.

Kusatz.

Singular Bambous for walking Canes.

ſmall circular holes round each joint; if they are grown crooked, they are ſtreightned by the help of fire. Laſt of all, they muſt be well waſh'd and clean'd. A quarter of a mile farther we came to the village *Mingawa*, which hath its name from a river, which runs through it. This village conſiſts of about four hundred houſes, built along the road, and making one long ſtreet, which reaches as far as the village *Tabara*, or *Tebuira*, which hath about three hundred houſes, and is contiguous in the very ſame manner to the village *Minoki*, and this again to ſome of the neighbouring, being like ſo many long ſtreets, every one of which hath its particular name. *Minoki* is a village diſpers'd on both ſides of the road. It is famous for a medicine of great virtue, being a powder call'd *Wadſeràn*, which hath been firſt found out here, and is made no where elſe. It is given inwardly in all ſorts of diſtempers, but particularly in that ſort of cholick, which is peculiar and endemial to the natives of this country, and which I have given an account of in my *Amœnitates Exoticæ*. pag. 582. ſeq. (This account hath been inſerted in the Appendix of this Hiſtory.) It is made of *Putsju*, a foreign bitter ſort of *Coſtus*, and ſeveral other roots, and bitter plants, which grow wild in the neighbouring mountains. All the different ingredients, together with the *Coſtus*, having been firſt dried, and groſly cut, are carry'd to three neighbouring houſes, built at ſome diſtance from each other, where they are ground to a powder, which is afterwards kept for uſe. The mill-ſtone, ſuch as we ſaw it upon our return, is turned by four people, much after the ſame manner, as they do in our mills, when they grind muſtardſeed. The reſt of the management is left to two women, who take care of the ground powder, carrying it back to the houſe, where they put it into ſquare papers, four ſquare fingers long and broad, whereupon is writ in red and black characters the name of the powder, together with its uſe and virtues. Every powder weighs ſomewhat more than two drams, and is given, according to the age and diſpoſition of the patient, in one, two, or three doſes, each to be taken in a diſh of warm water. In the houſes, where this powder is made, they ſell it likewiſe ready prepar'd, and boil'd in warm water. A pious, but poor man, an inhabitant of the ſtreet, or village *Tebàra*, is ſaid to have been the firſt inventor of this medicine. He gave out, that the God *Jakuſi*, who is the Apollo of the Japaneſe, and protector of phyſick and phyſicians, appear'd to him in the night in a dream, ſhew'd him all the ingredients of this medicine, growing upon the neighbouring mountains, and commanded him to make it up for the uſe and relief of his countrymen. This ſtory brought his medicine into great credit, and it being ſold in large quantities, the man ſoon grew rich, and became able to build a fine houſe for himſelf to live in, and oppoſite to his ſhop a chappel, or ſmall temple, richly adorn'd in honour and gratitude to the God, who reveal'd this ſecret to him. In this temple he plac'd the Idol of *Jakuſi*, ſtanding upright on a gilt *Tarate* flower (the *Nymphæa paluſtris maxima*,

Medicinal Powder.

Jakuſi, God of the Phyſitians.

or *Faba Ægyptiaca Proſp. Alpini*) under one half of a large cockleſhell extended over his head. The head was ſurrounded with a crown of rays, as a mark of his holineſs: In his right hand he held ſomething unknown, and in the left a Scepter. The whole Idol was ſtrongly guilt. The Japaneſe, as they go by, ſeldom miſs paying their duty and reverence to his golden Idol, ſome with a low bow, others in an humble poſture and bareheaded approaching the temple, where they ring, or rather beat a bell which is hung up before it, and then holding both their hands to their foreheads, make their prayers. Two relations of this man, living at *Minoki*, having obtain'd a receipt of this powder, began the ſame trade, which ſoon enrich'd them alſo, and enabled them to build in like make manner, each a chappel to *Jakuſi*. Nay one of them went ſtill farther, building beſides a ſmall houſe cloſe to the chappel, wherein he maintains a prieſt, whoſe buſineſs it is to attend the chappel, to clean it, to light lamps before the Idol, and to do other ſervices of this kind, in reſpect and honour of him. Having left *Minoki*, we ſoon loſt ſight of the lake of *Oitz*, which till then we had ſeen on our left, at different but ſmall diſtances, ſome hills and low mountains drawing near and covering the ſame, of the number whereof was the famous mountain *Mikadde*, or *Mikame Jamma*, of which above, being about half a mile diſtant from the road. The roads hereabouts had been greatly damag'd and almoſt waſh'd away by much rain, for which reaſon we follow'd the new road, which went round a mountain on our right, and after half a miles travelling brought us again into the old one. Soon after, about eleven in the forenoon, we came to *Iſſibe*, a large village of about four hundred houſes, ſix miles diſtant from *Oitz*. We dined here in a large ſtately inn. Formerly we us'd to dine at the ſmall town of *Minakutz*, beyond *Iſſibe*, but our inn there having been burnt down, they now choſe this village. After dinner we continued our journey as far as *Dſutſi Jamma*, a village of about three hundred houſes, ſituate at the foot of a mountain of the ſame name, where we arriv'd at five in the afternoon, having made to day in all twelve Japaneſe miles. We paſs'd this afternoon through ſeveral great and ſmall villages, almoſt contiguous to each other. About half way from *Iſſibe* to *Dſutſi Jamma* lies the ſmall town of *Minakudſi*, which belongs to *Catto Sadano Cami*, one of the Emperor's councellors of ſtate of the ſecond rank. It conſiſts of three long ſtreets running very irregularly. At one end ſtands a low caſtle, or rather palace of the lord of the place, it having neither walls, nor ditches, though there were ſome ſoldiers ſtood upon duty at the gates. Some part of this town, which had been lately deſtroy'd by a fire, lay ſtill in aſhes. They make very fine hats here, and baſkets of all ſorts, of ruſhes and ſplit reeds. We met here a great multitude of people, men and women, moſt on foot, ſome few on horſeback, and ſometimes two or three mounted on one horſe. There were not a few beggars among them. They were all pilgrims for

Minakuts.

Pilgrims to Ize.

ſome going to, ſome returning from *Isje*, a famous place ſituate at the South end of the Province of that name. They did not fail to importune us, as is uſual with them, for our charity and aſſiſtance towards their pilgrimage. Many of them had the name of the place, to which they went, or from which they return'd pilgrims, as alſo their own name, and the name of the Province and place where they live, writ upon their hats, to know who they are, in caſe any accident ſhould befal them on the road. Thoſe who return from *Isje*, have their *Ofarrai*, or indulgence box tied under the brim of their hat before their forehead; to the oppoſite brim they tie a wiſp of ſtraw wrapt up in a piece of paper, only to balance the *Ofarrai*.

On *Sunday March* 4th, we were carried in *Cangos* from our Inn over the mountain *Dſiutſika*, as far as the village *Sakanoſta*, which is two miles diſtant from *Dſiutſi Jamma*. The road was all along very crooked and heavy. The mountain it ſelf is very barren, the ſoil being either a dry ſand, not fit for culture, or turff, and yet there are ſeveral ſmall hamlets in its paſſage, whoſe Inhabitants get their livelihood chiefly by travellers. The deſcent of this mountain is not unlike that of a winding ſtair-caſe, ſome broad ſtone ſteps hewn out of the border of a deep precipice, leading down to another neighbouring mountain, which is very remarkable for being a ſort of a weather glaſs to the pilots of this country, who by its top being clear, or cover'd with clouds, and ſome other Signs, know how the weather is likely to prove, and conſequently whether or no it be ſafe for them to venture out to ſea, on their voyages. Coming up the mountain, a temple preſented it ſelf to our view on the road. Not far from it, there was a ſmall chappel, wherein was kept a gilt Idol, before whom two monks perform'd their prayers and devotions, thereby to excite good natur'd and religious paſſengers to give them their charity. We were full a quarter of an hour coming down the mountain. At the foot we took notice of another chappel, before which ſtood a gilt Lion. Some prieſts preſented here to travellers a relick to kiſs, and by way of reward took from them a farthing a piece. A quarter of an hour further ſtands another chappel hewn in the rock, call'd *Jwei Jano Fano*, but we ſaw no prieſts attending, or any body worſhipping there. *Sakanoſta* is a village of about an hundred houſes, the firſt in the Province *Iſe*. It is a rich village with many Inns, and lies in a very pleaſant country. We took notice here of a ſmall open chappel, wherein was kept a good proviſion of ſmall thin boards, with ſome ſacred and ſignificant characters writ upon them, ſuppos'd to have the infallible virtue of keeping off all ſorts of diſtempers and misfortunes. They were ſold at ſome few farthings a-piece. Having drank a diſh of tea at *Sakanoſta*, we again mounted on horſeback, and after a quarter of an hour's riding came to the ſmall village *Futzkaki*, or *Kudſukaki*, where they ſold roaſted cheſnuts, and *Kokoro* roots boil'd, both which

Mountain Dſiutſi Jamma.

Sakanoſta

which grow in great plenty in this Province. Three quarters of an
Seki. hour further, we came to *Sekinoſiſi*, a large village of about four hundred houſes. Many of its Inhabitants get their livelihood, by making large quantities of matches out of ſcrap'd and ſplit reeds, as alſo hats, ſhoes and ſeveral other things, which the children crying about the ſtreet, and importuning people to buy them, prove very troubleſome to travellers. We din'd here, having made only four miles this morning, but made great haſte to ſet out again, in order to reach *Jokaitz*, which is ſeven miles diſtant from *Sekinoſiſi*. Without this village there is a road going ſtrait to *Iſje*, a place in great repute of ſanctity among the Japaneſe, which lies thirteen miles off, each mile being a full hour in this Province. *Iſje* is reckon'd to be thirty miles diſtant from *Miaco*. After three quarters of an hour's riding, we came to the
Kamme. town of *Kamme Jamma*, which lies on a riſing ground, or the flat top of an eminence. It is a pretty large town, taken in with a wall, as far as I could ſee, and likewiſe defended with ſtrong gates and guards. On the South-ſide of the town ſtands the caſtle, tolerably well fortified with ditches, walls, and round baſtions. We were riding near an hour before we got to the third guard, and to the end of the ſuburbs, the ſtreets running very irregularly, becauſe of the unevenneſs of the ground, on which the town ſtands. A ſmall mile further we came to *Munitſaya*, a ſmall village, ſituate near the large village *Tsjono*, where we were overtaken by ſuch a ſhower of rain, as forc'd us for a while to retire into the houſes for ſhelter. From hence there is another road goes to *Iſje*, which is much frequented by the Inhabitants of the Eaſt and Northern Provinces. Travelling further we paſs'd through ſeveral villages, the chief whereof were, *Tsjono*, *Iſijakus*, *Tſietſuki*, *Ojewata*, and *Finakawa*, each of no leſs than two hundred houſes. And the laſt, which is about half a mile diſtant from *Jokaitz*, is much larger, ſince there belong to it near an hundred houſes, built on the other ſide of the river, which hath given its name to this village. The country, we had this day travell'd through, was moſtly barren and mountainous, with a few middling good ſpots of ground. For the laſt two miles, from *Tſitſuki* to *Jokaitz*, it begun to be tolerably fruitful, flattiſh and low, and abounding chiefly in rice, not unlike the Province *Fiſen*. Juſt before we came to our Inn, an Imperial Envoy, who had been ſent to the *Dairi*, paſs'd by us in great haſte. He was upon his return from *Miaco* to *Jedo*, which journey he had orders to perform in eight days time. He was a perſon of a comely appearance. His train conſiſted in two *Norimons*, ſeveral pike-bearers, a ſaddle horſe, which was led, ſeven ſervants on horſeback, beſides
Jokaitz. the footmen. *Jokaitz*, is a pretty large town of about a thouſand houſes: It hath ſeveral good Inns, where travellers are extraordinary well accommodated; for the Inhabitants muſt make a ſhift to get their livelihood partly by them, partly by what the neighbouring Sea, which

waſhes

waſhes the Southern Coaſts, on which the town ſtands, affords of fiſh, crabs, ſub-marine plants, and the like. Among the pilgrims we met this day, there was a woman well dreſs'd in ſilk, and ſtrongly painted, leading a blind old man and begging before him, which we thought a very extraordinary ſight. We alſo met ſeveral young *Bickuni's*, a ſort of begging Nuns (of which I have already given ſome account in the 5th chapter of this book) who acccoſt travellers for their charity, ſinging ſome ſongs to divert them, tho' upon a ſtrange wild ſort of a tune. They will ſtay with them for a ſmall matter as long as they deſire it. Moſt of them are daughters of the *Jammábös*, or Mountain-Prieſts, and conſecrated as ſiſters of this holy begging order, by having their heads ſhav'd. They go neatly and well clad, wearing a black ſilk-hood upon their ſhav'd heads, and a light hat over it to defend their faces from the heat of the ſun. Their behaviour is to all appearance modeſt and free, neither too bold and looſe, nor too dejected and mean. As to their perſons, they are as great beauties as one ſhall ſee in this country. In ſhort the whole ſcene is more like a comedy, than the begging of indigent and poor people. 'Tis true indeed, their fathers could not ſend out, upon the begging-errand, perſons more fit for it, ſince they know not only how to come at traveller's purſes, but have charms and beauties enough to oblige them to farther good ſervices. For diſtinction's ſake, from other begging Nuns, they are call'd *Komano Bikuni*, becauſe they go always two and two, and have their ſtations aſſign'd them only upon the roads hereabouts. They are oblig'd to bring ſo much a year, of what they get by begging, to the temple at *Iſjé*, by way of a tribute. *Begging Nuns.*

On *Monday March* 5, We ſet out from *Jokaitz* by ſun-riſe. The Imperial Envoy above-mention'd had left this place at midnight. At eleven in the forenoon we came to *Quano*, having made three miles, travelling thro' a flat fruitful country. We went thro' ten villages, and croſs'd ſeveral rivers, two whereof had bridges laid over them, one of 150 paces in length, the others we were neceſſitated to ford. I have ſet down the ſeveral villages in the Map of our journey, and therefore forbear mentioning their names in this place, the rather, ſince paſſing thro' nothing occur'd to me remarkable, which I had not obſerv'd elſewhere. I took notice only, that at the village *Navi* they roaſted the *Jamaguri* Oyſters with a fire made of *Pine-nuts*, and offer'd them to foot-travellers to ſale.

Kuwana Kfana, or *Quano*, is a very large city and the firſt in the Province *Owari*. It lies on a large and ſpacious harbour, or rather Gulf of the Southern Sea, which runs a good way up into the country. It conſiſts of three different parts, as ſo many different towns. We were full three quarters of an hour before we came to our Inn, which was at the extremity of the third. The firſt part of the city is taken in with a high wall and ditches, as is alſo the third. The gates are ſtrong and well guarded. The ſecond, or middle part, hath no walls, *Quano.*

but is entirely ſurrounded with water, the country being flat and full of rivers. On the South-ſide of the third part ſtands the caſtle, and reſidence of *Matzindairo Jetſu Cami*, built in the water. (See *Tab.* XXXIII. *Fig.* 14.) Its walls are very high, with loopholes broke thro' and neatly cover'd with a roof. Blockhouſes are built on them, at ſmall diſtances. This caſtle takes in a large ſquare ſpot of ground. The Eaſt-ſide only is a little roundiſh. A deep and large ditch divides it from the city, over which, for communication's ſake are laid two bridges. Three ſides of it are waſh'd by the ſea. In the middle of the caſtle there is a ſquare white tower riſes aloft ſeveral ſtories high, with ſeveral roofs according to the country faſhion, which adds very much to the beauty of the place. This caſtle was built by the Emperor *Gengoin*, uncle of the now reigning Monarch, who having a natural averſion to the female ſex, but more particularly to the Empreſs his ſpouſe, order'd, that ſhe, together with the ladies of her court, and his the Emperor's own nurſe, ſhould ſpend therein the remainder of their lives.

Paſſage to Mia. Having din'd at *Quano*, and the weather proving fair after a good ſhower of rain, we left this place about noon, and went with our horſes and baggage on board four ſhips, which were to bring us over to *Mia*, which is ſeven miles and a half diſtant from *Quano*. The great river *Sajjah* loſes itſelf into the ſea near a village of that name about three miles from *Quano*. Vaſt quantities of wood are floated down this river, out of the Province *Owari*, and ſeveral other places. The harbour is very ſhallow, and full of muddy banks, which ſtand up in low water four or ſix foot. This ſhallowneſs oblig'd us to leave the four large boats we had hir'd for our paſſage, about an hour before we came to *Mijah*, and to make uſe of ſmaller ones, for us and our baggage, as far as that city. Theſe ſmall boats were drawn, or rather pull'd, over the muddy banks by the help of poles of *Bambous*, two men being appointed for each boat, one before, and another behind. This ſingular kind of navigation, tho' it ſeem'd to us ſtrangers, that were not us'd to it, very ridiculous and odd, yet it went on very well, the upper ſurface of the mud being very ſoft and ſmooth, the ground hard and the boats ſmall, containing not above ſeven or eight perſons, and ſtill leſs, if laden with other goods. Accordingly we came to *Mia* betimes, about two hours before ſun-ſet. We found upwards of fifty paſſage-boats riding at anchor near this city, tho' at about half a mile's diſtance, becauſe of the ſhallowneſs of the harbour. The way by land from *Kwana* to *Mia*, is much better, but longer, it being ten miles only from the village *Sajah* to *Mijah*. Conſidering this, we need not wonder at *Ulyſſes* and his *Argonauts*, if ſometimes, as occaſion requir'd, they purſued their navi-

Inſtances of Navigation by Land. gation by land, as *Rudbeck* takes notice in his *Atlantica*. To this day the ſame is obſerv'd by the *Coſſacks*, who draw their boats from the river *Tanau* over to the river *Wolga* near the city *Zarich*. In my travels thro' *Muſcovy* into *Perſia* it happen'd, that juſt the day before our arrival at *Zarich* 800 *Coſſacks*, had brought over their boats after this manner from

the

the *Tanau* to the *Wolga*, with an intent to fall down that river, in order to purſue their Enemies the *Calmuckian Tartars*, and to recover the booty which they had taken from them. But to return to our own ſubject. *Mia* hath no walls: There is only a ſorry ditch both going in coming out of the town. It is very populous and large, tho' not quite ſo large as *Quano*, conſiſting only of about two thouſand houſes. On the right is a ſquare palace built in form of a caſtle, where the Emperor lodges in his journey to *Miaco*, as do alſo ſome of the greateſt Princes of the Empire in their journies to and from court. The ſtreets run acroſs each other, with as much regularity as the diſpoſition of the ground would admit of. A long ſtreet, or row of houſes, runs for near two miles from *Mijah*, and terminates at *Nagaija*, the reſidence of the Lord of this province, who is a Prince of the Imperial Blood. The caſtle, wherein he reſides, is reckon'd the third in the Empire for ſtrength and extent. 'Tis with the utmoſt magnificence this Prince makes his journey to Court. Only his van-guards conſiſts of upwards of 2000 men, with led-horſes, halberds, pikes, bows, arrows and other arms, baſkets, trunks, and numberleſs other things, ſome for uſe, ſome for ſtate, all with his coat of arms upon them. When the Dutch meet him upon the road, the whole retinue muſt alight from their horſes, our reſident come out of his *Norimon*, and all in ſilent humble poſture, out of reſpect for the Imperial Blood, ſtay till he hath been carried by. The country hereabouts is flat, fruitful, and well inhabited. Going thro' *Mijah* we paſs'd by a ſmall *Sintos* Temple, which had been built four years ago, and is call'd *Azta*, or the *Temple of the three Scimiters*. Two red gates, ſuch as are uſually to be ſeen before temples, ſtand at the entry of this. Three miraculous Scimiters, which had been uſed in the ancient times of that race of Demi-gods, who inhabited this country, and carried on cruel wars againſt each other, are preſerv'd in this temple as ſacred relicks. They were kept formerly in the temple at *Isje*, from whence about the time, abovemention'd, they were remov'd hither. Five *Sintos* Prieſts attended at this temple, clad in white Eccleſiaſtical Gowns, with black lacker'd caps, ſuch as are wore at the court of the *Dairi*, or Eccleſiaſtical Hereditary Emperor. Two of the loweſt rank ſtood on the floor of the temple, two others of a higher rank ſate behind them ſomewhat rais'd, and the fifth ſate about the middle of the temple, placed higher than all the reſt. There is likewiſe another temple of this kind to be ſeen in this town, call'd *Fakiu*, or the Temple of 8 Scimiters, wherein are preſerved, with great care and veneration, eight ſwords uſed by the Half-divine Heroes of thoſe ancient times. Prieſts clad, as aboveſaid, attended alſo this temple.

Mia deſcrib'd.

Remarkable Temples.

On *Thurſday March* 6, We ſet out by land from *Mijah* by break of day, and paſs'd thro' ſeveral villages and hamlets, the chief whereof were *Kaſſadira*, a village of about an hundred houſes, ſo call'd from a temple of this name, built in honour of an eminent Idol. The Japaneſe, as they went by, rung a bell hung up before this temple, making a low bow, ſome ſaying

ing a ſhort prayer. *Narimni*, or *Narumi*, is another village of about 400 houſes, and cottages. *Arimatſi* hath not above an hundred houſes. They make and ſell here good ſuits of cloaths made of Cotton. *Imokawa*, is a village of about 200 houſes. *Tſiwa*, or *Tſiriu*, is a ſmall town, the firſt in the Province *Mikawa*. *Okaſacki* is a very large town, and the reſidence of the Lord of this Province. We din'd here, having travell'd this morning ſeven miles *Okaſacki* reckons about 1500 houſes, moſt of which are well built. It is enclos'd with a neat hedge, or paliſado's of *Bambous*, and in ſome places with a wall. The caſtle lies on the South-end of the town on a hill, and is enclos'd with ditches, and a white wall rais'd on a low rampart. The wall is defended with ſtrong Guard-houſes built of ſtone at different diſtances. Towards the hill, where it is moſt liable to an attack, it is defended with a triple ſtrong wall. The high tower in the middle of the caſtle, the uſual mark of Princely Reſidences, ſhews itſelf on the South-weſt-ſide to admiration. The ſuburbs I found to conſiſt of about 200 houſes. A large river, which hath its name from the city, runs acroſs it. This river, tho' pretty broad, and not wanting water, is yet not navigable, being very ſhallow. It ariſes in the neighbouring mountains to the North-weſt, from whence it continues its courſe with great rapidity, till it loſes itſelf into the Sea. A ſtrong and magnificent wooden-bridge is laid over it, which the Japaneſe ſay is 158 *Ikins*, or fathoms long, but my ſervant meaſuring it, found it to be of 350 paces in length. From our entring the ſuburbs, we were half a mile going to our Inn, which was a very magnificent one. After dinner we ſet out again, and travell'd five miles farther, as far as the town of *Akaſaka*. We paſs'd thro' ſeveral ſmall villages, and hamlets, and thro' one ſmall town, or rather borough, call'd *Fuſikawa*, which is a mile and a half diſtant from *Okaſaki*. There is a large river between theſe two places, over which is laid a bridge of 130 paces in length. About half an hour's riding beyond *Fuſikawa*, near the village *Oſijra*, we were met by three couple of *Bikunis*, or begging Nuns, and as many young *Jammabos*, or Mountain-Prieſts, who came in company out of a neighbouring wood, and did their beſt with ſinging, praying and preaching to get our charity. We prov'd kinder to the Nuns, than to the Prieſts, becauſe they kept us company a good while to divert us with their vocal muſick. The beſt part of *Akaſaka* is one long well built ſtreet, with good houſes, and many ſtately inns. Every Inn hath a competent number of wenches, ſtrongly painted, to wait upon the gueſts, from whence this town obtain'd the name of the *Magazine of Publick Stews*. The country we had this day travell'd thro', was flat in the forenoon, with woods and undergrowth in ſome places, and cultivated fields in others, the whole being a plain, which from *Tſirijn* ſeem'd to extend five miles up towards the next hills. In the afternoon it became mountainous for about two miles and a half from *Okaſaka*, the reſt was flat, fruitful and well cultivated land.

Some

Some rheumatick pains, of which our old chief Interpreter was taken ill in the night, retarded our ſetting out on *Wedneſday March* 7, in the morning at the uſual early hours. We left *Akaſaka* about nine, and travell'd ſeven miles to *Array*, where we din'd. After dinner we had but three miles and a half left to go to *Fammamatz*, where we intended to lie that night, it being half way up to *Jedo*. The chief places we paſs'd thro' before dinner, were *Goju* a village of very near 300 houſes, *Khomra* another of 150, *Simosij* of 100. Here we paſs'd over a bridge 350 paces long into the ſuburbs of *Joſijda*, or *Joſtſijda*, which is three miles diſtant from *Akaſaka*. The town of *Joſijda* is built on a riſing ground. It hath gates and guard-houſes, with a ſmall garriſon, more for ſtate, or ornament, than for defence. It conſiſts of about a thouſand houſes, or rather cottages, inhabited by indigent people, and built on both ſides of one long ſtreet, which runs acroſs the town, and ſome few ſide-ſtreets turning off from the great one. It hath two ſuburbs, one going in, the other coming out of the town. The firſt reckons about 100, the other 250 houſes, built on both ſides of the road, which makes it full an hours riding to get from the entry of the firſt ſuburbs, through the town, to the extremity of the other. The caſtle ſtands on the North-Eaſt ſide of the town, and is a ſquare building, as uſual. Three ſides of it are enclos'd with walls and ditches, on the fourth it is defended by a river, which runs by it. The walls are high, white and neat, otherwiſe without guard-houſes, or any other defence, the caſtle having been built only to receive and lodge the princes of the Empire in their journies to and from court. The Governor of this caſtle had order'd a file of twenty *Bugjos*, or ſoldiers of the firſt rank, to receive us under arms, in order to honour our paſſage. There is a great deal of ſmith's work made and ſold here. I took notice that the country people had brought great quantities of wood, leaves, hay, peaſe, and other produce of the country to market, perhaps becauſe it was a market day at the place. From thence to *Array*, which is very near five miles diſtant, we paſs'd through no conſiderable villages, excepting only *Sijroſaka*, which conſiſts of about two hundred houſes built along the ſea-ſhore. Here we firſt diſcover'd the top of the high mountain *Fuſi*, or *Fuſino Jama*, which in beauty, perhaps, hath not its equal. About half a mile further we reach'd *Array*, a ſmall town of about four hundred houſes ſituate not far from the ſea, at the narrow extremity of a ſmall harbour. We din'd here. The town is open without either walls or ditches. The goods and baggage of all travellers, but particularly of the princes of the Empire, muſt be viſited in this town by Imperial commiſſioners appointed for this purpoſe, who are to take care, that no women nor any arms paſs further. This is one of the political maxims which the new reigning Emperors have found neceſſary to practiſe, in order to ſecure to themſelves the peaceable poſſeſſion of the throne, for the wives and female children of all the princes of the Empire are

Joſijda.

Array.

kept at *Jedo*, the Imperial Capital, as hoſtages of the fidelity of their husbands and parents. And as to the exportation of arms, a full and effectual ſtop hath been put to that, leſt, if exported in any conſiderable quantity, ſome of theſe princes might take it into their heads to raiſe rebellions againſt the Government, as it is now eſtabliſh'd. As to our goods and baggage they were not open'd, but only look'd over: Only my *Adofski*, or trunk, which was tied behind the ſaddle of my horſe, met with ſome difficulty, becauſe of its weight, which made them ſuſpect, that there was ſomething extraordinary, and for ought they knew, arms hid in it; but however, upon ſome reaſons offer'd them, it eſcap'd being untied and open'd. Having been thus ſearch'd, we appear'd before the Imperial commiſſioners, who receiv'd us with a great deal of civility, and without any difficulty gave us leave to depart when we would. Accordingly we forthwith went on board an Imperial pleaſure-boat, which was to carry us over this harbour, to the village *Mijaſacka*, which is but half a mile diſtant from *Array*. This harbour, which is call'd *Sawo*, hath ſeven miles and a half in circumference. From a ſmall entry it ſoon grows broader, towards the mountanous coaſts to the North-Weſt it is very near round, but towards the Eaſt it ſends an arm a croſs into the country, which ends in a narrow point, where there is another Imperial guard kept, to prevent any bodys attempting to croſs over the harbour on that ſide, and ſo to eſcape being ſearch'd at *Array*. At *Mijaſacka* we took freſh horſes, and travell'd three miles further, through ſome few villages, as far as *Fammamatz*, where we arriv'd at five in the evening, and ſtaid that night. *Fammamatz* is a ſmall town of ſome hundred houſes, or rather cottages, built along ſome few but regular ſtreets. It is a good deal longer, than broad, being three quarters of an hour walking from one end to the other. It lies on a plain, which on the right extends for one mile towards the coaſts, and on the left runs up for about four miles to the foot of the neighbouring hills. The ſtreets make a very good appearance in the day time, becauſe of the great number of open ſhops. On the North-ſide, about the middle of the town ſtands a large caſtle, though without any defence, being enclos'd only with a thin wall. It being either the yearly fair of the place, or ſome other holiday, the boys diverted themſelves walking in proceſſion through the ſtreets of the town, with drums and other muſical inſtruments, and lighted Candles, which they carried upon *Bambous*. The country, which we travell'd through this forenoon was but thinly inhabited for about three miles, though plain, and well cultivated, particularly about *Joſijda*, and for about two miles further we paſs'd through very fruitful corn and ricefields. Next follow'd another agreeable plain with ſome buſhes and woods, which run up as far as *Array*. The afternoons journey was likewiſe through a flat pleaſant country, not unlike that we paſs'd through in the morning, otherwiſe but thinly inhabited.

Harbour of Array.

Fammamatz.

CHAP.

CHAP. XI.

Our Journey from Fammamatz *to* Jedo, *the Place of the Emperor's Residence.*

WE set out from *Fammamatz* later than usual, by reason of the indisposition of our old chief Interpreter. Having rode near two miles we came to the rapid river *Ten Rijn*, which then fell down towards the sea in two distinct arms. This river is very broad, the banks being a quarter of an hour distant from each other. Its rapidity is so great, that it will bear no bridges. We forded through the first arm on horseback, and were ferried over the second in flat prows. We then mounted our horses again, and pass'd through several villages, which it is needless here to mention, because I have set them down in the map of our journey from *Fammamatz* to *Jedo*. (Tab. XXIX.) Among other places we pass'd through the town of *Mitzedai*, consisting of two hundred and fifty houses, where we took notice of a particular stately *Tori*, or gate leading to a temple. *Mitzka* is another town of about five hundred houses. From thence passing over a bridge five hundred paces long, we came to *Fukuroy*, a large village of about four hundred houses, where we din'd. After dinner we came to the town of *Kakinga*, or *Kakegawa*, two miles from *Fukuroy*. This town hath its gates and guards, and a suburb at each end. The castle lieth on the North side. It is a large square building, but enclos'd only with one plain wall, without any guard houses or other defence. A stately white tower several stories high, adorn'd, as usual, the middle of the residence. Upon our arrival at this place the following accident happen'd: A poor man, an inhabitant of the town, sitting with his domesticks under the door of his house, a large kettle, wherein they were boiling oyl out of some fruits, accidentally took fire, which in an instant set the house all in a blaze, and the wind blowing hard, the flame was instantly communicated to the neighbouring houses. We did not take notice of any fire behind us, but perceiving only a thick smoak coming upon us, which quickly cover'd the sky, we begun to be apprehensive of a sudden storm, and to look for our cloaks. But the wind blowing upon our back, soon involv'd us into such a cloud of smoke and heat, that to escape being suffocated we were forc'd to ride on a full gallop, and to get as fast as we could out of the way. Being got some hundred paces from the town on a little eminence, we looked back, and saw the whole town all cover'd with smoak and flames, that we could perceive nothing but the upper part of the castle tower arising, as it were, out of a thick cloud. However upon our return from

Ten Riu River.

Fire at Kakegawa.

from *Jedo*, paſſing again through this place, we found the misfortune leſs than we apprehended, for the caſtle had receiv'd no damage, and more than one half of the town was ſaved, although there were no leſs than two hundred houſes, chiefly along the middle and great ſtreet, lay in aſhes. Two miles further we came to *Niſiſſacca*, a village of about two hundred houſes, where we exchanged our horſes for *Cangos*, in order to be carried over a mountain to the village *Canaja*, where we again took freſh horſes. A quarter of a mile further we came to the large and famous river *Ojingawa*, which comes down from the neighbouring mountains with uncommon force and rapidity, and falls into the ſea about half a mile below this place. It having been fair weather for ſome time, the bed of this river, which is full a quarter of a mile broad, was in a great meaſure emptied, and the water run down in ſeparate ſtreams. It is impoſſible to ford through this river after great rains, when the water is high, and even in low water the paſſage is attended with no ſmall difficulty and danger, becauſe of the force and rapidity of the torrent, and the great large ſtones which it frequently brings down from the neighbouring mountains, where it ariſes. For this reaſon particular perſons, who are well acquainted with the bed of the river, are appointed to ford men and horſes through at determin'd rates, and leſt they ſhould not have a due regard to the lives of their paſſengers, it hath been order'd by the laws of the country, that if any ſhould be loſt or drown'd, all thoſe that had the care of him ſhould be put to death. They are paid in proportion to the depth of the river, or the height of the water, which is meaſur'd by a poſt put up on the ſhore. When we were forded through, although the water was then very low, and ſcarce knee deep, yet five men were appointed to each horſe, two on each ſide to hold him under the belly, and a fifth to take him by the bridle. When the water is higher, there muſt be ſix perſons on each ſide of the horſe, two to hold him under the belly, and four to hold theſe and to ſupport one another, meanwhile a thirteenth takes him by the bridle. Japaneſe writers, particularly poets, frequently allude to this River, becauſe of its ſingularities. Having paſſed over this river, which took up half an hour, we ſoon came to the village, or ſmall town of *Simada*, being but a quarter of a mile long. We ſtaid there that night, having made five miles before, and ſix miles after dinner. The country we had this day travell'd through, was a fruitful plain as far as *Farangawa*, but from thence to *Simada*, where we lay, it became mountainous, and in a great meaſure barren. Not far from *Mitzka*, where we had the mountains on our left about half a mile off, and where we could plainly diſcover the ſea to our right, we paſs'd through woods and buſhes, and fruitful fields, boarder'd with tea, though only for about half a mile. Among the ſeveral ſingular ſorts of beggars, we met there was a boy of thirteen years of age, ſuch as I have

River Ojingawa.

Simada

given ſome account of in the fifth Chapter of this Book. He had a wooden machine pendent from his neck, and a rope about it by way of a necklace with eight ſtrings, from the extremities whereof hung ſo many bells: with this ſingular collar, he turn'd himſelf round without ſtirring from the place he ſtood at, and this he did with ſo ſurprizing a ſwiftneſs, that the whole machine ſeem'd to turn with him horizontally, meanwhile with two hammers, which he held in his hands, he beat the bells, making a ſtrange odd ſort of a muſick.

On Friday March 9. We ſet out at ſeven in the morning, and having paſs'd through ſeveral villages, we came to a large river, which from the town of *Fuſij Jedo*, lying on the oppoſite ſide, is call'd *Fuſij Jedogawa*. It is broad, rapid, and not eaſily to be forded through, without being aſſiſted and ſupported by skilful perſons well acquainted with its bed. When we paſs'd it, the water was very low, and far from reaching the banks. There were two guarded gates leading in and out of the town, the ſtreets of which we found irregular, and the houſes poor, more like cottages. We were full half an hour getting to the end of the ſuburbs. The caſtle and reſidence of the Governor was on our left. Not far from *Fuſij Jedo*, we were ſhew'd a famous caſtle call'd *Fanunkaſijo*, ſituate on our right about half a mile off. A mil further we paſs'd over a bridge fifty paces long, at the end whereof was a ſmall hamlet call'd *Okabe*. A quarter of a mile further lies a village of that name, which we reach'd riding between mountains. From hence for two miles we had a very bad way over ſome rocks and hills, where the abovemention'd river ariſes, till we got into the plain again, and ſoon after came to *Muriko*, a ſmall town of about three hundred houſes. *Muriko.* We din'd at *Muriko*, and ſet out again in the afternoon, ſome in *Norimons*, and *Cangos* others on horſeback. After half an hours riding we came to *Abikava*, a double village, being ſituate on both ſides of a large river, which divides it in two, and not far from thence diſcharges its waters into the ſea, by three ſeparate mouths. *Abikava.* A quarter of a mile from this river we came to the capital of the province *Suruga*, or *Sijringa*, which is by ſome call'd *Sumpu*, by others *Futsju* from its caſtle, but commonly *Suruga* from the name of the Province. *Town of Suruga.* It is an open town, having neither gates nor walls. The ſtreets are regular and broad croſſing each other at right angles. The houſes are low, but the whole town is full of well furniſh'd ſhops. They make and ſell here at an eaſy rate, paper ſtuffs curiouſly flower'd and of various colours for habits, hats, baskets, boxes, and other things ingeniouſly twiſted of ſplit reeds, as alſo all ſorts of lacker'd ware. There is likewiſe a mint here, as well as at *Jedo* and *Miaco*, where they coin *Cobangs*, being flat oval pieces of gold, worth about five ducats each, and *Itzebos* oblong ſquare pieces of gold of two ducats and a half each. The caſtle lies on the North-Eaſt ſide of the town. It is a ſquare building, well defended with ditches and high walls of free ſtone. A

 few

few years ago its ſtately tower was conſumed by a fire, which they ſay was occaſion'd by ſome pidgeon's dung, which had been gather'd in the uppermoſt ſtory of the tower for ſeveral years together, and at laſt, through the heat of the pidgeons hatching their young, took fire, and burnt this noble building down to the ground. They ſay the like accident happen'd very frequently in this country, for which reaſon they now ſhut the garrets of their houſes and uppermoſt ſtories of their towers, to prevent pidgeons getting in to build there. The Emperor's elder brother *Tejitonani* having conſpir'd againſt him, was confined to this caſtle, where after a long impriſoment he made away with himſelf, ripping up his belly. He was a natural ſon of the Emperor *Conju*, who reſided at *Suruga*, and made him lord of that Province. The youth at this place ſeem'd to be well bred, and to have better manners than elſewhere, ſince paſſing through we had no *Tooſin haibai* cried after us. It is an hours riding from one end of the town to the other. Three miles from *Suruga* we came to a ſmall village call'd *Jeſira* or *Jeſeri*, which had nothing to recommend itſelf but the beauty of its ſituation, being not far from the gulf *Totomina*. It may not be improper to obſerve in this place, that moſt of the gulfs of this country have their particular names. The village *Jeſira* conſiſts of one irregular ſtreet, along which are built ſome hundred poor cottages. A deep river runs through it. A large quantity of a particular ſort of wood, as hard as iron, which from this village is call'd *Jeſeriwood*, is floated down this river to the ſea, and from thence exported all over *Japan*. Not far from this place is a harbour, where are kept ſome of the Emperor's men of war, if otherwiſe they deſerve to be ſo call'd, being nothing but barges of the firſt rate, built for the defence of the gulf of *Totomina*, in caſe of need. Oppoſite to it, a little farther, on a high mountain, lies the famous fortreſs *Kuno*, or *Kono*, which is by the Japaneſe eſteem'd invincible, and hath been built in antient times to ſecure the Imperial Treaſures. But this cuſtom hath been left off of late, the now reigning Emperors chuſing rather to keep their treaſures in their own capital and reſidence at *Jedo*, where they can look after them themſelves, and have them at command when wanted. There are alſo ſome gold and ſilver mines in that mountain, but they are at preſent not work'd. We travelled this day through a flat well inhabited, and well cultivated country, excepting only two miles over ſome mountains. We lay at *Jeſeri*, there being ſome good Inns at that place, though the reſt of the houſes are but poor ſorry buildings. As for my own particular, I obſerv'd this day ſeveral uncommon plants along the road, and ſeveral grafted trees bearing large flowers in the gardens behind our Inns, beſides various other curioſities, the deſcription whereof I reſerve for another opportunity. All along the road, particularly about *Suruga*, we were met by different ſorts of beggars, among others often before, by *Bikunis*, or young begging nuns diverting the

with ſongs, by *Jammabos*, or mountain prieſts, addreſſing them with long ſpeeches, which being ended, they make a frightful noiſe blowing upon a trumpet made of a ſhell, by young *Jammabos*, ſons of the old ones, ſtrangely clad, who made ſhort ſpeeches in imitation of their fathers, in the meantime rattling their canes hung about with iron rings. We alſo met ſome few pilgrims going to *Iſje*, and among the reſt a particular inſtance of ſuperſtitious devotion, being a young boy going to viſit that holy place, who being ask'd what province he came from, anſwer'd, he came from a village in the province *Oſju*, fourſcore Japaneſe miles beyond *Jedo*.

On *Saturday*, *March* 10. We ſet out before ſun-riſe, and came in the forenoon as far as *Joſtijwara*, ſeven miles and a half. In the afternoon we made five miles, and reach'd *Miſijma*. An hour and a half from *Jeſere*, we came to *Kijomitz*, a ſmall town of about 200 houſes, lying at the foot of a mountain, on which grow plenty of firs. This town being ſituate not far from the ſea, the Inhabitants make very good ſalt out of the ſand on the coaſts, after they have pour'd ſea-water upon it at repeated times. The ſame trade is carried on in ſeveral neighbouring villages along the coaſts as far as *Cambura*, the land being but little cultivated there, and moſt of the Inhabitants getting their livelihood by boiling of ſalt. At *Kijomitz* they make alſo a famous Plaiſter, the principal Ingredient of which is the roſin of the firs growing on the aboveſaid mountain. They ſell it in ſmall pieces, wrapt up in barks of trees, or leaves of reed. A ſtair-caſe of ſtone leads from the town up the mountain to a temple call'd *Kiromiſijra*, famous for ſeveral fabulous ſtories ſaid to have happen'd thereabouts, but much more to be admir'd for its beautiful ſituation. I cannot forbear taking notice, before I proceed any further, that on the chief ſtreet of this town, thro' which we paſs'd, were built nine or ten neat houſes, or booths, before each of which ſate one, two, or three young boys, of ten to twelve years of age, well dreſs'd, with their faces painted, and feminine geſtures, kept by their lew'd and cruel maſters for the ſecret pleaſure and entertainment of rich travellers, the Japaneſe being very much addicted to this vice. However, to ſave the outward appearances, and leſt the virtuous ſhould be ſcandaliz'd, or the ignorant and poor preſume to engage with them, they ſit there, as it were, to ſell the aboveſaid plaiſter to travellers. Our *Bugio*, or Commander in chief of our train, whoſe affected gravity never permitted him to quit his *Norimon*, till we came to our Inns, could not forbear to ſtep out at this place, and to ſpend half an hour in company with theſe boys, mean while we took the opportunity of walking about the town, and obſerving what elſe remarkable occurr'd to us. Before we proceed farther, I muſt not forget to mention, that in a wood, before we came to this place, we found a ſmall board hung up on the road to notify to paſſengers, *That hard by, in a place wall'd in, there lay the dead body of a perſon, who*,

Kijomitz.

Plaiſter

who, upon his return from Iſe, *had hang'd himſelf, and that any body, that knew, or loſt him, might reclaim and fetch him away.* Thoſe of our retinue, who went on horſeback, took *Cangos* at *Okitz*, in order to be firſt forded thro' a rapid river, and afterwards to be carried over the mountains *Tattai*, to the village *Ju*, or *Jumatz*, where we had another broad but ſhallow river to ford thro'. The road along the coaſts having been waſh'd away, we found the aſcent of this mountain very ſteep and difficult, and not unlike that of a winding ſtair-caſe. We took freſh horſes at *Jumatz*, and having rode an hour and a half, we came to the large village or town of *Cambara*. Here we left the coaſts of this Gulf for ſome time, tho' they run up ſome miles farther towards the Eaſt, and having for two days before travell'd North-Eaſt, we now turn'd North, towards the great river *Fudſikava*. After an hour's riding and a half, we came to the great village *Iwabutz*, the only place where this dangerous and rapid river is paſſable. It ariſes on the high mountain *Fudſi*, or *Fuſi*, which is full ſeven Japaneſe miles diſtant from thence to the North-Eaſt, and having took up by the way ſeveral ſmaller brooks and rivulets, ariſing on the neighbouring lower mountains and hills, it falls down with great force and rapidity, and loſes itſelf into the Gulf of *Totomina*. It is very broad, but not equally deep. It runs down in two ſeparate ſtreams, a large piece of ground ſtanding out about the middle, like an Iſland, on which they have built ſome ſhops. The firſt ſtream we could ford thro', but the ſecond is not paſſable otherwiſe than in a particular ſort of boats, which they call *Prowes*, and even in theſe the paſſage is very dangerous and difficult. They have flat broad bottoms made of thin planks, or boards, which, if in the paſſage the boat runs on a ſtone or ſhallow, will yield, and let it ſlip over. Such an invention was abſolutely requiſite for the paſſage of theſe rivers, not only becauſe of the rapidity of the torrent, but by reaſon chiefly of their unequal ſhallowneſs, and the huge large ſtones they roll down from the mountains, where they ariſe. As to what regards our own paſſage, the boats, which were to ferry us over the ſecond ſtream, were firſt hawl'd on ſhore, to take us and our baggage up, then turn'd off, when the force of the river on one ſide driving them down, and the watermen on the other rowing with all their might, brought us obliquely to the oppoſite ſhore. Having paſs'd this river we took freſh horſes, and after an hour's and a half travelling thro' ſeveral villages, or rather long ſtreets, almoſt contiguous to each other, we came about one in the afternoon to the town or large village of *Joſtjiwara*, and dined there. This village is the neareſt to the mountain *Fudſi*, or *Fuſij Jamma*, of any we were to paſs thro' in our journey to court. Taking the direction with my compaſs, I obſerv'd it to bear five Degrees from North to Eaſt. It is ſuppos'd to be ſix Japaneſe miles from *Joſtijwara* to this mountain in a ſtreight line. But becauſe of the unevenneſs of the road it is reckon'd ſeven miles travelling to a field, which lies at its foot, from thence ſix other miles thro' the ſnow up

River Fudſikava.

Mountain Fudſi.

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the top. It is incredibly high, and not unlike the pike of *Teneriff*, the adjoining mountains appearing like ſo many low hills. We were directed by it in our journey, it being ſeen a great diſtance, and for my own particular, it help'd me not a little in drawing and correcting the map, I propos'd to make of the road. It is of a conical figure, tapering from a large baſis, and to all appearance even, that it may deſervedly be eſteem'd one of the fineſt mountains, tho' otherwiſe it be quite barren, no graſs, nor plants, growing upon it, and the beſt part of the year cover'd with ſnow, which in the ſummer-ſeaſon indeed, thro' the heat of the ſun, diminiſhes conſiderably, but is ſeldom entirely melted, ſo as to lay its top bare. According to the account of perſons that went up, there is a large deep hole, or opening near the top, which in former times belch'd out fire and ſmoke, till at laſt the uppermoſt hill aroſe, but now it is fill'd with water. Its top being almoſt perpetually cover'd with ſnow, and there being conſtantly ſome flocks of it blown off on all ſides, it looks in high winds, as if it were cover'd with a hat of clouds and ſmoke. For it muſt be obſervd, that it is ſeldom calm at the top, for which reaſon people aſcend it for religious purpoſes, there to worſhip their *Æolus*, or God of the Winds. They are three days going up, but ſay, that they can come down again, if they pleaſe, in three hour's time, by the help of ſledges of reed, or ſtraw, which they tie faſt about their waſte, and ſo glide down over the ſnow in winter, and over the ſand in ſummer, it being, as hath been oqſerv'd, ſurprizingly ſmooth and even. The *Jammabos*, or Mountain-Prieſts, are of this order of *Æolus*, and their watch-word is *Fuſij Jamma*, which they frequently repeat in diſcourſing and begging. Poets cannot find words, nor Painters ſkill and colours, ſufficient to repreſent this mountain, as they think it deſerves. After dinner we ſet out again, and after half a mile's riding we came to *Mottosjojro*, a miſerable village of about three hundred cottages, diſpers'd along the road in a ſandy ground, extending near half a mile. The poor children of this village came in flocks to our horſes and *Cangos*, and applied for our charity in a very comical manner, tumbling in the ſand, twenty or thirty paces before us. Numbers of farthings were thrown among them, and it was diverting to ſee, at what rate they puſh'd and pull'd oue another, who ſhould have the money. Travellers know before hand that they are to expect this diverſion, and for this purpoſe they take care to provide thrmſelves at *Joſijwara* with a ſtring of *Caſſes*, theſe poor children keeping them company ſometimes for half a mile out of the village, or as long as they ſee, they have money to throw out. *Cas* is a flat piece of braſs about the bigneſs of a ſhilling, and the value of a farthing. They have a hole in the middle, for the conveniency of being ty'd to a ſtring, which is hung at the horſe's ſide. From thence we paſs'd through ſeveral inhabited places, the chief of which were *Farra*, a village of about two hundred and fifty houſes, and *Numatsju*, a town of near two thouſand houſes. This

Comical Begging of young Boys.

town hath no walls, and is more like a great village. The chief and middle ſtreet runs lengthways for about half a mile. Our ſervants went here to ſee a temple, call'd *Kamanomia*, and by ſome *Sannomia*, where is kept, as a great piece of curioſity, a large kettle, which belong'd to *Joritomo*, (ſome ſay to his elder brother *Foſiſine*) Commander in chief of the Imperial troops, and firſt Secular monarch of *Japan*. It is ſaid to have the breadth of two mats in diameter, and to have ſerv'd to boil the wild boars, kill'd in hunting about the mountain *Fuſino Jamma*. At *Numatsju* the night broke in upon us, ſo that we were neceſſitated to travel an hour an a half in the dark to *Miſiima*, where we intended to lie. We paſs'd through ſeveral ſmall hamlets, almoſt contiguous to each other, as alſo over a bridge forty five *Kin*, or fathom long. The river, over which this bridge is laid, ariſes in the mountains of *Artaga*, and *Fakone*, from whence having waſh'd ſeveral hills, it runs amidſt an almoſt continu'd row of cultivated fields towards the Sea. It is commonly call'd *Kſingava*, or *Siſingava*, and by ſome *Kamagafuti*. This latter name owes its origin to the following fabulous ſtory. They ſay that at the abovemention'd *Sanno* temple, there was kept an extraordinary large *Kama*, or hunting Inſtrument, formerly made uſe of in the *Fuſinomakagiri*, as they call them, or the old great chaſes about the mountain *Fuſino Jamma*. One night ſome thieves broke into the temple, and robb'd the *Kama*, but as they were carrying it away, it grew ſo heavy upon them, that they were forc'd to let it drop and fall down in the river. The fall of an inſtrument ſo monſtrouſly big and heavy, made a great *Futz*, or hole in the bed of the river, which is from thence call'd *Kamagafutz*. The *Kama* itſelf became a Soul, which now hath the direction and government of the river. *Miſiima* is a ſmall town, wherein I told about 650 houſes, as we paſs'd through, built chiefly along the middle ſtreet, which is at leaſt a quarter of a mile long. Two rivers run through this town, and a third waſhes one end of it; bridges are laid over each, they being pretty deep. It had formerly ſeveral remarkable and ſtately temples and chappels, famous on account of ſeveral fabulous ſtories reported of them. But in a late dreadful fire in 1686, which conſum'd the whole town, they were all laid in aſhes. The town indeed hath been ſince rebuilt, much handſomer than it was before, as was alſo one of the temples, now ſtanding in a ſpacious ſquare ground all pav'd with ſquare ſtones. Having had an opportunity, in our ſecond journey to court, of viewing this temple more particularly, I refer the reader as to a farther deſcription. We travell'd this day through a barren mountainous country, as far as *Cambara*. From thence we came through a plain, which as far as *Joſiwara*, particularly about this village, was fruitful enough and planted chiefly with rice, but higher up became more barren and ſandy, tho' not without ſome middling good ſpots of ground.

Town and Temple.

Large Kettle.

Fabulous Story.

Miſiima.

On *Sunday March* 11, we ſet out in *Cangos* after Sun-riſe, in order to be carried over the mountains of *Fakone*, through ſeveral villages and hamlets, which I have ſet down in the map, as far as the town of *Odowara*, being eight miles diſtant from *Miſijma*. In the forenoon we had four miles to go up hill, the ground being for the moſt part ſandy and barren, tho' in ſome places not without plenty of reed, and reed graſs. My *Dodſutski*, or Japaneſe road book, gives a particular advice to travellers to take care of themſelves in this deſart and ſolitary way. At the top of the mountain we took notice of a Bound-ſtone put up on the ſide of the road, where the Province of *Idſu* borders upon that of *Sagami*, at the entry of the dominions of *Odowara*. From thence we went down hill for the length of ten ſtreets, as the way of ſpeaking is, or thereabouts, and after an hour's travelling we came to the village *Togitz*, or as it is commonly called *Fakone*, from the mountains at the foot whereof it lies. We din'd here, having made half our day's journey. This place is remarkable for its ſituation and ſeveral other things, but particularly for the lake of *Fakone*, on which it lies, tho' every where encompaſs'd with mountains. The village itſelf reckons 250 houſes, or rather ſmall cottages, built chiefly along one long and irregular ſtreet, upon the South-Eaſt ſhore of the lake. This lake is every where ſurrounded with high mountains, which ſhut it up on all ſides in ſuch a manner, that there is no room to apprehend its overflowing the adjacent country. Tho' the mountains, which encompaſs it, be of a very great height, yet the top of *Fuſino Jamma* riſes ſtill higher, being ſeen to the W. N. W. by the Inhabitants of *Togitz*. The breadth of this lake, from Eaſt to Weſt, is ſomething above half a Japaneſe mile, and its length from South to North full a mile. I was told, that not far from its Northern ſhores, there was a very rich Gold-Oar dug up. From the Eaſtern ſhore riſes aloft the high mountain *Fitango Jamma*, which runs up tapering almoſt into a point, at the foot of which lies the village *Motto Fakone*, and between that and *Togitz*, the village *Dſoogaſſima*, which is as much as to ſay, the Iſland *Dſoo*, or *Sſio*. There is no going round this lake, by reaſon of the ſteep mountains which encompaſs it, and which in ſeveral places have almoſt perpendicular precipices terminating into the lake. But they croſs over, in ſmall boats, to what part of the ſhores they pleaſe. It is ſaid to yield plenty of fiſh, and of different ſorts, of which however they could name me but two, to wit, *Salmons*, which are very large and fat, and another ſort, which we call *Strohmling*. We were told, that in former times this place ſunk in by a violent earthquke, and that in lieu of it ſprung up this lake. In proof of this they advance the great quantity of incorruptible *Suggi*, or cedar trunks, of an uncommon ſize, which lie at the bottom, and are fetch'd up from thence by divers, when the Lord of the place commands it, or hath occaſion for them. For the neighbourhood produces every where great plenty of this tree, and the talleſt and fineſt

Fakone

cedars

cedars that are to be found any where in *Japan*. The air of the place is cold, moiſt, heavy, and withal very unhealthy, inſomuch that ſtrangers cannot live there, without impairing their health, particularly in the winter. Mr. *van Camphuyſen*, Director General of the Dutch Eaſt India Company at *Batavia*, often aſſur'd me, that the weakneſs and indifferent ſtate of health, which attended him after he was rais'd to that eminent poſt, was owing entirely to the unhealthineſs of this village, through which he paſs'd in his journey to court, when he was Director of our Factory in *Japan*. In the Summer, indeed, it muſt be pleaſant enough to lie at this place, becauſe one is not incommoded and peſter'd with flies and gnats. At the end of the village, where the road grows narrower, there is ſuch another Imperial Guard, as I took notice above there was at *Array*. It is likewiſe call'd *Goſikkiſo*, and hath been eſtabliſh'd to ſeize upon all arms or women, if any ſhould be attempted, by any body whatever, to be carried from *Jedo* Weſtwards of the ſaid place. It is ſtronger than that of *Array*, and people are examin'd with more rigour, it being, as it were, the key to the Imperial capital, which none of the Weſtern Princes, nor indeed any body that comes from thoſe Provinces, can avoid paſſing through in their journeys to court. For beſides that the road on both ſides of the Guard-houſe is very narrow, and ſhut up by ſeveral ſtrong gates, Nature herſelf hath fortify'd this place by inacceſſible mountains to the right, and the lake above deſcrib'd to the left. After dinner we continu'd our journey, down the mountains, to the place, where we intended to lie that night, travelling all the while through a very pleaſant road, which offer'd to our view agreeable limpid ſtreams, falling down from the neighbouring mountains, and ſeveral curious plants and ſhrubs. In the firſt place we came to the Imperial guard at the end of the village, where all the Japaneſe came out of their *Norimons* and *Cangos*, and thoſe on horſeback alighted from their horſes, preſenting themſelves very reſpectfully and bareheaded, to be ſearch'd, which however was done but ſlightly. If there be any the leaſt ſuſpicion of a woman diſguis'd in man's cloaths, they muſt be more narrowly ſearch'd, with this difference however, that in this caſe they are examin'd by women. Private perſons going up to *Jedo*, muſt ſhew their Paſſports at this place, otherwiſe they are kept under arreſt for three days, before they are permitted to purſue their journey. A little beyond the village, not far from the guard gates, juſt upon the ſhores of the lake, we took notice of five indifferent ſmall wooden chappels, ſtanding in a row. In the two firſt ſtood the buſt of an old woman upon an altar, and there was a Prieſt in each ſitting, and playing a *Namanda* upon a bell, that is, beating with a hammer upon a ſmall flat bell, whilſt howling with a frightful n , and murmuring between their teeth, they repeat the ſhort l *Namu Amidu Budzu*, or contracted *Namanda*, being the form o dre

Imperial Guard.

addreſſing *Amida* for the relief of departed ſouls. All the Japaneſe foot travellers of our retinue threw them ſome *Caſſes*, or farthings into the chappel, and in return receiv'd each a paper, which they carried bare-headed, with great reſpect, to the the ſhore, in order to throw it into the lake, having firſt tied a ſtone to it, that it might be ſure to go down to the bottom. Theſe blind ſuperſtitious people believe, that the bottom of this lake is the purgatory for children, which die before ſeven years of age, and are there tormented, till their redemption is brought about by ſome way or other. They are told ſo by their prieſts, who for their comfort aſſure them, that as ſoon as the water waſhes off the names and characters of the Gods and Saints, which are writ upon the papers they give them, the children at the bottom feel great relief, if they do not obtain a full and effectual redemption. Our footmen therefore would not miſs the opportunity of doing ſo good a work for the benefit of their own, or their relations children, not doubting but that thereby they would be undoubtedly reliev'd. I have ſeen the very ſame thing done by prieſts themſelves. The place, where the ſouls of theſe children are ſaid to be confin'd, is called *Sainokawara*, and a heap of ſtones in form of a pyramid hath been laid upon the ſhore, to ſhew, where it is. Amidſt the aboveſaid chappels ſtands the ſmall temple *Fackone Gongin*, very famous for ſeveral remarkable curioſities, which are kept and ſhewn there. Such are: four ſabres or ſcimeters great and ſmall, with the handles made of *Sawaas*, and inlaid with gold, one of the four being ſtill ruſty with blood, ſo as to ſtick faſt to the ſheaths, they belong'd formerly to certain ancient heroes, whoſe names and heroick atchievements, ſaid to be done with the very ſame ſwords, I purpoſely omit: two fine branches of coral: two horns of horſes, each two *Suns*, and ſix *Bus* long, and equally thick: two vaſt large cockle-ſhells; two ſtones, one taken out of a cow, the other out of a ſtag: a ſuit of cloth made of *Ama*, ſuch as the Angels wear in Heaven and can fly with: the comb of the firſt ſecular monarch *Joritomo*, with his coat of arms upon it: the bell of *Kobodais*, founder of the N. ſect, which he rung, when in prayers, and a letter wrote by *Takimine*'s own hand. Every one of theſe curioſities, which they call *Gongins*, or jewels, hath its particular name, as being reckon'd exceedingly ſcarce and valuable things. From thence we went down a crooked, ſtony path, ſometimes on the ſide, ſometimes at the foot of the mountain *Fitango*, and having made about a mile, there preſented it ſelf to our view, as we were looking round ſome trees, on our right the high and beautiful mountain *Come Jamma*, crown'd with lofty trees growing cloſe together, on our left a very remarkable Cataract. For the lake of *Togitz*, or *Fakone* being entirely ſurrounded with mountains, hath no other outlet but through one of theſe mountains, being the ſame which is call'd *Fitangojama*, and which lets the water come through three different openings, from whence they fall down the mountain ſide in the

Curioſities in a Temple at Fakone.

Singular Cataract.

nature of Cataracts to a conſiderable height, and ſoon receiving other rivulets, from the neighbouring mountains, form themſelves into a river, which with a frightful horrid noiſe croſſes the valley, running down over ſtones and ſometimes precipices towards the ſea. The road was all along very narrow, ſometimes along the banks of this river, ſometimes higher, and the deſcent in the main was much more ſteep and difficult than we found the aſcent in the forenoon. However, ſome amends were made us, for the troubles and difficulties of the road, by the agreeable proſpects and variety of things, which occurred to our view. Eaſtwards we diſcover'd the ſea acroſs a row of mountains. All around us we were delighted by the green ſides of the mountains, beſet with various ſorts of tall and curious trees, and a wonderful variety of plants and flowers. The plants, which grow upon theſe mountains, are eſteem'd by the phyſicians of the country to have greater virtues in proportion, than others of the ſame kind growing elſewhere, and are therefore carefully gather'd and laid by for phyſical uſes. They have a particularly value for a very beautiful ſort of an *Adiantum*, or *Cappillus veneris*, with ſhining purple black ſtalks, and ribbs, which is ſaid far to exceed in virtues all the reſt of this family. It growing plentifully upon theſe mountains, there is hardly any body paſſes there, but takes ſome proviſion along with him, for his own uſe, or that of his family. It is known by no other name, but that of *Fackona kſa*, that is, the *Plant of Fackone*. The places we travell'd through this afternoon were, *Hatta*, or *Fatta*, a village of about an hundred houſes, where the aboveſaid river receives the brook *Oſawa*, and ſoon becomes broad enough to have three bridges laid over it, each nine *Kin* or fathom long. We went over theſe bridges. Near this village, to the right, is a temple of the *Sensju* ſect call'd *Tawanodira*. *Jumotta*, which is as much as to ſay, *warm Water*, is a double diſpers'd village. It borrow'd its name from a hot ſource which ariſes in a wood beyond the river, and being ſoon receiv'd by another ſmall brook, they run jointly for ſometime, till at laſt they diſcharge their waters into the above ſaid river. Behind the village is a *Sorinſi* temple, and two *Dſitſo Temples* within it, with ſome *Dſitſo* columns ſtanding before them. Near one of theſe temples they ſhew upon a ſtone the miraculous impreſſion of the right foot of a ſon, who with great courage and magnanimity reveng'd the unjuſt death of his father. The ſtory, or rather fable, doth not deſerve to be here inſerted. *Iſiuda* is another village, to the left of which ſtands a ſtately temple call'd *Tsjo-Tai-ſi*, built on a court pav'd with ſquare ſtones. On one ſide of the court ſtands a fine foun[illegible], on the other a table with golden characters upon it, and not far from it the *Tsjo Too Sen*, or temple-gate, which is built of ſtone with a inſcription likewiſe in golden characters. *Kattama*, or *Kaſamat-*, a conſiderable village, oppoſite to which, to the right, is ſituate th[illegible]

Curious Plants

mountain *Iskaki Jamma*, very famous in Japaneſe hiſtories, being the mountain, on which the great Emperor *Taiko* lay once with his army. It was otherwiſe call'd *Sijro Jamma*, that is *Caſtle-Mountain*, from a ſtrong caſtle, which *Joritomo* had bu ilt there. Without the village there is a way going up to a neighouring high hill, call'd *Odowara Iſſi*, or *Odowara Ijsch*, from a famous quarry, where they dig up a particular ſort of a ſtone, which is carried to *Jedo*, and there cut into pots, which will bear fire. A quarter of a mile from this village, and about half an hour after four, we came to *Odowaranoitzi*, or the ſuburbs of the town of *Odowara*, which is moſt pleaſantly ſeated not far from the Sea. The ſuburbs begin upon the very banks of the river, which ariſes from the lake of *Fakona*, and diſcharges it ſelf into the Sea, not far from thence, having finiſh'd its courſe between pleaſant mountains and green hills, which extend as far as *Odowara*, and are waſh'd on one ſide by the Sea, ending on the other into a large plain about a German mile long, on which the town ſtands. The town is well defended with ſtrong gates and guard houſes, ornamented with handſome ſtructures on each ſide. The ſtreets within are broad, neat and regular, particularly the middle ſtreet is remarkable for its largeneſs. The town is longer than broad, and it is full half an hours riding from one end of the ſuburbs to the other. It reckons about a thouſand ſmall houſes very neatly built, white waſh'd for the moſt part, with ſquare court yards before, and curious gardens behind. On the North-ſide of the town ſtands the caſtle and reſidence of the Prince, which preſents it ſelf, as uſual, by a beautiful high tower. The temples are built on the ſame ſide, in the aſcent of the mountain. The empty ſhops ſhew, that there is no great trade, nor manufactures carried on at this place, for all it lies ſo near the Sea. However, the perfum'd *Catechu*, or *Terra Japonica*, is prepar'd here, and made up into pills, ſmall Idols, flowers, and ſeveral other forms, which are afterwards put into ſmall neat boxes, and ſold for uſe. The women particularly love and uſe it much, becauſe it faſtens the teeth, and renders their breath agreeable. This inſpiſſated juice is imported into *Japan* unprepar'd, by the Dutch and Chineſe, and after it hath been prepar'd at *Miaco*, or *Odowara*, and mix'd with amber, camphire of *Borneo*, and other things, they buy it up, and export it again. The politeneſs in the dreſs and the civil behaviour of the Inhabitants of this place, particularly the women, are a proof, that there are only rich people live here, which are under no neceſſity of getting their livelihood by trade, but are able to maintain themſelves by their own revenues, and choſe this town to live in, preferably to other places, by reaſon of its good air and pleaſant ſituation. But the young boys were full as inſolent with regard to us, as we found them at *Fakona*, and by their bawling and crying after us, ſhew'd that there is not much care taken of their education. This town, with its diſtrict, belong'd

Suburbs and Town of Odowara.

Catechu, or Terra Japonica. Its preparation and Uſe.

long'd formerly to the family of *Minoſama*, and *Inaba Mr. no Cami* was the laſt of that family, who had it in poſſeſſion. It now belongs to *Cangoſama*, Preſident of the Emperor's Council of ſtate. Upon our arrival at *Odowara*, we diſpatch'd an expreſs to *Jedo*, to notify the ſame to our landlord there.

On *Monday March* 12. We ſet out early in the morning, in order to get in the forenoon as far as *Fuſiſawa*, which is eight miles diſtant from *Odowara*. Having left *Odowara* we firſt came to the river *Sakawa*, which, tho it was then not above three foot deep, is yet ſo rapid, and when ſwell'd ruſhes down with ſo much violence, that they were neceſſitated to raiſe it banks, and to fortify them with ſtrong dikes fill'd with ſtones and buſhes leſt it ſhould break thro' and ſet the adjacent low country under water. We were ferried over this river in flat boats, and then paſs'd thro' the following places, *Sakawa*, and *Kooſi*, two villages of about an hundred houſes each. *Mejigawa*, and *Miſawa*, two other villages of about two hundred houſes each. Before we came to the latter, we paſs'd over a bridge fifty paces long. After about an hour's travelling from *Miſawa*, we came to *Koyſa*, a ſmall town of ſome hundred houſes, and half a mile further to the village *Firatzka*, which reckons about 300 houſes. Before we came to this village, we croſs'd a river of the ſame name, riding over
River Bansju. a bridge an hundred paces long. Half a mile further we paſs'd another village *Bansju*, or *Bendju*, of about an hundred houſes, and a large river of the ſame name, which is very famous among the Japaneſe. It ruſhes down to the Sea with great force, and tho' it was then very ſhallow, yet its rapidity would not permit us to ford it thro', ſo that we made uſe of flat prows, which are very proper to croſs rivers of this kind, by reaſon, as hath been obſerv'd above, of the thinneſs of their bottom, which will yield to the ſhock of the waves, and to ſtones lying in the bed of the river. The mountains, which we had till then ſeen on our left, ſometimes pretty near us, ſometimes at a greater diſtance, ended here in a large plain, whereof we could ſee no end, it running up as far as *Jedo*. After we had been ferried over this river, we continued our journey thro' an uncultivated ſpot of ground (wherein however there are three villages, *Matzija*, *Nango* and *Kowanda*, or *Kowara*, the Inhabitants whereof get their livelihood merely by travellers) till we came to the village *Jootſuja*. A mile on this ſide *Jootſuja*, oppoſite to the village *Kawanda*, or *Komara*, there appears, not far from the coaſts, a very ſingular rock ariſing out of the ſea in form of a Pyramid, and about a mile off the coaſts, directly South, lies the famous Iſland, *Kamakura*, which ſignifies
Place of Baniſhment for diſgrac'd Grandees. coaſts. It ſeems to be round, ſmall, not above a mile in compaſs, full of timber, otherwiſe flat; the coaſts only are extraordinary high, ſo that it could ſee them at a conſiderable diſtance. The Emperor confines ſome of his diſgrac'd Noblemen, who, when once ſent to this Iſland, may be ſure to ſpend there the remainder of their life. The coaſt ſteep and rocky, like thoſe of the Iſland *Fatſiſio*, and there being no

round the whole Island, the boats, which bring priſoners, or proviſions, muſt be hawl'd up and let down again by a crane. About a mile from *Footſuja*, we came to the town of *Fuſiſawa*, where we dined tho' not in the Inn we us'd to go to, it being then full. *Fuſiſawa* conſiſts only of one ſtreet, which is about half a mile long. A river runs thro' it, which a quarter of a mile from the town diſcharges itſelf into the ſea. Having had the ſea on our right ever ſince *Odowara*, we now loſt it again, the coaſts running S. S. E. for about ſix miles, ſo that continuing our journey we ſaw for four miles together nothing but Land on both ſides of the road, till we came to *Fodogai*, where we met the ſea again, and thence-forward did not loſe ſight of it till we came to *Jedo*. But before we quit this place, I muſt not forget to mention, that at the end of it there liv'd in a Monaſtery an old grey Monk, fourſcore years of age, and a native of *Nagaſaki*. He had ſpent the greateſt part of his life in holy pilgrimages, running up and down the country, and viſiting almoſt all the temples of the Japaneſe Empire. The ſuperſtitious vulgar had got ſuch a high notion of his holineſs, that even in his life-time they canoniz'd and reverenc'd him as a great Saint, and would worſhip his ſtatue, which he caus'd to be carv'd of ſtone, exceeding in this even *Alexander* the Great, who had no divine honours paid him during his life. Thoſe of his countrymen, who were of our retinue, did not fail to run thither, whilſt we were at dinner, to ſee and pay their reſpect to that holy man. After dinner we continu'd our journey as far as *Canagawa*. Two miles from *Funiſawa*, we came to a ſmall town call'd *Totzka*, which together with its ſuburbs, conſiſted of about 500 houſes built on both ſides of a river. We were half an hour travelling from the beginning of the chief and middle ſtreet, which runs irregularly, and in ſome places along the courſe of the river to the end. Two miles further we came to another town or village call'd *Fodogai*, likewiſe conſiſting of one long and irregular ſtreet, running firſt Eaſt, then North-Eaſt, and containing ſeveral hundred houſes, part of which being deſtroy'd by a late fire, lay ſtill in aſhes. *Fodogai* lies on the Sea, where the coaſts form a ſort of a ſmall gulf, or inlet, into which the river, which runs thro' the town, diſcharges itſelf, making a ſecure harbour for pleaſure-boats, ſeveral of which we ſaw there at anchor near the mouth of the river. The night overtook us here, but we continu'd our journey one mile further by moon-ſhine, travelling along the coaſts, as far as the ſmall town or village of *Canagawa*, where we arriv'd at nine in the evening, and lay that night, having made this afternoon five miles. This town conſiſted of one ſtreet of about 600 houſes, and was near half a mile long. Tho' it hath the name of a river, yet there is none runs thro' it. The Inhabitants have all their drinking-water from ſome wells dug at the foot of a mountain or rather long hill at the end of the town. It is clear, but taſtes ſomewhat brackiſh. The coaſts hereabouts appear at low-water to be a ſoft muddy clay. The country we had this day travell'd thro', was exceedingly populous and fruitful, particularly towards the latter end of our

History of an old Monk.

Totzka.

Fodogai.

Canagawa.

journey it became plain, with a few riſing hills, and an almoſt continued row of towns and villages: The fields we took notice, were cover'd in ſeveral places with ropes of ſtraw, ty'd to canes, which made a very uncommon appearance. This was done to keep the birds from damaging the growth.

On *Tueſday March* 13, we ſet out before break of day, tho' we had but ſix miles left to reach our Inn in the Imperial capital of *Jedo*. We travell'd chiefly along the Sea, through a fruitful, and populous country. The moſt remarkable places we paſs'd through, in our way thither, were the village *Tſiſi*, or *Tſiſicku*, not far from *Canagava*, of about 150 houſes, and half a mile further the town of *Kawaſaki* of upwards of 300. Near the latter we croſs'd a ſmooth but deep river in boats, and came to a ſmall hamlet call'd *Rockingo*, where we ſaw ſeveral fiſher-boats, there being very good fiſhing upon the neighbouring coaſts. A mile and a half further we came to another fiſher's village, *Tſuſumomoori*, where we ſtaid a little while. They catch here plenty of ſhell-fiſh, the coaſts from *Canagava* being very ſhallow, with a ſmooth ſoft clay at the bottom, where the ſhell-fiſh, and ſubmarine plants, chiefly *Algæ*, are found plentifully, and are in low water gather'd for victuals. I took notice, that they prepar'd the *Alga marina* for the table in the following manner: There are chiefly two ſorts of plants found growing upon the ſhells they take up; one is green and thin, the other reddiſh and broader. They are both tore off and ſorted, each ſort is afterwards put into a tub of freſh water and well waſh'd. This done, the green ſort is laid upon a piece of wood, and with a large knife cut ſmall like Tobacco, then again waſh'd, and put into a large ſquare wooden ſieve, two foot long, where there is freſh water pour'd upon it, to make the pieces ſtick cloſe together: having lain there for ſome time, they take it up with a ſort of a comb made of reed, and preſs it with the hand into a compact ſubſtance, ſqueezing the water out, and ſo lay it in the Sun to dry. The red ſort, which is found in much leſs quantity than the green, is not cut ſmall, otherwiſe they prepare it much after the ſame manner, and form it into cakes, which are dried and ſold for uſe. At the end of this village is a *Fatzman* Temple, or a Temple built in honour of the God of War of the Japaneſe, wherein is kept a ſmooth black ſtone, call'd *Suſunotſi*, or the famous ſtone of *Suſu*. It lies upon a ſhelf of *Bambous* in the middle of the Temple, and is ſhewn to pious travellers, as a remaining monument and convincing proof of ſome fabulous ſtory. Behind the ſtone hangs a ſheet of paper cut in the form of a net, or grate, to prevent people's ſeeing, what other holy things are kept in the back part of the temple. At the upper end of the wall a drawn ſword was hung a-croſs, with two ſmall carv'd figures of horſes, all which bear ſome relation to the ſame fabulous ſtory, which the monks tell to ſuperſtitious people concerning the ſtone aforeſ-

Fiſhers Villages.

Preparation of the Alga.

Flat Stone in a Temple.

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Half a mile further begins *Sinagava*, one of the ſuburbs of *Jedo*, which is reckon'd two miles diſtant from that capital, or rather from its chief bridge: (called *Niponbas*, that is the bridge of *Japan*, by way of pre-eminence:) It is otherwiſe contiguous to the true ſuburb, as we took notice above, *Fudſimi* was to that of *Miaco*. Juſt before we came to *Sinagawa*, the place of publick executions offer'd to our view a very ſhocking and unpleaſing ſight, human heads and bodies, ſome tending to putrefaction, ſome half devour'd, lying among other dead carcaſſes, with multitudes of dogs, ravens, crows, and other ravenous beaſts and birds, waiting to ſatisfy their devouring appetites upon theſe miſerable remains.

Place of publick Executions.

Sinagava is ſo call'd from a ſmall river, which runs thro' it. It conſiſts of one long irregular ſtreet, which hath the ſea on the right, and a hill on the left, on which ſtand ſome temples. Some few narrow ſtreets and lanes turn off from the great one towards theſe temples, ſome of which are very large and ſpacious buildings, and all pleaſantly ſeated, adorn'd within with gilt idols, without with large carv'd idols, curious gates, and ſtony ſtair-caſes leading up to them. One of them was remarkable for a magnificent tower four ſtories high. In the main, tho' the Japaneſe ſpare no trouble nor expence to adorn and beautify their temples, yet the beſt fall far ſhort of that loftineſs, ſymmetry and ſtatelineſs, which is obſervable in ſome of our European Churches. At the entry of this ſuburb, on our left, we took notice of a large ſquare ſtately palace, perhaps the reſidence of ſome Prince, enclos'd with a wall and ſeveral other buildings. Having rode about three quarters of a mile thro' *Sinagava*, we went into a ſmall Inn, pleaſantly ſeated on the ſea-ſide, there to refreſh, and to prepare ourſelves for our entry into *Jedo*. From this Inn we had a full view of the city, and its ſpacious lofty buildings, as alſo of the harbour, then, as indeed it is all times, crowded with many hundred ſhips and boats of all ſizes and ſhapes, the ſmalleſt pleaſure-boats and other boats lying neareſt the city, the largeſt barges and merchant-ſhips one or two leagues off, they being not able to go higher, by reaſon of its ſhallowneſs. The Innkeeper told us, that young Gentlemen of quality often reſorted to this Inn *incognito*, becauſe of the fine view. Having refreſh'd our ſelves with victuals, dreſs'd after the Japaneſe manner, and our horſes and every thing being ready for our entry into *Jedo*, we ſet out after about an hours ſtay. Our *Bugjo* quitted his *Norimon* here, and went on horſeback, people of his extraction being not ſuffer'd to enter the capital of the Empire in a *Norimon*. We travell'd about a quarter of a mile to the end of the ſuburbs of *Sinagava*, and then enter'd the ſuburbs of *Jedo*, which are only a continuation of the former, there being nothing to ſeparate them but a ſmall guard-houſe. The ſea comes here ſo cloſe to the foot of the hill, that there is but one row of ſmall houſes built between it, and the road, which for ſome time runs along the coaſts, but ſoon widens into ſeveral irregular ſtreets of a conſiderable length, which after about half an hours riding became broader, more uniform, handſom and regular, whence, and from

Sinagava, Suburb of Jedo.

Temples.

Arrival and Entry into Jedo.

from the great throng of people, we concluded, that we were now got into the city. Juſt at the entry of the city we paſs'd acroſs the fiſh-market, where they ſold ſeveral ſorts of ſub-marine plants, ſhells, cockles, ſea-qualms and fiſh, which are all eat here. We kept to the great middle ſtreet, which runs Northward acroſs the whole city, tho' ſomewhat irregularly. We paſs'd over ſeveral ſtately bridges, laid over ſmall rivers and muddy ditches, which run on our left towards the caſtle, and on our right towards the ſea, as do alſo ſeveral ſtreets, all which turn off from the great one. Among the bridges, there is one of 42 fathom in length, famous all over *Japan*, becauſe from it, as from a common center, are meaſured the roads and diſtances of places to all parts of the Empire. It is
Niphonbas. call'd *Niphonbas*, that is, the bridge of *Japan*, by way of pre-eminence, and ſeem'd to be about 600 paces diſtant from the outermoſt ditch, which encompaſſes the caſtle, and ſends down that branch of the river, over which the bridge is laid. The throng of people along this chief and middle ſtreet, which is about 50 paces broad, and croſſes the whole city, running Northwards, tho' not very regularly, is incredible, and we met, as we rode along, many numerous trains of Princes of the Empire and great men at court, and Ladies richly apparell'd, carried in chairs and palankins.
Fire-Men. Among other people we met a company of fire-men on foot, being about one hundred in number, walking much in the ſame military order as ours do in Europe: they were clad in brown leather-coats to defend them againſt the fire, and ſome carried long pikes, others fire-hooks upon their ſhoulders: their Captain rode in the middle. On both ſides of the ſtreets are multitudes of well furniſh'd ſhops of merchants and tradeſmen, drapers, ſilk-merchants, druggiſts, Idol-ſellers, bookſellers, glaſs-blowers, apothecaries and others. A black cloth hanging down covers one half of the ſhop. They ſtood out a little way into the ſtreet, and curious patterns of the things ſold therein, lay expos'd to people's ſight. We took notice, that there was ſcarce any body here had curioſity enough to come out of his houſe, in order to ſee us go by, as they had done in other places, probably becauſe ſuch a ſmall retinue as ours, had nothing remarkable or uncommon to amuſe the inhabitants of ſo populous a city, the reſidence of a powerful Monarch, where they have daily opportunities to ſee others far more pompous and magnificent. Having rode about a mile along this great ſtreeet, and paſs'd by 50 other ſtreets, which turn'd off on both ſides, we at laſt turn'd in ourſelves, and coming to our Inn, we found our lodgings ready in the upper ſtory of a back-houſe, which had no other acceſs but a by-lane, not far from the entry of the ſtreet on the left. We arriv'd there at one in the afternoon, having compleated our journey from *Nagaſacki* in 29 days.

(*The better to underſtand the deſcription of* Jedo *in this and the following Chapter, the Reader is deſir'd to conſult* Tab. XXX. *being the Plan of the Capital, faithfully abridg'd from a large Plan, four foot and a half long and as many broad, which was made by the Japaneſe themſelves, and is in the hands of Sir* HANS SLOANE.)

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CHAP. XII.

Deſcription of the City of Jedo, *its Caſtle and Palace, with an account of what happen'd during our ſtay there; our Audience and Departure.*

OF the five great trading towns, which belong to the Imperial demeſns, or crown lands, *Jedo* is the firſt and chief, the reſidence of the Emperor, the capital, and by much the largeſt city of the Empire, by reaſon of the many Princes and Lords, who with their families and numerous trains ſwell up the Imperial court, and the inhabitants of the city, to an incredible number. It is ſeated in the province *Muſaſi* in 35°, 32° of Northern Latitude, according to my own obſervations, on a large plain, at the end of a gulph, which is plentifully ſtored with fiſh, crabs, and ſhells, and hath *Kamakura* and the Province *Idſu* on the right, ſailing down from *Jedo*, and the two provinces *Awa* and *Kudſu* on the left, but is ſo ſhallow with a muddy clay at the bottom, that no ſhips of any conſiderable bulk can come up to the city, but muſt be unladen a league or two below it. Towards the ſea the city hath the figure of a half moon, and the Japaneſe will have it to be ſeven miles long, five broad, and twenty in circumference. It is not enclos'd with a wall, no more than other towns in *Japan*, but cut through by many broad ditches and canals, with high ramparts rais'd on both ſides, at the top whereof are planted rows of trees, but this hath been done, not ſo much for the defence of the city, as to prevent the fires, which happen here too frequently, from making too great a havock. I took notice however, that towards the caſtle, theſe ramparts are ſhut up by ſtrong gates, probably becauſe they ſerve for defence too. A large river ariſing Weſtwards of the city runs through it, and loſes itſelf in the harbour. It ſends off a conſiderable arm, which encompaſſes the caſtle, and thence falls down into the ſaid harbour in five different ſtreams, every one of which hath its particular name, and a ſtately bridge laid over it. The chief and moſt famous of theſe bridges, by reaſon of its bigneſs and ſtatelineſs, is call'd *Niponbas*, or the bridge of *Japan*, of which in the preceding chapter. Another is call'd *Jedo Baſchi*, that is, the bridge of *Jedo*. This city is extream populous, and the number of natives, foreigners, and eccleſiaſticks almoſt incredible, and indeed it cannot be otherwiſe, conſidering the multitude of officers of all ranks, poſts and quality, who compoſe the imperial court, but more particularly the families of all the princes of the Empire, which ſtay there all the year round, with numerous retinues ſuitable to their quality, whilſt the princes themſelves

Jedo, the Capital of the Empire.

Its ſituation.

Harbour.

Largeneſs.

Rivers.

Bridge.

Populouſneſs.

themſelves are allow'd but ſix months abſence from court, during which they take care of the government of their hereditary dominions, and then return to *Jedo*.

Irregularity. *Jedo* is not built with that regularity, which is obſervable in moſt other cities in *Japan* (particularly *Miaco*,) and this becauſe it ſwell'd by degrees to its preſent bulk. However, in ſome parts of the town the ſtreets run regularly enough, cutting each other at right angles. This regularity is entirely owing to accidents of fire, whereby ſome hundred houſes being laid in aſhes at once, as indeed it very frequently happens, the new ſtreets may be laid out, upon what plan the builders pleaſe. Many of theſe places, which have been thus deſtroy'd by fire, lie ſtill waſte, the houſes being not built here with that diſpatch, as they are at *Moſcow*, where they ſell them ready made, ſo that there needs nothing but to remove and ſet them up, where they are wanted, without lime, clay, or nails, any time after the fire. The houſes in *Jedo* are ſmall and low, as indeed they are in all other parts of the Empire, built of firwood, with thin clay'd walls, adorn'd within, and divided into rooms by paper skreens, and lattice windows. The floors are cover'd with fine mats, the roofs with ſhavings of wood. In ſhort, the whole machine is a compoſition of ſo much combuſtible matter, that we need not wonder at the great havock fires make is this country. Almoſt every houſe hath a place under the roof, or upon it, where they conſtantly keep a tub full of water, with a couple of maps, which may be eaſily come at, even without the houſe, by the help of ladders. By this precaution indeed they often quench a fire in particular houſes, but it is far from being ſufficient to ſtop the fury of a raging flame, which hath got ground already, and laid ſeveral houſes in aſhes, againſt which they know no better remedy at preſent, but to pull down ſome of the neighbouring houſes, which have not yet been reach'd, for which purpoſe whole companies of firemen patrol about the ſtreets day and night. The city is well ſtock'd with monks, temples, monaſteries, and other religious buildings, which are ſeated in the beſt and pleaſanteſt places, as they are alſo in Europe, and I believe, all other countries. The dwelling houſes of private monks are no ways different from thoſe of the laity, excepting only that they are ſeated in ſome eminent conſpicuous place, with ſome ſteps leading up to them, and a ſmall temple, or chappel hard by, or if there be none, at leaſt a hall or large room, adorn'd with ſome few altars, on which ſtand ſeveral of their Idols. There are, beſides many ſtately temples built to *Amida*, *Siaka*, *Quanwon*, and ſeveral other of their Gods, of all ſects and religions eſtabliſh'd in *Japan*: But as they do not differ much neither in form nor ſtructure from other temples erected to the ſame Gods in *Miaco*, which we ſhall have an opportunity to view and deſcribe more particularly upon our return to that city, I forbear at preſent to end this Chapter with an account thereof.

Buildings.

Orders in caſe of Fire.

Eccleſiaſticks.

There are many ſtately palaces in this city, as may be eaſily conjectur'd by its being the reſidence of a powerful Emperor, and the abode of all the noble and princely families of this mighty Empire. They are ſeparate and diſtinguiſh'd from other houſes, by large court-yards and ſtately gates; fine varniſh'd ſtair-caſes, of a few ſteps, lead up to the door of the houſe, which is divided into ſeveral magnificent apartments, all of a floor, they being not above one ſtory high, nor adorn'd with towers, as the caſtles and palaces are, where the Princes and Lords of the Empire reſide in their hereditary dominions. The city of *Jedo* is a nurſery of artiſts, handicraftſmen, merchants and tradeſmen, and yet every thing is ſold dearer, than any where elſe in the Empire, by reaſon of the great concourſe of peaple, and the number of idle monks and courtiers, as alſo the difficult importing of proviſions and other commodities. The political government of this city, is much the ſame as at *Nagaſaki* and *Oſacca*, whereto I refer the Reader as to a more ample deſcription. Two Governors have the command of the town by turns, each for the ſpace of one year. The chief ſubaltern officers, are the Burgher-maſters, as the Dutch call them, or Mayors, who have the command of particular quarters, and the *Ottona*'s, who have the inſpection and ſubordinate command of ſingle ſtreets.

Palaces and Houſes of the Nobility.

Government.

The caſtle and reſidence of the Emperor is ſeated about the middle of the city. It is of an irregular figure inclining to the round, and hath five Japaneſe miles in circumference. It conſiſts of two enclo-ſures, or fore-caſtles, as one may call them, the innermoſt and third caſtle, which is properly the reſidence of the Emperor, two other ſtrong well fortified, but ſmaller caſtles at the ſides, and ſome large gardens behind the Imperial Palace. I call all theſe ſeveral diviſions caſtles, becauſe they are ſeparately, and every one by itſelf, enclos'd with walls and ditches. The firſt and outermoſt caſtle takes in a large ſpot of ground, which encompaſſes the ſecond, and half the Imperial reſidence, and is enclos'd itſelf with walls and ditches, and ſtrong well guarded gates. It hath ſo many ſtreets, ditches and canals, that I could not eaſily get a plan of it: Nor could I gather any thing to my ſatisfaction out of the plans of the Japaneſe themſelves, which however, ſuch as they are, I do here preſent to the Reader, together with the plan of the city of *Jedo* itſelf. (*See Tab.* XXX.) In this outermoſt caſtle reſide the Princes of the Empire, with their families, living in commodious and ſtately palaces, built in ſtreets, with ſpacious courts ſhut up by ſtrong heavy gates. The ſecond caſtle takes in a much ſmaller ſpot of ground; it fronts the third, and reſidence of the Emperor, and is inclos'd by the firſt, but ſeparate from both by walls, ditches, drawbridges, and ſtrong gates: The guard of this ſecond caſtle is much more numerous, than that of the firſt. In it are the ſtately palaces of ſome of the moſt powerful Princes of the Empire, the Councellors of

The Caſtle and Reſidence of the Emperor.

of ſtate, the prime miniſters, chief officers of the crown, and ſuch other perſons, who muſt give a more immediate attendance upon the Emperor's perſon. The caſtle itſelf, where the Emperor reſides, is ſeated ſomewhat higher, than the others on the top of a hill, which hath been purpoſely flatted for the Imperial palace to be built upon it. It is enclos'd with a thick ſtrong wall of free ſtone, with baſtions ſtanding out much after the manner of the European fortifications. A rampart of earth is rais'd againſt the inſide of this wall, and at the top of it ſtand, for ornament and defence, ſeveral long buildings and ſquare guardhouſes built in form of towers ſeveral ſtories high. Particularly the ſtructures on that ſide, where the Imperial reſidence is, are of an uncommon ſtrength, all of free ſtone of an extraordinary ſize, which are barely laid upon each other, without being faſten'd, either with mortar or braces of iron, which was done, they ſay, that in caſe of earthquakes, which frequently happen in this country, the ſtones yielding to the ſhock, the wall itſelf ſhould receive no damage. Within the palace a ſquare white tower riſes aloft above all other buildings. It is many ſtories high, adorn'd with roofs, and other curious ornaments, which makes the whole caſtle look at a diſtance magnificent beyond expreſſion, amazing the beholders, as do alſo the many other beautiful bended roofs, with gilt dragons at the top and corners, which cover the reſt of the buildings within the caſtle. The ſecond caſtle is very ſmall and more like a citadel, without any outward ornament at all. It hath but one door, and there is but one paſſage to it, out of the Emperor's own reſidence, over a high long bridge. The third caſtle lies on the ſide of this ſecond, and is much of the ſame ſtructure. Both are encloſed with ſtrong high walls, which for a ſtill better defence are encompaſs'd with broad deep ditches, fill'd by the great river. In theſe two caſtles are bred up the Imperial Princes and Princeſſes, if there be any. Behind the Imperial reſidence there is ſtill a riſing ground, beautified according to the country faſhion, with curious and magnificent gardens and orchards, which are terminated by a pleaſant wood at the top of a hill, planted with two particular differing and curious kinds of plane-trees, whoſe ſtarry leaves variegated with green, yellow and red, are very pleaſing to the eye. It is remarkable, what they affirm of theſe trees, that one kind is in full beauty in the ſpring, the other towards the autumn. The palace itſelf hath but one ſtory, which however is of a fine height. It takes in a large ſpot of ground, and hath ſeveral long galleries and ſpatious rooms, which upon putting on or removing of ſkreens, may be enlarged or brought into a narrower compaſs, as occaſion requires, and are contrived ſo, as to receive at all times a convenient and ſufficient light. The chief apartments have each its particular name. Such are for inſtance the waiting room, where all perſons, that are to be admitted to audience, either of the Emperor or of his prime miniſters of

Singular Plane Trees.

wait; till they are introduced; the council chamber, where the miniſters of ſtate and privy counſellors meet upon buſineſs, the hall of thouſand mats, where the Emperor receives the homage and uſual preſents of the princes of the Empire, and ambaſſadors of foreign powers; ſeveral halls of audience; the apartments for the Emperor's houſhold, and others. The ſtructure of all theſe ſeveral apartments is exquiſitely fine, according to the architecture of the country. The cielings, beams, and pillars are of cedar, or camphire, or *Jeſeriwood*, the grain whereof naturally runs into flowers and other curious figures, and is therefore in ſome apartments cover'd only with a thin tranſparent layer of varniſh, in others japan'd, or curiouſly carv'd with birds and branched work neatly gilt. The floor is cover'd with the fineſt white mats, border'd with gold fringes or bands; and this is all the furniture to be ſeen in the palaces of the Emperor and Princes of the Empire. I was told that there is a particular private apartment under ground, which inſtead of the cieling hath a large reſervoir of water, and that the Emperor repairs thither, when it lightens, becauſe they believe that the force of lightning is broke in the water. But this I deliver only upon hearſay. There are alſo two ſtrong rooms wherein are kept the Imperial Treaſures, and theſe are ſecured from fire and thieves by ſtrong iron doors, and roofs of copper. In this caſtle reſided the ſucceſſors of the Emperor *Jejas*, the firſt of this family who govern'd the Empire of *Japan* in the following order. 1. *Jejas*, after his death call'd *Gongin*. 2. *Teitokwin* his ſon. 3. *Daijojin*, a ſon of *Teitokwin*. 4. *Genjojin*, a ſon of *Daijojin*, and 5. *Tſinajos*, the now reigning monarch, *Genjojins* brother's ſon. Thus much of the caſtle and reſidence of the Secular Emperor of *Japan*. I proceed now to reſume the thread of my journal.

Proceedings upon our arrival at Jedo.

As ſoon as we came to our inn, we ſent our ſecond Interpreter, the firſt and chief not being able to go out by reaſon of his indiſpoſition, to notify our arrival to the Imperial commiſſioners appointed for inſpecting and regulating foreign affairs, and to that of the Governors of *Nagaſaki*, who was then at *Jedo*, being *Genſeimon*, who for his great care in regulating the affairs of foreign trade, in the year 1685, to the advantage of his country, and the entire ſatisfaction of the Emperor, was by him honour'd with the title and character of *Sino Cami*. He forthwith gave orders to our *Bugjo* to keep us cloſe to our apartments, and to ſuffer no body to come up to us, beſides our own ſervants, which orders they never fail ſtrictly to comply with, though otherwiſe one ſhould have thought our apartments ſufficiently remote from the ſtreet, being the upper ſtory of a back houſe, to which there was no entry, but through a narrow paſſage, which could be lock'd up, if needful. For a farther ſecurity there were two doors, one at the upper, and another at the lower end of the ſtair caſe, and the rooms were ſhut up on three ſides. My room had one ſingle narrow window,

through which I could, with much ado, obſerve the meridian height of the ſun. We were told, that four days before our arrival, forty ſtreets and upwards of 4000 houſes had been burnt down. This very evening a fire broke out about two leagues from our Inn to the Eaſt, but was ſoon extinguiſh'd, having laid only a few houſes in aſhes.

On the 14th of *March*, the Imperial Commiſſioners, and *Sino Cami*, ſent to congratulate us upon our happy arrival, and to acquaint us in the mean time, that they had notified the ſame to the Counſellors of ſtate. The ſame day we open'd, in the preſence of our *Bugjo*, and another officer ſent by *Sino Cami*, the preſents which were to be made to the Emperor and the great men at court, and beſpoke the neceſſary boxes for *Calamback* and *Camphire of Borneo*.

On the 15 of *March*, two taylors came to cut the European ſtuffs for the Emperor, as uſual. The ſame day we beſpoke bottles and other veſſels for the tent and Spaniſh Wines, and wooden tables to lay the preſents upon. Our *Bugjo* went to pay a viſit to *Sino Cami*, by whom he was ſtrictly forbid not to give any body leave to ſee us, before we had been admitted to an audience of the Emperor, unleſs he receiv'd expreſs orders from him, *Sino Cami*, for ſo doing. This evening another fire broke out about two leagues from our Inn, but did no great damage.

On the 17th of *March*, we were acquainted by our *Bugjo* with news from *Nagaſaki*, importing, that within a fortnight after our departure from thence twenty Chineſe Yonks were got ſafe into that harbour. He deſir'd us at the ſame time not to throw any papers, with European characters upon them, out of our windows amongſt the duſt. This morning we again perceived fire not far from us.

On the 18th of *March*, we were buſy about drawing the tent and Spaniſh wines into long bottles and flasks, and putting the *Calambak* and Camphire into boxes, and regulating all things as they were to be preſented to the Emperor at the next audience. This evening a *Violent Fire.* violent fire broke out near a mile and a half from our Inn Weſtwards, and a Northerly wind blowing pretty ſtrong at the ſame time, it burnt with ſuch violence, that it laid twenty five ſtreets, though they were very broad there, and about 600 houſes in aſhes, within four hours time, before it could be put out. It was ſaid to have been laid in by incendiaries, two of which were ſeiz'd.

On the 20th of *March*, we were told, that *Matzandairo Inaba Cami*, who was to go to *Miaco* in quality of chief juſtice of that place, ſet out from *Jedo* accordingly on his way thither, attended by another lord, who was to preſent him to the people, and at the ſame time to bring preſents from the Emperor to the *Dairi*. *Sino Cami* ſent this day one of his officers to acquaint us, that he hoped, we ſhould have our audience from the Emperor on the 28th of this month, and withal [illegible] com[illegible]

command us to preſerve our health, and to keep every thing in readineſs towards that time.

On the 21ſt of *March*, our chief Interpreter went to pay a viſit to the Imperial Commiſſioners, and to deſire leave to be carried to court on the day of our audience in a *Cangos*, which was granted to him, after he had firſt made affidavit upon oath, ſign'd with his blood, that by reaſon of his ſickneſs he was not able to go otherwiſe. *Goto Tſioſimon*, Burgher-maſter of *Nagaſaki*, ſet out to day for that place, having had his audience of the counſellors of ſtate on the 15th of the ſecond Japaneſe month, and his audience of leave on the 21ſt.

On the 23d of *March*, we ſent by our ſecond Interpreter *Trojemon*, a preſent of a bottle of *Aqua vitæ* to the young Lord of *Firando*, who was then at *Jedo*, as a ſmall token of our grateful remembrance of the kind protection, his father had given us, when we had our factory upon the Iſland *Firando*. This day, about an hour before noon, the weather being calm, there was felt of a ſudden a violent Earthquake, which ſhook our houſe with great noiſe. It laſted ſo long, that one could have told fifty. This ſudden accident convinc'd me of the reaſonableneſs and neceſſity of that law, whereby it is forbid throughout the Empire to build high houſes, and that it is no leſs requiſite to build them as they do in this country, all of ſlight ſtuff and wood, and to lay a ſtrong heavy beam under the roof, by its weight and preſſure upon the walls of the houſe, to keep them together in caſe of ſuch a ſhock. *Earthquake.*

On the 24th of *March*, being *Saturday*, the weather was very cold, with ſnow and rain, tho' it had been exceſſive hot juſt the night before. This day *Makino Bingo*, Councellor of State and the Emperor's chief favourite, ſent a compliment to our Director, and deſir'd ſome Dutch Cheeſe; we preſented him with a whole Cheeſe of *Eidam*, and half a ſaffron Cheeſe taken from our own proviſion.

On the 25th of *March*, we were buſy with putting the preſents, which were to be made to his Imperial Majeſty, and to ſome of the great men at court, in proper order, in hopes that we ſhould be admitted to an audience on the 28th of this month, being a holiday: we alſo ſent to deſire *Sino Cami*, and the Imperial Commiſſioners to uſe their good endeavours to forward the ſame. The miniſters of ſtate, and other great men at court, ſome of whom we were only to viſit, and to make preſents to others, were the five chief Imperial councellors of ſtate, call'd *Goradzi*, or the five elderly men, which were, 1. *Makino Bingono Cami.* 2. *Okubo Canga no Cami.* 3. *Abi Bungono Cami.* 4. *Toda Jamajiro Cami*, 5. *Tſutſia Sagami Cami:* Four Imperial under or deputy councellors of ſtate, call'd *Waka Goridzi*, who were, 1. *Akimotto Tadſijma Cami.* 2. *Katta Saddono Cami.* 3. *Naito Tambano Cami.* And 4. *Inagi ſawa Dewano Cami.* The *Dſisja*, as they are call'd, that is, Lords of the Temple, being three. 1. *Toda no Tono Cami.* *Chief Miniſters of the Imperial Court*

Cami. 2. *Fondakino Cami.* And, 3. *Ongaſawara Saddono Cami. Matzaro Ikono Cami*, Lord of *Firando*, of the family of *Fiſen.* The Imperial Commiſſioners, as we commonly call them, who are as it were, the Emperor's Attorney-generals for the city of *Jedo*, *Todo Ijono Cami*, and *Obutto Sabboro Saijemon ſama*: The two Governors of *Jedo*, *Fodſo Awana Cami* and *Noſij Iſmono Cami:* Laſt of all that of the Governors of *Nagaſaki*, who is at *Jedo*, being then *Kawagatz Genſaimon*, or according to his new title, *Kawagatz Tſino Cami*, the two others, *Jama Okkaſiubioje* and *Mijaki Tono mo*, being upon their Government.

On the 26th of *March*, *Tſino Cami* ſent to acquaint us, that our audience was deferr'd a day longer, to wit, to the 29th of *March*, becauſe of the death of *Makino Bingo* his brother, which would not permit that favourite of the Emperor, and firſt counſellor of ſtate, to appear in publick before that day.

On the 27th of *March*, after dinner, *Firanno Soſats*, one of the Emperor's Phyſicians, an elderly fat man, came to pay me a viſit, and to ask my advice about the cure of ſome diſtempers.

On the 28th of *March*, the two Imperial Commiſſioners and *Sino Cami*, ſent their Secretaries to acquaint us, that we ſhould have our audience from the Emperor the next morning, that therefore we ſhould repair to court betimes, and ſtay there in the great Imperial Guard-room, till we could be introduc'd:

The 29th of *March*, being the laſt of the ſecond Japaneſe month, is one of the uſual court days, on which the Emperor gives audience. And yet we could have hardly flatter'd our ſelves of ſo quick a diſpatch, had not *Makino Bingo* purpoſely appointed it for the day of our audience, in order to get rid of us, becauſe on the fifth of the enſuing third Japaneſe month, he was to have the honour to treat the Emperor at dinner, a favour, which requires a good deal of time and vaſt preparations. This *Bengo*, or *Bingo* was formerly Tutor to the now reigning Monarch, before he came to the Crown, but is now his chief favorite, and the only perſon whom he abſolutely confides in. At our audience, it is he that hath the honour to receive the Emperor's words and commands from his own mouth, and to addreſs the ſame to us. He is near ſeventy years of age, a tall but lean man, with a long face, a manly and german-like countenance, ſlow in his actions, otherwiſe very civil in his whole behaviour. He hath the character of a juſt and prudent man, no ways given to ambition, nor inclin'd to revenge, nor bent upon heaping up immoderate riches, in ſhort, of being altogether worthy of the great confidence and truſt the Emperor puts in him. About three years ago, he had the honour to treat the Emperor at dinner, and was then by him preſented with a ſcimeter, eſteem'd worth 15000 *Thails*, which the Emperor took from his own ſide, with 3000 *Colangs* in gold, 300 *Shuits* of ſilver, ſeveral damask and fine Chineſe ſilk ſtuffs, and an addition of 300,000 bags of rice to his yearly revenue, whic

Bingo President of the Council of State.

which were then already of 400000, ſo that now he hath in all 700000. It is reckon'd an ineſtimable honour to treat the Emperor, but ſuch a one, as may undo and ruin the perſon upon whom this particular favour is beſtow'd, becauſe, whatever is ſcarce and uncommon, muſt be provided, and every thing pay'd at an exceſſive rate. As an inſtance of this, it will ſuffice to mention what *Bengo* did a few days ago. There being then a ball at court, he ſent a *Soccano*, as the Japaneſe call it, (being a ſmall treat of a few things laid on a wooden machine, made in form of a table, which the Japaneſe ſend to each other in token of friendſhip) to the Emperor, conſiſting of two *Tah*, or *Steenbraſſems*, as we call them, which he bought for 150 *Cobangs*, and a couple of ſhell-fiſh, which coſt him 90 *Cobangs*. A *Cobang* is worth about five *Ducats*, ſo that the whole treat amounted to 5200 *Ducats*, or of about 2400 *l.* ſterling. Theſe two ſorts of fiſh are the ſcarceſt and deareſt in *Japan*, particularly the *Steenbraſſems*, which, when in ſeaſon, are never ſold under two *Cobangs* a piece, but in winter-time, and for great feaſts, any price is given for them. In this caſe it is not only very profitable to the fiſhmonger, but the buyer eſteems it a peculiar happineſs to have met with a ſcarce and dear diſh for ſuch a gueſt, as he hath an uncommon value for. But there is ſomething peculiar and ſuperſtitious hid in the very name of this fiſh, it being the laſt ſyllable of the word *Meditah*, which the Japaneſe make uſe of, when they wiſh one another Joy. *Coſtly Treat*

On the 29th of *March* therefore, being *Thurſday*, and the day appointed for our audience, the preſents deſign'd for his Imperial Majeſty were ſent to court, attended by the Deputies of *Sino Cami*, and of the Commiſſioners for inſpecting foreign affairs, to be there laid in due order, on wooden tables, in the hall of *hundred mats*, as they call it, where the Emperor was to view them. We follow'd ſoon after with a very inconſiderable equipage, clad in black ſilk cloaks, as garments of ceremony according to the faſhion of Europe. We were attended by three Stewards of the Governors of *Nagaſaki*, our *Doſen* or Deputy *Bugjo*, two town-meſſengers of *Nagaſaki*, and an Interpreter's ſon all walking on foot. We three Dutchmen, and our ſecond Interpreter, rode on horſeback, behind each other. Our horſes were led by grooms, who took them by the bridle, one groom for each horſe, walking at his right ſide, on which ſide alſo it is the faſhion of this country to mount, and to alight. Formerly we us'd to have two grooms for each horſe, but of late this cuſtom was left off, as putting us only to an unneceſſary expence. Our Reſident, or Captain, as the Japaneſe call him, came after us carried in a *Norimon*, and was followed by our old chief interpreter carried in a *Cangos*. The proceſſion was clos'd by the reſt of our ſervants and retinue, walking a foot at proper diſtances, ſo far as they were permitted to follow us. In this order we mov'd on towards the caſtle, and after about half an hour's riding, we came to the firſt encloſure, which we found well fortify'd with walls and ramparts. This we enter'd over a large bridge, with balliſters adorn'd at the upper end with braſs *Our Audience from the Emperor, and what paſs'd on this occaſion.*

balls, laid over a broad river, which ſeem'd to run Northwards about the caſtle, and on which we then ſaw great numbers of boats and veſſels. The entry is thro' two ſtrong gates, with a ſmall guard between them. Aſſoon as we paſs'd thro' the ſecond gate, we came to a large place, where we found another more numerous guard to our right, which however ſeem'd to be intended more for ſtate than defence. The guard-room was hung about with cloath: Pikes were planted in the ground near the entry, and within it was curiouſly adorn'd with gilt arms, lacker'd guns, pikes, ſhields, bows, arrows and quivers. The ſoldiers ſate down on the ground, croſs-legg'd, in good order, clad in black ſilk, each with two Scimiters ſtuck in their girdle. Having paſs'd acroſs this firſt encloſure, riding between the houſes and palaces of the Princes and Lords of the Empire, built within its compaſs, we came to the ſecond, which we found fortify'd much after the ſame manner with the firſt. The bridge only and gates, and inner guard and pallaces were much more ſtately and magnificent. We left our *Norimon* and *Cangos* here, as alſo our horſes and ſervants, and were conducted acroſs this ſecond encloſure to the *Fonmatz*, or Imperial Reſidence, which we enter'd over a long ſtone-bridge, and having paſs'd thro' a double baſtion, and as many ſtrong gates, and thence about twenty paces further, thro' an irregular ſtreet, built, as the ſituation of the ground would allow it, with walls of an uncommon height on both ſides, we came to the *Fiakninban*, that is *guard of hundred men* or the great guard of the caſtle, which was on our left, at the upper end of the above-ſaid ſtreet, hard by the laſt door leading to the Emperor's palace. We were commanded to wait in this guard-room, till we could be introduc'd to an audience, which we were told, ſhould be done, aſſoon as the great Council of State was met in the Palace. We were civilly receiv'd by the two Captains of the Guard, who treated us with tea and tobacco. Soon after *Sino Cami* and the two Commiſſioners came to compliment us, along with ſome Gentlemen of the Emperor's court, who were ſtrangers to us. Having waited about an hour, during which time moſt of the Imperial Counſellors of State, old and young, went into the palace, ſome walking on foot, others being carried in *Norimons*; we were conducted thro' two ſtately gates, over a large ſquare place, to the palace, to which there is an aſcent of a few ſteps leading from the ſecond gate. The place between the ſecond gate, and the front of the palace, is but a few paces broad, and was then exceſſively crowded with throngs of courtiers, and troops of guards. From thence we were conducted up two other ſtair-caſe to the palace itſelf, and firſt into a ſpacious room, next to the entry on the right, being the place where all perſons, that are to be admitted to an audience, either of the Emperor himſelf, or of the Counſellors of State, wait till they are call'd in. It is a large and lofty room, but when all the ſkreens are put on, pretty dark, receiving but a ſparing light from the upper windows of an adjoining room, wherein is kept ſome furniture for the Imperial apartments. It is otherwiſe richly furniſh'd, according to the country

country faſhion, and its gilt poſts, walls and ſkreens, are very pleaſing to behold. Having waited here upwards of an hour, and the Emperor having in the mean while ſeated himſelf in the hall of audience, *Sino Cami* and the two Commiſſioners came in and conducted our Reſident into the Emperor's preſence, leaving us behind. Aſſoon as he came thither, they cry'd out aloud *Hollanda Captain*, which was the ſignal for him to draw near, and make his obeiſances. Accordingly he crawl'd on his hands and knees, to a place ſhew'd him, between the preſents rang'd in due order on one ſide, and the place, where the Emperor ſat, on the other, and then kneeling, he bow'd his forehead quite down to the ground, and ſo crawl'd backwards like a crab, without uttering one ſingle word. So mean and ſhort a thing is the audience we have of this mighty Monarch. Nor are there any more ceremonies obſerv'd in the audience he gives, even to the greateſt and moſt powerful Princes of the Empire. For having been call'd into the hall, their names are cried out aloud, then they move on their hands and feet humbly and ſilently towards the Emperor's ſeat, and having ſhew'd their ſubmiſſion, by bowing their forehead down to the ground, they creep back again in the ſame ſubmiſſive poſture.

Hall of Audience.

The hall of audience, otherwiſe the *hall of hundred mats*, is not in the leaſt like that which hath been deſcrib'd and figur'd by *Montanus*, in his memorable embaſſies of the Dutch to the Emperors of *Japan*. The elevated throne, the ſteps leading up to it, the carpets pendent from it, the ſtately columns ſupporting the building which contains the throne, the columns between which the Princes of the Empire are ſaid to proſtrate themſelves before the Emperor, and the like, have all no manner of foundation, but in that author's fancy. Every thing indeed is curious and rich, but not otherwiſe than my draught repreſents it. (See *Tab.* XXXI.) For in our ſecond voyage to court, the audience being over, the Governor of *Nagaſaki* was pleas'd to ſhew us the hall, which gave me an opportunity of taking a draught of it, which in the end was no very difficult matter, conſidering, that it requir'd nothing but to tell over the number of mats, poſts, ſkreens, and windows. The floor is cover'd with an hundred mats, all of the ſame ſize. Hence it is call'd *Sen Sio Siki*, that is, the *hall of an hundred mats*. It opens on one ſide towards a ſmall court, which lets in the light; on the oppoſite ſide it joins to two other apartments, which are on this occaſion laid open towards the ſame court, one of which is conſiderably larger than the other, and ſerves for the Counſellors of State, when they give audience by themſelves. The other is narrower, deeper, and one ſtep higher than the hall itſelf. In this the Emperor ſits, when he gives audience, croſs-legg'd, rais'd only on a few carpets. Nor is it an eaſy matter to ſee him, the light reaching not quite ſo far as the place where he ſits, beſides, that the audience is too ſhort, and the perſon admitted to it, in ſo humble and ſubmiſſive a poſture, that he cannot well have an opportunity to hold up his head, and to view him. This audience is otherwiſe very awful and majeſtic, by reaſon chiefly of the ſilent preſence of all the Counſellors of State, as alſo of many Princes and

Lords

Lords of the Empire, the Gentlemen of his Majeſty's Bed-chamber, and other chief Officers of his Court, who line the hall of audience and all its avenues, ſitting in good order and clad in their garments of ceremony.

Second Audience in the inner Palace.

Formerly all we had to do at the Emperor's court, was compleated by the captain's paying him the uſual homage, after the manner above related. A few days after, ſome laws concerning our trade and behaviour were read to him, which, in the name of the Dutch, he promis'd to keep, and ſo was diſpatch'd back to *Nagaſaki*. But for about theſe twenty years laſt paſt, he and the reſt of the Dutchmen, that came up with the Embaſſy to *Jedo*, were conducted deeper into the palace, to give the Empreſs and the Ladies of her court, and the Princeſſes of the Blood, the diverſion of ſeeing us. In this ſecond audience, the Emperor, and the ladies invited to it, attend behind ſkreens and lattices, but the Counſellors of State, and other Officers of the Court, ſit in the open rooms, in their uſual and elegant order. Aſſoon as the Captain had paid his homage, the Emperor retir'd into his apartment, and not long after we three Dutchmen were likewiſe call'd up, and conducted, together with the Captain, thro' ſeveral apartments into a gallery curiouſly carv'd and gilt; where we waited about a quarter of an hour, and were then, through ſeveral other walks and galleries, carried further into a large room, where they deſir'd us to ſit down, and where ſeveral courtiers ſhaved, being the Emperor's Phyſicians, the officers of his kitchin, and ſome of the clergy, came to aſk after our names, age, and the like; but gilt ſkreens were quickly drawn before us, to deliver us from their throng and troubleſome importunity. We ſtaid here about half an hour, mean while the court met in the Imperial apartments, where we were to have our ſecond audience, and whither we were conducted thro' ſeveral dark galleries. Along all theſe ſeveral galleries there was one continued row of lifeguard-men, and nearer to the Imperial apartments follow'd, in the ſame row, ſome great officers of the crown, who lin'd the front of the hall of audience, clad in their garments of ceremony, bowing their heads, and ſitting on their heels. The hall of audience was juſt as I repreſented it in the *Figure* hereunto annex'd. (See *Tab.* XXXII.) It conſiſted of ſeveral rooms, looking towards a middle place, ſome of which were laid open towards the ſame, others cover'd by ſkreens and lattices. Some were of 15 mats, others of 18, and they were a mat higher or lower, according to the quality of the perſons ſeated in the ſame. The middle place had no mats at all, they having been taken away, and was conſequently the loweſt, on whoſe floor, cover'd with neat varniſh'd boards, we were commanded to ſit down. The Emperor and his Imperial Conſort ſate behind the lattices on our right. As I was dancing, at the Emperor's command, I had an opportunity twice of ſeeing the Empreſs thro' the ſlits of the lattices, and took notice, that ſhe was of a brown and beautiful complexion, with black European eyes full of fire, and from the proportion of her head, which was pretty large, I judg'd her to be a tall woman, and about 36 years of age. By

Lattices,

Lattices, I mean hangings made of reed ſplit exceeding thin and fine and cover'd on the back with a fine tranſparent ſilk, with openings about a ſpan broad, for the perſons behind to look through. For ornament's ſake, and the better to hide the perſons ſtanding behind, they are painted with divers figures, tho' otherwiſe it would be impoſſible to ſee them at a diſtance, chiefly when the light is taken off behind. The Emperor himſelf was in ſuch an obſcure place, that we ſhould ſcarce have known him to be preſent, had not his voice diſcover'd him, which yet was ſo low, as if he purpoſely intended to be there incognito. Juſt before us, behind other Lattices, were the Princes of the blood, and the Ladies of the Empreſs her Court. I took notice, that pieces of paper were put between the reeds in ſome parts of the Lattices, to make the openings wide, in order to a better and eaſier ſight. I counted about thirty ſuch papers, which made me conclude, that there was about that number of perſons ſitting behind. *Bengo* ſate on a rais'd mat in an open room by himſelf juſt before us, towards our right on that ſide, on which I took notice above, that the Emperor ſat behind the Lattices. On our left, in another room, were the councellors of ſtate of the firſt and ſecond rank, ſitting in a double row in good and becoming order. The gallery behind us was fill'd with the chief officers of the Emperor's court, and the gentlemen of his bed-chamber. The gallery which led into the room, where the Emperor was, was fill'd with the Sons of ſome Princes of the Empire then at court, the Emperor's pages and ſome prieſts lurking. After this manner it was, that they order'd the ſtage on which we were now to act. The commiſſioners for foreign affairs having conducted us into the gallery before the hall of audience, one of the councellors of ſtate of the ſecond rank, came to receive us there and to conduct us to the above deſcrib'd middle place, on which we were commanded to ſit down, having firſt made our obeyſances after the Japaneſe manner, creeping and bowing our heads to the ground, towards that part part of the Lattices, behind which the Emperor was. The chief Interpreter ſat himſelf a little forward, to hear more diſtinctly, and we took our places on his left hand all in a row. After the uſual obeyſances made, *Bengo* bid us welcome in the Emperor's name. The chief Interpreter receiv'd the compliment from *Bengo*'s mouth and repeated it to us. Upon this the Ambaſſador made his compliment in the name of his Maſters, withal returning their moſt humble thanks to the Emperor, for having graciouſly granted the Dutch liberty of commerce. This the chief Interpreter repeated in Japaneſe, having proſtrated himſelf quite to the ground, and ſpeaking loud enough to be heard by the Emperor. The Emperor's anſwer was again receiv'd by *Bengo*, who deliver'd it to the chief Interpreter, and he to us. He might have indeed receiv'd them himſelf from the Emperor's own mouth, and ſav'd *Bengo* this unneceſſary trouble: But I fancy that

the words, as they flow out of the Emperor's mouth, are eſteem'd too precious and ſacred for an immediate tranſit into the mouth of perſons of a low rank. The mutual compliments being over, the ſucceeding part of of this ſolemnity turn'd to a perfect farce. We were aſk'd a thouſand ridiculous and impertinent queſtions. Thus for inſtance, they deſir'd to know, in the firſt place, how old each of us was, and what was his name, which we were commanded to write upon a bit of paper, having for theſe purpoſes took an European Inkhorn along with us. This paper, together with the inkhorn itſelf, we were commanded to give to *Bingo*, who deliver'd them both into the Emperor's hands, reaching them over below the lattice. The Captain, or Ambaſſador, was aſk'd concerning the diſtance of *Holland* from *Batavia*, and of *Batavia* from *Nagaſaki*? which of the two was the moſt powerful, the Director-general of the Dutch Eaſt-India Company at *Batavia*, or the Prince of *Holland*? As for my own particular the following queſtions were put to me: What external and internal diſtempers I thought the moſt dangerous, and moſt difficult to cure? How I proceeded in the cure of cancrous humors and impoſthumations of the inner parts? Whether our European Phyſicians did not ſearch after ſome Medicine to render people immortal, as the Chineſe Phyſicians had done for many hundred years? Whether we had made any conſiderable progreſs in this ſearch, and which was the laſt remedy conducive to long life, that had been found out in Europe? To which I return'd in anſwer, That very many European Phyſicians had long labour'd to find out ſome Medicine, which ſhould have the virtue of prolonging humane life, and preſerving people in health to a great age; and having thereupon been aſk'd, which I thought the beſt? I anſwer'd, that I always took that to be the beſt which was found out laſt, till experience taught us a better: and being further aſk'd, which was the laſt? I anſwer'd, a certain Spirituous Liquor, which could keep the humors of our body fluid and comfort the ſpirits. This general anſwer prov'd not altogether ſatisfactory, but I was quickly deſir'd to let them know the name of this excellent Medicine, upon which, knowing that whatever was eſteem'd by the Japaneſe, had long and high ſounded names, I return'd in anſwer, it was the *Sal volatile Oleoſum Sylvij*. This name was minuted down behind the lattices, for which purpoſe, I was commanded to repeat it ſeveral times. The next queſtion was. who it was that found it out, and where it was found out? I anſwer'd Profeſſor *Sylvius* in *Holland*. Then they aſk'd, whether I could make it up? Upon this our Reſident whiſper'd me to ſay, *No*, but I anſwer'd, *Yes*, I could make it up, but not here. Then 'twas aſk'd, whether it could be had at *Batavia*? and having return'd in anſwer, that it was to be had there, the Emperor deſir'd, that it ſhould be ſent over by the next ſhips. The Emperor, who hitherto ſat among the Ladies, almoſt oppoſite to us, at a conſiderable diſtance, did now draw nearer, and ſate himſelf down on our right behind the lattices, as near us as poſſibly he could. Then he order'd us to take off

off our *Cappa*, or Cloak, being our Garment of Ceremony, then to ſtand upright, that he might have a full view of us; again to walk, to ſtand ſtill, to compliment each other, to dance, to jump, to play the drunkard, to ſpeak broken Japaneſe, to read Dutch, to paint, to ſing, to put our cloaks on and off. Mean while we obey'd the Emperor's commands in the beſt manner we could, I join'd to my dance a love-ſong in High German. In this manner, and with innumerable ſuch other apiſh tricks, we muſt ſuffer ourſelves to contribute to the Emperor's and the Court's diverſion. The Ambaſſador, however, is free from theſe and the like commands, for as he repreſents the authority of his maſters, ſome care is taken, that nothing ſhould be done to injure or prejudice the ſame. Beſides that he ſhew'd ſo much gravity in his countenance and whole behaviour, as was ſufficient to convince the Japaneſe, that he was not at all a fit perſon to have ſuch ridiculous and comical commands laid upon him. Having been thus exercis'd for a matter of two hours, though with great apparent civility, ſome ſervants ſhav'd came in, and put before each of us a ſmall table with Japaneſe victuals, and a couple of Ivory ſticks, inſtead of knives and forks. We took and eat ſome little things, and our old chief Interpreter, tho' ſcarce able to walk, was commanded to carry away the remainder for himſelf. We were then order'd to put on our cloaks again, and to take our leave, which we gladly, and without delay complied with, putting thereby an end to this ſecond audience. We were then conducted back by the two Commiſſioners to the waiting room, where we took our leave of them alſo.

Viſit the Counſellors of State.

It was now already three of the clock in the afternoon, and we had ſtill ſeveral viſits to make to the Counſellors of State, of the firſt and ſecond rank, as I have ſet them down above under the 25th of *March*. Accordingly we left the *Fonmar* forthwith, ſaluted as we went by the Officers of the great Imperial Guard, and made our round a foot. The preſents had been carried before-hand to every one's houſe by our clerks, and becauſe we did not ſee them in our audiences, I conjectur'd that they had been actually preſented to the perſons to whom they belong'd. They conſiſted in ſome Chineſe, Bengaleſe, and other Silk Stuffs, ſome linnen, black ſerge, ſome yards of black cloth, gingangs, pelangs, and a flaſk of tent wine. We were every where receiv'd by the Stewards and Secretaries with extraordinary civility, and treated with tea, tobacco and ſweet meats, as handſomly as the little time we had to ſpare would allow. The rooms, where we were admitted to audience, were fill'd behind the ſkreens and lattices with crowds of ſpectators, who would fain have oblig'd us to ſhew them ſome of our European cuſtoms and ceremonies, but could obtain nothing excepting only a ſhort dance at *Bengo*'s houſe (who came home himſelf a back way) and a ſong from each of us, at the youngeſt Counſellor's of State, who liv'd in the Northern part of the caſtle. We then return'd again to our *Cangos* and horſes, and having got out of the caſtle, thro' the Northern gate, we went back to our Inn another way,

on

on the left of which we took notice that there were ſtrong walls and ditches in ſeveral places. It was juſt ſix in the evening, when we got home heartily tired.

And other chief Officers of the Crown.

On *Friday* the 30th of *March*, we rode out again betimes in the morning, to make ſome of our remaining viſits. The preſents, ſuch as above deſcrib'd, were ſent before us by our Japaneſe clerks, who took care to lay them on boards, and to range them in good order, according to the country faſhion. We were receiv'd, at the entry of the houſe, by one or two of the principal domeſtics, and conducted to the apartment, where we were to have our audience. The rooms round the hall of audience were every where crowded with ſpectators. As ſoon as we had ſeated our ſelves, we were treated with tea and tobacco. Then the ſteward of the houſhold came in, or elſe the ſecretary, either alone, or with another gentleman to compliment us, and to receive our compliments in his maſter's name. The rooms were every where ſo diſpoſed, as to make us turn our faces towards the Ladies, by whom we were very generouſly and civilly treated with cakes and ſeveral ſorts of ſweatmeats. We viſited and made our preſents, this day, to the two Governours of *Jedo*, to the three Eccleſiaſtical Judges, and to the two Commiſſioners for foreign Affairs, who liv'd near a mile from each other, one in the S. W. the other in the N. E. part of the caſtle. They both profeſs themſelves to be particular patrons of the Dutch, and receiv'd us accordingly with great pomp and magnificence. The ſtreet was lin'd with twenty men arm'd, who with their long ſtaffs, which they held on one ſide, made a very good figure, beſides that they help'd to keep off the throng of the people from being too troubleſome. We were receiv'd upon our entring the houſe, and introduc'd to audience much after the ſame manner as we had been in other places, only we were carried deeper into their palaces, and into the innermoſt apartment, on purpoſe that we ſhould not be troubled with numbers of foreign ſpectators, and be at more liberty, our ſelves as well as the Ladies, who were invited to the ceremony. Oppoſite to us in the hall of audience, there were grated Lattices, inſtead of ſkreens, for the length of two mats and upwards, behind which ſat ſuch numbers of women of the Commiſſioners own family, and their relations and friends, that there was no room left. We had ſcarce ſeated our ſelves, when ſeven ſervants well clad came in all in a row, and brought us pipes and tobacco, with the uſual *Apparatus* for ſmoaking. Soon after they brought in ſomething bak'd, laid on japan'd boards, then ſome fiſh fried, all after the ſame manner, by the ſame number of ſervants, and always but one piece in a ſmall diſh, then a couple of eggs, one bak'd, the other boil'd and ſhell'd, and a glaſs of old ſtrong *Sacki* ſtanding between them. After this manner we were entertain'd for about an hour and a half, when they deſir'd us to ſing a ſong, and to dance, the firſt we refus'd to comply with, but ſatisfied them

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as to the laſt. In the houſe of the firſt commiſſioners, a ſoop made of ſweet plums was offer'd us inſtead of brandy. In the ſecond Commiſſioner's houſe we were preſented firſt of all with *Mange* bread, in a brown liquor, cold, with ſome muſtardſeed and radiſhes laid about the diſh, and at laſt with ſome orange peels with ſugar, which is a diſh given only upon extraordinary occaſions, in token of fortune and good will. We then drank ſome tea, and having taken our leave, went back to our Inn, where we arrived at five in the evening.

Viſits made to the Governors of Nagaſaki.

On the 31ſt of *March*, we rode out again at ten in the morning, and went to the houſes of the three Governors of *Nagaſaki*, two of whom were then abſent and upon their government. We preſented them on this occaſion only with a flask of tent each, they having already receiv'd their other preſents at *Nagaſaki*. We were met by *Sino Cami* juſt by the door of his houſe. He was attended with a numerous retinue, and having call'd both our Interpreters to him, he commanded them to tell us, that his deſire was, that we ſhould make ourſelves merry in his houſe: Accordingly we were receiv'd extraordinary well, and deſir'd to walk about, and to divert ourſelves in his garden, as being now in the houſe of a friend at *Jedo*, and not in the palace of our Governor and Magiſtrate at *Nagaſaki*. We were treated with warm victuals, and tea, much after the ſame manner, as we had been by the Commiſſioners, and all the while civilly entertain'd by his own brother and ſeveral perſons of quality of his friends and relations. Having ſtaid about two hours, we went to *Tonoſama*'s houſe, where we were conducted into the innermoſt and chief apartment, and deſired twice to come nearer the lattices on both ſides of the room. There were more ladies behind the skreens here, than I think, we had as yet met with in any other place. They deſired us very civilly to ſhew them our cloaths, the captain's arms, rings, tobacco-pipes, and the like, ſome of which were reach'd them between or under the lattices. The perſon that treated us in the abſent Governor's name, and the other gentlemen who were then preſent in the room, entertain'd us likewiſe very civilly, and we could not but take notice, that every thing was ſo cordial, that we made no manner of ſcruple of making ourſelves merry, and diverting the Company each with a ſong. The magnificence of this family appear'd fully by the richneſs and exquiſitineſs of this entertainment, which was equal to that of the firſt Commiſſioners, but far beyond it in courteous civility, and a free open carriage. After an hour and a half we took our leave. *Tonoſama*'s houſe is the furthermoſt to the N. or N. W. we were to go to, a mile and half from our Inn, but ſeated by much in the pleaſanteſt part of the town, where there is an agreeable variety of hills and buſhes. *Zuboſama*'s family lives in a ſmall ſorry houſe near the ditch, which encompaſſes the caſtle. We met here but a few women behind a skreen, who took up with peeping at us through a few holes, which they made as

they ſat down. The ſtrong liquors, which we had been this day obliged to drink in larger quantities than uſual, being by this time got pretty much into our heads, we made haſte to return home, and took our leave as ſoon as we had been treated after the uſual manner with tea and tobacco. We were the more impatient to be gone, becauſe we were apprehenſive, leſt our Interpreters, who had been pretty much exercis'd all day, ſhould grow too weary, and unwilling hereafter to attend us ſo long on the like occaſions. The gentleman alſo, who was to entertain us in the Governor's name, altho' he affected a great civility, had ſomewhat ſo froward and diſagreeable in his countenance, as forwarded very much our departure: For, we look'd upon ourſelves on this occaſion, not as merchants ſent there to trade, but as Ambaſſadors to a potent Monarch, who ought to be treated with ſome regard and honour.

On the firſt of *April*, in the afternoon, we were promis'd by *Joſamma*, that the next day we ſhould have our audience of leave.

Our audience of leave.

On the 2d of *April*, in the morning, we went to court on horſeback in the ſame order, and the ſame way as on the day of our audience. We ſtaid about an hour and a half in the guard room before the caſtle, where we receiv'd a viſit from the two Commiſſioners and *Sino Cami*. We ſtaid much about the ſame time in the great waiting room of the caſtle, which is taken in with gilt ſkreens, and the floor cover'd with ſix and thirty mats. We were again ſaluted here by the two Commiſſioners and *Sino Cami*, who call'd our old chief Interpreter out, in order to ſhew him the room, where the Ambaſſador ſhould be admitted to audience, as alſo to acquaint him what ceremonies ſhould be obſerved on that occaſion. Soon after the Ambaſſador was call'd out himſelf, and was conducted from the waiting room to a great hall to the left, where with the uſual obeyſances he took his audience of leave, and had the commands of the Emperor read to him, conſiſting in five articles, relating among other things chiefly to the Portugueſe trade. This being over, he was by *Sino Cami* conducted back to the waitingroom, where we ſtaid for him, and where this Governor took his leave of him with great apparent civility, withal telling him, he hop'd he ſhould ſee him at *Nagaſaki*. And ſo we went away from Court, without paying our reſpects to the two Commiſſioners, and came home about one of the clock in the afternoon. Meanwhile we ſtaid in the waiting room, ſeveral officers at Court, and the ſons of ſome Princes of the Empire came to ſee us. Among the reſt was the Prince of *Facatta*'s grandſon, who although he was blind of one eye, had nevertheleſs orders from the Emperor to ſtay at Court, among other young gentlemen of his quality, for no other reaſon but to ſerve as a hoſtage of his Grandfather's fidelity. Some of theſe people aſk'd after the captain's name, and there was one among the reſt, who had already taken it down in writing, but this was ſo quickly betray'd, that that minute orders were ſent by *Sino Cami*, that our names ſhould

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be told no body. Our departure from Court was preceded by 30 gowns laid on three tables, as a preſent from the Emperor. In the afternoon ſome of the gentlemen, whom we had viſited, and made preſents to, ſent us alſo their gowns, to wit, 1. *Noji Jſemono*, Governor of *Jedo* two black gowns. 2. *Todotamaſijro*, one of the Councellors of ſtate, ten gowns. 3. *Tſutſia Sagamiſama*, likewiſe ten. 4. *Fodioawanaſama*, the other Governor of *Jedo* two. 5. *Kaganni* K. S. and 6. *Bongoſama*, each ten. *Preſents from the Emperor and other Perſons.*

On the 3d of *April*, we were preſented with ſome more gowns, to wit, with three by each of the two Commiſſioners, and with ſix by each of the extraordinary Counſellors of ſtate. All our buſineſs at *Jedo* was compleated this day by one of the clock.

On the 4th of *April* the Emperor din'd at *Bengos*, for which reaſon the gates of the caſtle were ſhut, which is a cuſtom the now reigning Monarch obſerves upon theſe occaſions, many people wondring why.

CHAP. XIII.

Of our Return from JEDO to NAGASAKI, and what happen'd there.

ON the fifth of *April*, we ſet out on our return for *Nagaſaki*, about eight of the clock in the morning. We were near two hours riding thro' *Jedo* and the ſuburbs thereof, and then bid farewel to this large and populous town. The country-people we, took notice, were then buſy with breaking up the rice-fields: They ſtood in mud and water up to the calf of their legs. At the entry of ſeveral villages we found boards with characters upon them, fix'd to high poles of *Bambous*, ſignifying, that no body ſhould preſume to go to the Inns of that place, becauſe of the inſtant arrival of one of the Princes of the Empire, whoſe retinue would fill them all up. Paſſing by the place of execution near *Sinagava*, we found that there was not at that time ſo ſhocking a ſight as before, of half-corrupted carcaſſes of executed perſons, with numbers of ravenous beaſts waiting to devour them. But we found a human head lying on the ground, about a mile and half before we came to the place we intended to lie at. We alſo met ſeveral ſick *Isje* Pilgrims along the road. We din'd at *Caiwaſaki*, and came a little before evening, in duſky and rainy weather, to our inn at *Totska*. The country about *Totska* is very fruitful, ſomewhat hilly, and terminates by a long promontory into the ſea on the gulf of *Jedo*. *Departure from Jedo.*

On the 6th of *April* we ſet out about an hour after break of day in wet weather. We met in the morning ſeveral of the avantguards

Retinue of the Prince of Kijnokuni.

or forerunners and heavy baggage of the prince of *Kijnokuni*, bearing the Imperial coat of arms ſtitch'd in gold. About noon follow'd that prince himſelf, with a very ſplendid and numerous retinue marching in the following order. Twenty men with cover'd guns marching behind each other, twenty with large bows and arrows, twenty with long wooden poles, all in the ſame order, between them march'd ſome with pikes, and ſome with varniſh'd caſes, wherein were kept arms and ſcimeters. Next follow'd four horſes, and on the back of the laſt was plac'd a black chair adorn'd with two plumes, ſuch as they fix to the top of pikes. The horſes, harneſs and capariſon were all black. Before and after theſe horſes rode ſome gentlemen on horſeback, and others walk'd on foot, carrying, ſome pikes, and three or four banners of black and white feathers: the prince's Norimon follow'd next with twelve footmen walking before it. We held ſtill about twenty paces from his *Norimon*, and in token of reſpect alighted from our horſes, and took off our hats. As he was carried by a ſlow pace, we ſent our chief Interpreter to compliment him, and he return'd the compliment very civily, bowing his head and wiſhing us a good journey. He ſeem'd to be about thirty years of age, browniſh, ſlender-fac'd, of a lean complexion, a grave but agreeable countenance. His *Norimon* was follow'd by ſome of his ſervants and pike-bearers on horſeback. Then came the Steward of his houſhold and others of the chief officers of his court, with their own pike-bearers, ſervants and numerous retinues, amounting to no leſs than a thouſand men, all following their Prince and Maſters with that ſilence, order and tranquility, as could not but amaze us in ſuch a multitude of people. The Prince of *Kijnokuni* is a Prince of the Imperial blood. He hath a ſon, now at *Jedo*, who is ſhortly to be married to the Emperor's daughter, a young Princeſs of eleven years of age. We came to our Inn about five in the evening, amidſt the inſulting cries and ſcoffing of a parcel of roguiſh boys running after us.

On the 7th of *April*, we ſet out again betimes in the morning, and were carried in *Cango's* to *Fakona*, where we din'd, and were told, that not far from thence was to be ſeen the place, where *Konginkami* was defeated and ſlain. We left *Fakona* after dinner, and came to *Miſijma* juſt before ſun-ſet. Not far from *Miſijma* ſtands a famous temple on a large ſpot of ground, pav'd with free ſtone. Not far from it is a fiſh-pond. Coming down the mountain from *Fakona*, we took notice that the country run W. S. W. towards the Sea, which was about twelve miles diſtant. Not far from *Miſijma* we were met, and indeed not a little importun'd by troops of *Jammabo's* ſons and daughters, who accoſted us begging, ſome with a good deal of aſſurance, others with a little more ſhame and modeſty.

On the 8th of *April*, we left *Miſijma* three hours before break of day. The reaſon of our ſetting out ſo early was, that we ſhould not meet the Prince of *Owari*, who was married to the Emperor's ſiſter, and who

was

was then at *Numidzu*, a place but an hour and a half diſtant from *Miſſima*. However we met ſeveral troops of that Prince's retinue, ſome a foot, others on horſeback, and ſome alſo, as for inſtance his Stewards and Chancellors, in *Norimons*, travelling in great order and tranquility, by the light of of flambeaux and lanthorns, which were lighted in houſes, or hung up at the tops of them. Some of theſe Stewards, or Chancellors, I juſt now had occaſion to mention, attend their Princes, rather as Spies than in any other capacity. For this purpoſe they are taken out from among the Emperor's own and moſt faithful Domeſticks, and their buſineſs is to have a watchful eye over the actions and whole conduct of the Prince to whom they are ſent, and to give notice to the court of *Jedo* of every thing that happens at their court. Having left our Inn, we ſoon came to to the bridge *Numidſu*, which was not far from it. We then enter'd the ſuburbs of this place, conſiſting of about a thouſand houſes, and ſoon after the place itſelf, where we did not find the Monks and Beggars aſleep, tho' 'twas early in the morning, for they importun'd us very much, ſinging and rattling, as we went by. We took notice that ſome of the *Isje* Pilgrims lay in the open fields. From *Numidſu* we went Weſt by North for about a mile, paſſing thro' ſeveral villages, where the country-people's children apply'd for our charity, jumping and rolling over one another, and ſhewing many other ſtrange tricks and gambols, till we came to a bridge about an hundred paces long, which led us farther off from the ſea on our right. We then came to a large fine village, and paſſing thro' ſeveral fruitful rice-fields, which begun on our right at the foot of the neighbouring mountains, and on our left run off towards the ſea, we came to *Joſteſiwara*. Thence we proceeded S. W. then W. as far as *Fiſikama*, where we enter'd upon a new road made at the expence of the Prince of that country. From thence we rode on ſtill further Weſtward, but ſoon took *Cangos*, in order to be carried over the mountains to *Akambara*, thence to the village *Katta Jamma*, thence to *Okitz*, thro' a heavy and uneven road. At *Okitz* we again mounted on horſeback, and ſo proceeded to *Jeſeri*, where we arriv'd at five in the evening, and ſtaid that night, tho' not at the ſame Inn we had been at in coming up. There are ſome gold and ſilver mines in the mountains call'd *Kono*, in the neighbourhood of *Jeſeri*, but they are at preſent not work'd. *Numidſu.*

On the ninth of *April*, having left our Inn, we travell'd through a fine, pleaſant and fruitful country, ſeated between mountains, for about half a mile, when we got into a narrower and more ſinuous road, which brought us to *Syringa*, where the mountains end in a plain, which extends it ſelf ſo far, that our eyes could not reach the end of it. From *Syringa* we came to the river *Abikava*, then to *Mariko*, where we were ſurrounded by a troop of importunate beggars of both ſexes. Not far from hence, there was a wooden cottage belonging to a monk, wherein he kept, and ſhew'd

Idol of Quannon. the ſuperſtitious, a large gilt Idol of the Goddeſs *Quannon* with twelve arms, two of which, ſtanding before the breaſt, held each a child, two others ſhe held up over her head, and the reſt ſtood out from the back. Seven ſmaller Idols adorn'd her head, like a crown or garland, whereby is denoted that ſhe was the happy mother of many a deified Hero. Nay, the Japaneſe look upon this Idol, as an emblematical repreſentation of the birth of the Gods in general. From hence we came to the village *Utznoja*, the road being all along winding and crooked, thence to the village, or rather town of *Okabe*, where we dined. After dinner, we continu'd our journey on horſeback, and ſoon enter'd the dominions of *Ota Tſino Cami*, Governor of *Oſacca*, and paſſing by his caſtle, we came to *Fuſi Jeda*, a town of about ſix hundred houſes, thence to *Simada*, through a mountainous, and in ſome places pretty dangerous road, thence to the rapid river *Ojingava*, which we found to be about a quarter of a mile broad, and were forded through. There is a particular office to take care, that people be forded through this river, which is ſo rapid, that there is no paſſing it in boats. More or leſs men are appointed for every perſon according to the height of the water, and the rapidity of the ſtream. Every one of us had three men to attend him in his paſſage, and we had each an oil'd paper given us, ſign'd at the bottom by the clerks of this office, by whom they are ſold for a ſettled price, which is from 20 to 100 *Caſies* each, according to the danger and difficulty of the paſſage, and the neceſſary number of men. They afterwards buy them up again for a ſmall matter, of thoſe who ford people through, and who muſt produce them upon demand, as ſerving in the nature of certificates, to ſhew that their paſſengers are got ſafe over; for according to the laws of the country, they are anſwerable for their paſſengers lifes, inſomuch, that if any ſhould have the misfortune to be drown'd, all thoſe who had the care of him, would be executed infallibly. Having got ſafe over this river, and return'd the papers abovementioned, we paſs'd over ſome bridges, and then came to the town of *Kanaja*, where we arriv'd in the evening, and ſtaid that night.

River Ojingava.

On the tenth of *April*, we took *Cangos*, and were carried through the town of *Kanaja*, which I found to conſiſt of about 200 houſes, to the town of *Miſiſaka*, otherwiſe *Nitſſaka*, thence to the large village *Faranga*, paſſing through ſeveral reed fields. This place is accordingly one of the moſt famous in the Empire, for the beſt manufactures of mats and ſhoes of reeds. Then we came to a ſmall town, where we were ferried over a river in boats, and then carried further in *Cangos* as far as *Fammamatz*, where we arriv'd a little before evening and ſtaid that night. On this ſide *Miſſiſaka*, we were accoſted for our charity, by a young fellow who went ſtark naked, having only a little ſtraw tied about his waſte, and a pike in his right hand. His cottage was paſted over with Images of Saints and Heroes. We were alſo very

very much importun'd by young wenches begging, who are very troubleſome upon the roads hereabouts. In the middle of a field we found a Monk dying. The poor man lay on his face, throughly ſoak'd with water, it having rain'd pretty hard, but gave as yet ſome ſigns of life, and doubtleſs might have been reliev'd. Such a miſerable object, one would think, ſhould have mov'd the hardeſt ſtones to pity, but it had no manner of effect on the mercileſs Japaneſe. At *Fammámatz* we were very confidently told of a ſtrange accident, which happen'd to an *Isje* Pilgrim, who then lay at a Monk's houſe at that place. He had obtain'd leave of the Prince, in whoſe ſervice he was, to go thither in pilgrimage, but being not an over ſcrupulous obſerver of that purity and abſtinence requiſite to perform this holy act, he very impudently had to do with a whore in his journey thither, which ſo incens'd the Gods, that in puniſhment for their wickedneſs, the lewd couple could not by any force, or art, diſengage themſelves from their ſinful embraces. They would make us farther believe, that they had lain in that condition then already a fortnight, and had been view'd by their relations and thouſands of other ſpectators. The Japaneſe ſuperſtitiouſly believe, that the like accidents happen frequently and almoſt every year. The country on this ſide the mountains was very fruitful, abounding in corn and rice: as did likewiſe the lower hills, many of which were cultivated up to their tops. We took notice, that at all the poſt villages ſeven poles, or high poſts, were put up, with ſmall ſquare wooden tables fix'd to them, whereupon was written, what Princes were to come next to that place in their journies to or from court, and what day they were expected.

On the 11th of *April* we ſet out from *Fammamatz* in *Cangos*. It had rain'd very hard all night, and continu'd raining ſtill. *Fammamatz* is a town of about 1200 houſes. It hath a ſtately temple and caſtle, where the Prince reſides: It hath alſo a ſuburb, and gates and guards at the entry. The country about it is very fruitful. On the left are nothing but rice-fields down to the ſea, which lies about a mile off. To the right, at ſome diſtance, are ſeen ſome hills. From our Inn at *Fammamatz*, the road was ſtraight and even for about three quarters of a mile, when we turn'd off towards our left, and after half a mile's riding, likewiſe in an even and very good road, we came between a pleaſant wood to our right, and the ſea on the left, to the large village *Waggabeſe*, or rather *Wackabejaſi*, or *Wakabaeſi*. Half a mile further we enter'd another large village call'd *Sijnowara*, at the entry whereof was put up a pillar, to ſhew the way to the neighbouring places and their diſtances. The country about this village, particularly to the left, is ſomewhat ſtony. Not far from it to the right begins a large gulf, which waſhes the foot of ſome high and ſteep mountains, encompaſſing the ſame. Half a mile further we came to *Majaſacka* and proceeding on the ſame road, for another half mile, we left our *Cangos*, and were in the Imperial guard-boat ferried over the gulf to *Array*, whence we continued our journey *Fammamatz*

journey to the village *Faſijno*, then thro' two ſmaller villages to *Sijraſſika*, a place of about 500 houſes. Hence we rode up towards the mountain *Fuzi*, and then turning off again, we came to *Bambat*, or *Saringabamba*, thence thro' a wood to *Fitangawa*, a place of about 200 houſes, ſeated at the foot of a pleaſant woody hill. We eat a ſorry dinner there, and then continuing our journey, we came to the town of *Joſtzida*, or *Joſida*, which encompaſſes the caſtle with regular ſtreets. To the left of this place I took notice of a mountainous Iſland, which I took to be about three miles broad. Otherwiſe the country all about *Joſida* is flat and even, ſome wood appearing to the right. From *Joſida* we came to *Koſakki*, or *Koſarei*, thence thro' a wood to *Sakaramatz*, where we ſaw a caſtle belonging to the Prince of *Owari*, who is alſo Lord of the Iſland abovemention'd. We then came to a bridge fourſcore paces long, which brought us to *Koo*, or *Goy*, a place remarkable for a good number of publick Stews, there being ſcarce an Innkeeper there but what carries on this trade. In the evening we came to *Akaſaka*, where we lay that night. The houſes at *Akaſaka* are by much the largeſt we met with in our journey to *Jedo*, not excepting even that capital itſelf. The Inns might as well be call'd publick Stews as thoſe at *Goy*.

On the 12th of *April* we ſet out from *Akaſaka*, which we found to conſiſt of about 200 houſes, and ſoon came to the large village *Koſoi*, of 150 houſes. Fine knit purſes are ſold at *Koſoi*. To the left of this place there is a famous temple, where they ſay, that *Taicoſama*, the firſt abſolute Secular Monarch of *Japan*, made his ſtudies. Thus much is true, that this great Emperor, who was of a very mean extraction, ſerv'd a countryman in this very village, who employ'd him for cutting and carrying of wood, but ſoon growing weary of ſo low and troubleſome a ſervice, he did, as ſome ſay, run away from his Maſter, but according to others was by him honourably diſcharg'd, and recommended to the ſervice of a neighbouring Gentleman. 'Tis therefore only to hide the meanneſs of theſe firſt ſcenes of his life, that they ſay, he was educated at this place, and inſtructed in all the arts and ſciences becoming a man of quality. From thence we came to the village *Samanka*, thence paſſing thro' the town of *Fijdzka*, or *Fuſikava*, of about 250 houſes, thence to the village *Sſonda*, or *Seoda*, thence to a bridge 140 paces long, thence thro' the village *Sinuſku*, to the town of *Okaſaki*, where we din'd at a very fine Inn in the ſuburbs, tho' 'twas not yet dinner-time. The reaſon of our dining ſo ſoon was, becauſe we heard, that one of the Emperor's Counſellors of State, who was upon his return from *Miaco* to *Jedo*, intended to dine at *Tſijriu*, the place we uſually went to. But juſt as we were at dinner at *Okaſaki*, his cook and ſome of his retinue came to that very Inn, in order to dreſs a dinner for their maſter. This made us haſten our departure from thence; accordingly we ſet out forthwith, and having croſs'd the largeſt river, we had as yet met with, riding over a bridge 428 paces long,

Taicoſama's Riſe and Greatneſs.

long, we came to the village *Jaſagi*. This village is ſeated at the entry of a plain, which runs on for about three miles, and is terminated by a ridge of mountains, which run up into the country to the right, but turn'd off on the left towards the ſea. In this very plain we were met by *Abino Bongo Sama*, firſt Counſellor of State. His advanc'd guards did not exceed an hundred men, and his retinue might amount to ſix hundred. Some few Pike-bearers and others, carrying ſeveral ſorts of arms, walk'd before his *Norimon*, as did alſo eleven men clad in black. He ſate in his *Norimon*. We alighted from our horſes out of reſpect, and ſent our Interpreter to compliment him, for which he return'd us thanks, bowing his head very civilly, and as he had not time to let his *Norimon* ſtand ſtill, he ſent one of his retinue, a ſtrong luſty man, about forty years of age, after us, to return the compliment. Some few more, with pikes and arms, walk'd immediately after his *Norimon*, and were follow'd by two led-horſes and ſome more *Norimons*, with competent numbers of Pike-bearers and arm-bearers walking before and after. The proceſſion was clos'd by twelve men on horſeback attending ſo many *Norimons*. We then paſs'd by a high mountain, which we found as yet cover'd with ſnow, and ſoon after came to *Kſojamma*, a place of about 200 or 250 houſes, thence to the village of *Oſammatsjei*, where we ſtopt a little to reſt and feed our horſes, then paſſing over a large woody plain, we came to *Tſiriu*, a place of about 150 houſes. There is a large houſe at this place to lodge the Princes of the Empire, when they go to, or come from court. From *Tſiriu* we came to *Imauuka*, otherwiſe *Imogava*, a village of about 100 houſes, many of which are *Sacki* houſes. Thence paſſing thro' two villages, by as many hills and thro' ſome woods, we came to the ſmall town of *Arimatſi*, which hath not above 50 houſes. Thence travelling thro' a very good country, we came to *Narumi*, thence over a plain and a bridge, leaving another large village on our left, to the village *Kaſſadira*, and a temple of *Kiomidz*, where they celebrated a feſtival, and were worſhipping the Idol *Quanoſama*. They ſay, that there is ſuch another temple at *Nagaſaki*. From thence we came to the village *Tobe* or *Jammaſakki*, which ſome call *Kaſſadira*, a place of about an hundred houſes, thence paſſing over a bridge 45 paces long, we enter'd ſoon after the ſuburbs and town of *Mia*, and arriv'd at our Inn before 'twas dark. At *Mia* we met ſome of the advanc'd guard of the Prince of *Suſſima*, and that Prince was expected himſelf the next day, by land from *Quano*, in his journey to court. Riding thro' *Mia*, we paſs'd by a *Mijah*, or *Sintos* Temple, which ſtood not far from the coaſts on a riſing ground. It had two gates leading to it, and had been built but four years ago at the expence of the Lord of that Province. Five *Sintos* Prieſts ſat before the temple behind each other, wearing ſuch caps, as are wore at the court of the Eccleſiaſtical Hereditary Emperor. Two others came begging to our Inn at night, one with rings in his hands, ſuch as the *Jammabos* wear, the other with a bundle of paper. This temple is call'd *Atzta*, which ſignifies the temple

Meet one of the Counſellors of State.

Temples at Mia.

of Three Swords, which were brought thither from *Isje*, and are held in ſingular veneration as holy relicks. There is another temple at the ſame place call'd *Fakkin*, that is, the temple of Eight Swords, becauſe ſome Prieſts of the ſame order have ſo many ſwords in their cuſtody, which, they ſay, belong'd to ſome of the greateſt and moſt antient Heroes of the country.

On the 13th of *April*, we took boat at *Mia* by break of day, and with a ſmall land breeze ſail'd over the gulf to *Quano*, or *Kwano*, where we arriv'd about ten in the morning. We din'd there, and ſet out again about eleven. That part of the town we paſs'd thro' firſt, had a ſtrong well fortify'd gate, with two guard-houſes, walls and ditches, as had alſo the caſtle. The middle part of the town was likewiſe well enough fortify'd according to the country faſhion. The third and laſt part was enclos'd with walls and ditches, but the gates of this were but ſorry ſtructures. However, a good guard was mounted there. Having left this large and populous place, we enter'd upon a well cultivated plain, which is bound to the right by a ridge of high mountains, at four or five miles diſtance, with ſome low hills between them, to the left by the ſea, which however was at leaſt half a mile off the road. We paſs'd thro' ſeveral large villages, one of which is famous for the extraordinary ſkill of the Inhabitants in dreſſing of oyſters, and other ſhell-fiſh; we ſtaid there a little while, and then came to the village *Fonda*, then to the village *Fatz*, or *Fas*, then to *Jokaitz*, a large borough, then to the village *Naga*, having the ſea ſtill on our left a good mile off, then to *Ojiwatſi* another village, and thence thro' many fruitful well cultivated fields, where we found the country-people very buſy about manuring, which is done with human excrement, to the village *Jakutz*, or *Iſijakutz*, where we ſtaid that night, and were by our landlord extraordinary well accommodated.

Jakutz. On the 14th of *April*, we ſet out from *Jakutz* by ſun-riſe, in dark, cold and windy weather. *Jakutz*, is an open village, without gates, of about 150 houſes. At the end of the village ſtands a temple, where, as we went by, the Monks were performing divine ſervice, according to their manner, ſome of them ringing bells. Having left the village, we enter'd upon a large open plain, and travelling along a very good road, planted with trees on both ſides, we came to a large river, over which was laid a paultry miſerable bridge, which brought us to a ſmall but pleaſant village, *Kummi Gawara*. Thence proceeding on a very good road, we came to the long village *Odamura*, where we were met by the Prince of *Nagatto*, with a retinue of 300 Men, and 20 led-horſes. He had but eight footmen running before his *Norimon*. We purſu'd our journey without alighting from our horſes, as we had done out of reſpect to ſome other Princes of the Empire, and ſoon after came to the ſmall village *Kawai*, where we met another travelling retinue, compos'd of upwards of 50 men, thence to the village *Wada*, or *Wanda*, thence thro' two woods to the town of *Kamma Jamma*. *Kamma Jamma* is a large and beauti-

Kamma Jamma.

beautiful town built on two riſing hills, with a ſmall valley running between them. The caſtle ſtood to the right, its walls and ditches being contiguous to the ſtreets of the town. The ſtreets are very irregular, by reaſon of the uneven ground on which they are built. The town is enclos'd with ſtrong gates and walls. It ſeem'd to conſiſt of about 2000 houſes, the buildings of the two ſuburbs not computed. Thence after a mile's riding in an even and very good road, we came to the village *Sekidsjo*, where we found the Inhabitants very buſy with cutting of torches out of *Bambous*, putting the ſame up in their ſhops, and offering them to ſale to travellers, not without ſome importunity. This place hath by much the beſt and handſomeſt Inns of any, we had as yet been at, and reckons about 600 houſes. We ſtaid here a little while, and then paſſing through an uneven mountainous road, we came to the village *Fuſikaki*, or *Kudſukaka*, the houſes whereof lay diſpers'd up and down the road, and it took us up near half an hour, before we got clear of them. Half an hour further we came to the village *Sakkanoſta*, which lies in the aſcent of the mountains. We din'd there, and after about an hour's ſtay we proceeded on our journey in *Cangos*, firſt through this village, thence up the mountain, following a winding uneven road. Going up the mountain we came to a ſmall temple, wherein ſtood ſome gilt lions, each with a horn before his breaſt, which was bent backwards. A little way further up, ſtood another temple. About half an hour after we ſet out from *Sakkanoſta*, we came to the village *Sawa*, then along a brook to *Jamma Naka*, then to *Inofauno*, then to *Kanni Saſakka* three ſeveral villages, thence over a plain, ſeated between mountains, which in ſome few places roſe into low hills to the village *Tſutſi Jamma*, where we arriv'd two hours before ſun-ſet, and ſtaid that night.

On the 15th of *April*, travelling between mountains and hills, and through woods, we came to the village *Mejno*, or *Meijenu*, then riding over a plain we paſs'd through two other villages *Ono* and *Imaſikf*, and not long after paſſing through ſome more villages, and riding along ſome hills and woods, where ſeveral *Kobaſi*, or Lilly-trees, and *Tſungi* a ſort of a tree not unlike box, grew in great plenty, we came to the town of *Minakuts*. The fineſt hats, mats, and other things made of reed, are manufactur'd at *Minakuts*. The caſtle, which lies towards one end of the town, is but an indifferent building, having neither walls nor ditches. Leaving this place we enter'd upon a broad fine road, to the left of which appear'd in view, another ridge of ſteep and high mountains, and to the right we ſaw the lake of *Oitz*, lying at a diſtance beyond the village *Itzummi* or *Jedzumi*, through which we paſs'd. Soon after we got in ſight of the ſnow and ſcorpion mountains, (of which above) one of which we had on our left, the other on our right. We next paſs'd through the village *Tangawaa*, then through the long village *Naſſumi*, or as others call it, *Natzummi* and *Natzume*, near which ſtood a ſort of a ſhop, for it deſerv'd not to be call'd

Town of Minakuts.

call'd a temple, with a wooden Idol within it, which had a ſmall beard but no arms. There ſtood alſo a Prieſt in the ſhop and two beggars were without, neatly clad in their garments of ceremony, with ſcimeters ſtuck in their girdles. We then came to the village *Farri*, thence to *Kooſibukuro*, where we ſaw ſuch another ſmall temple as above, only there was but one man clad in his garment of ceremony ſtood begging without, and within were two Idols, both black, the largeſt with curl'd hairs, and both arms ſtretch'd out, pointing with the fore finger of the right hand towards his breaſt, and holding ſomewhat in the left. From thence the road was very good to *Iſſibe*, where we din'd. Immediately after dinner, we ſet out again from *Iſſibe*, and travelling round a mountain, in order to get upon the great road, we came to the great village *Takano*, or *Takanomura*, famous for a medicinal powder, which is ſold there. The inventor of this powder liv'd in the ſmall village *Menoke*, not far from hence, which we alſo paſs'd through. The powders are bitter and very diſagreeable to the taſte. They were wrapt up each doſe in a paper, with the manner of taking it, and its virtues writ upon it. Oppoſite to the powder ſhop ſtood a temple, with the Idol of *Fanna*, one of the chief Saints of the Japaneſe, ſitting on a *Tarate* flower, his head cover'd with one half of a bivalve ſhell, and ſurrounded with a circle or glory of gold, he held a ſcepter in his right, and ſomething unknown in his left. Thoſe that went to worſhip, approach'd the temple bare-headed, and in a very humble poſture, and having rung a flat bell which hung on the out-ſide of it, by ſtriking it with a hammer at different times, they ſaid their prayers holding both their hands over their heads. In the neighbourhood of this village we took notice, that the high mountains gradually decreas'd into lower hills. Thence proceeding further on our journey we came to *Nagaſi*, thence to *Migawa*, thence to *Sinjeſi*, three ſeveral villages, thence through another village to the town, or large borough *Kuſatzu*, where the *Rottang* canes are made of the roots of a particular kind of *Bambous*. From hence we came to the ſmall village *Nooſi*, where we had the lake of *Oitz* on our right, and the mountain *Jeſo* on our left. We then paſs'd through ſeveral turnip fields, then through three ſmall villages, or rather hamlets, then through *Sietta* a long village, thence further through the large village *Zetta*, where there is a ſmall temple built on the ſhore, for ſeveral ſuperſtitious purpoſes. Next to this village we paſs'd over the largeſt bridge we had met with in *Japan*, at the other end whereof there was a ſmall village, which is by ſome call'd *Zettanofaſi*, and by others *Farinkawa*. Thence we came to the town of *Dſiedſi*, the reſidence of *Ondajjaſama*, who, we were told, had been oblig'd to ſtay at *Jedo* for ſeveral years laſt paſt. It is a neat and beautiful town, as is alſo the caſtle. Stre gates lead to the ſuburbs. Thence paſſing through the Suburbs of C we came to our Inn in that town, where we deſign'd to lie. A g

Medicinal Powder.

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quantity of *Rottang* roots was brought hither from *Kuſatzu*, and expoſed to ſale. The lord of the Province, wherein this particular kind of *Bambous* grows, is frequently neceſſitated to prohibit the digging of the root for ſome time, leaſt the growth of the plant ſhould be too much prejudiced thereby, the roots lying very deep, and being not to be dug up without the loſs of the plant. This is the reaſon, why they are then ſold ſo dear. That ſort which grows about *Kuſatzu*, is call'd *Fatziku*. The ſame kind of *Bambous* grows likewiſe about *Nagaſaki*, but the root there ſeldom exceeds the length of a ſpan, or arm. As ſorry as this place ſeem'd to be, when we enter'd it at night, as well did it look the day after, when all the ſhops, which were very numerous, and extraordinary well furniſh'd, were open'd.

On the 16th of *April*, being Sunday, we ſet out from *Ootz*, and came to the borough of *Odani*, then to the village *Ootzſakka*, then to *Ojewazi*, or *Ojwake*, another village almoſt contiguous to the former. Thence riding over a fine green meadow, ſeated between hills, we enter'd the territory of *Miako*, and ſoon came to the villages of *Jammaſta* and *Jakadai*, which we found contiguous to each other. We dined at the latter, and ſoon after dinner proceeding on our journey we came to the village *Jamaſwa*. Then paſſing through another ſmaller village, and riding over a hill we enter'd the village *Keangi*, which is, as it were, the beginning of the ſuburbs of *Miaco*, and ſoon after we came to *Awatagatſi*, or *Awatagus*, which lies ſtill nearer that capital. Thence riding on through the ſuburbs we paſs'd over three rivers, the firſt of which was 1500 paces diſtant from the ſecond, but this not above an hundred from the third, and then we enter'd this mighty capital, riding between numbers of regular ſtreets, which turn'd off to our right and left, as far as our eyes could reach. As we enter'd the city, we could not but take notice of the beautiful tower, which graces the caſtle on the Weſt ſide, which preſented itſelf, to our view in a very agreeable manner. About nine of the clock that night we came to our Inn. *Return to Miaco.*

On the 17th of *April*, we bought ſome of the manufactures and curioſities made at this place. The ſame day we went with the uſual ceremonies to fetch the liſt of the preſents from the lord chief juſtice at *Miaco*, who receives the beſt after the Emperor, as alſo from the two Governors of this place.

On the 18th, after dinner, we ſet out from *Miaco* in *Norimons* and Cangos. And firſt of all we were carried back one ſtreet, the ſame way we came the day before, and then over a bridge, towards the mountains, to our right. The ſtreets were all along regular, neat and pleaſant, lin'd with ſmall but good houſes and well furniſh'd ſhops on both ſides. We were ſet down in the court of the ſtately Imperial Temple *Tſuganin*, or *Tſchuganin*. It is a cuſtom of long ſtanding, upon our return from court, and on the laſt day of our departure from *Miaco*, *See the Temples there*

to grant us the liberty of ſeeing the ſplendor and magnificence of the temples of this city, as being the largeſt, pleaſanteſt and moſt ſtately religious buildings in the Empire, moſt curiouſly ſeated in the declivity of the mountains, which encompaſs this capital. Nay by degrees this cuſtom turn'd almoſt to a law: and as things now ſtand, it can ſcarce be ſaid that we have the liberty of ſeeing them, ſince we are carried thither, and muſt ſee them, almoſt whether we will or no, without any regard had to the inclination or pleaſure of the Ambaſſador and Director of our Trade. A broad and ſpacious walk leads to this Temple, which runs along the foot of the mountain for upwards of 1000 paces, all upon a level. The gate was large and ſtately with a double bended roof, like the roofs of temples and caſtle-towers of this country. Here we alighted from our *Norimons*, out of reſpect for the Emperor, as muſt alſo the Princes of the Empires themſelves. This walk which was pav'd with gravel and ſand, was lin'd on both ſides with the high and ſtately houſes of the officers of the Temple. Going up from the end of this walk, we came upon a large terraſs finely gravell'd, and planted with trees and ſhrubs. Then paſſing by two ſtately buildings of wood, we walk'd up a neat and beautiful ſtaircaſe, and ſo enter'd another magnificent building, which was likewiſe of wood, lofty, higher, than the fineſt palaces and temples commonly are, and in the front much ſtatelier and handſomer than the very palace of the Emperor at *Jedo*. The gallery was curiouſly varniſh'd, and the ſeveral rooms cover'd with fine mats inſtead of carpets. In the middle of the firſt and outermoſt hall, or large room, was a chappel, or ſmall temple, wherein ſtood a large idol with curl'd hairs, ſurrounded with ſome ſmaller idols and other ornaments. Some more chappels ſtood on both ſides, which yet were ſmaller and not ſo curiouſly adorn'd. We were thence carried into two particular apartments, built for the Emperor to ſit in; they were rais'd two mats higher (as the way of ſpeaking is in this country) than the antichamber, or rather the hall abovemention'd, and had the ſight of theſe chappels through two doors. Next to theſe ſeveral apartments, at the foot of the mountain, (which of itſelf was exceeding pleaſant for the variety of trees and buſhes, and in the aſcent of which were hid many ſmaller temples:) was a ſmall pleaſure garden, as it were in miniature, curiouſly laid out after the Japaneſe manner, and with as much regularity as the narrowneſs of the place would admit. The walks were finely and neatly gravell'd with a whitiſh ſand. Many ſcarce uncommon plants and trees, brought by art to a great degree of perfection, and curiouſly twiſted, with ſome uncommon ſtones adorn'd the beds. But what was moſt pleaſing to the eyes, was a row of ſmall hills artfully made in imitation of nature, with the moſt beautiful plants and flowers growing thereon, and a ſhallow brook running acroſs with an agreeable murmuring noiſe, over which were laid four ſmall ſtone bridges for ornament, as well as for an eaſier communication with all parts of the garden. Hav-

Temple Tſuganin.

got to the end of this garden, which indeed was a ſight pleaſing beyond expreſſion, we went out through a back door on our left, to a neighbouring ſmall temple ſeated ſomewhat higher on the mountain about thirty paces off. In this temple are kept the names of the deceaſed Emperors written on a table in golden Characters; ſeveral low ſtools were ſet round this table, with three large and one ſmall written papers laid upon each, being forms of prayers to be ſaid for the ſoul of *Genjoſin*. Near the entry of the temple ſtood ſome cheſts, with grated covers for people to throw *Putjes* in, and before the cheſts was a pulpit. Two young monks well bred, who had ſhewn us what was remarkable hitherto, conducted us from thence, over a large and ſeparate ſquare, to another ſtately Temple, which ſtood on thick ſtrong pillars, one fathom and a half high. The magnificence of this temple, as it preſented itſelf to the eye on the outſide, conſiſted chiefly in the beauty of its bended roofs, which were four in number, bent over each other, the lowermoſt whereof, and alſo the largeſt, jetted out on all ſides to cover the walk, or gallery, which went round the temple on the outſide. The poſts, and beams, and corniſhes ſupporting the ſeveral roofs, were painted, by way of ornament, ſome red, ſome yellow. The floor within was cover'd with mats, the temple otherwiſe was empty up to the roof. It was ſupported by five times ſix pillars, or poſts. On the right ſide of the middle temple was a large empty ſpace, or room, and another on the left ſide. In the latter ſtood ſeveral Idols lock'd up in black lacker'd boxes, or cabinets. A curtain was drawn before the chief of theſe Idols, and a round looking-glaſs ſtood before the curtain, with another alms-box, with grated covers, to receive people's charity. Having ſurvey'd alſo this Temple, we were by our leaders conducted to another building, leſs magnificent indeed, as to the outward appearance, but no ways inferior in neatneſs and curious ornaments within, the middle room being likewiſe a ſort of a temple, or chappel, ſacred to devotion, and full of Idols and Images of their Gods. We were treated here by ſix young monks of the monaſtery, the eldeſt of whom I took to be about ſix and twenty years of age, and the youngeſt not above ſixteen. They treated us with *Sakki*, muſhrooms, roaſted beans, cakes, *Atſiaer* fruits, roots and plants. After an hour and half we took our leave, and were by two of the monks conducted back to the large place, or walk, before this ſtately Imperial Monaſtery, which is ſaid to have twenty ſeven temples within its compaſs. Thence we went to another temple, call'd *Gibon*, or flower temple, ſome thouſands of paces diſtant from this. Some of us were carried thither in *Norimons*, others choſe to walk it, the way being exceedingly pleaſant, acroſs an agreeable wilderneſs. This *Gibon* temple was ſurrounded with thirty or forty ſmaller temples or chappels, all regularly diſpos'd. There were ſhops in ſeveral parts of the temple courts, and places for people to exerciſe themſelves with ſhooting of arrows. The court was planted with pleaſant trees at due diſtances, and it look'd

Gibon Temple.

as if the whole had been purpoſely calculated for the diverſion of young people. The temple itſelf was a long narrow building. In the middle room, which was ſeparated from the reſt by a gallery, ſtood a large Idol ſurrounded with many ſmaller ones, and divers other ornaments. Among the reſt a large japan'd Image of a young woman ſtood there. It was from two to three fathoms long, with many other Idols and Images of Devils, and young heroes and other figures round it. A Dutch ſhip, ſome ſcimiters and ſwords, and other bawbles, were put up in the ſame place. From this temple we were conducted half a mile further, through a ſtreet call'd *Ziwonjaſakki*, or *Sijwonjaſakki*, which ſignifies the ſtreet of beggars and bawds, to the famous temple *Kiomids*. The firſt thing, which occurs remarkable in going to ſee this temple, is a high ſteeple, or tower ſeven ſtories high, the lowermoſt of which was rais'd but a few ſteps above the ground, being a chappel, or ſmall temple, wherein ſtood one large, and ſome ſmall Idols. A little way further up the mountain ſtands the *Kiomids* temple itſelf, leaning on one ſide againſt the mountain, but ſupported on the other by pillars, ſome of which are eight *Ikins* and a half high. We met here a great crowd of people. In the temple, which was encloſed with grates, was nothing but a large round looking-glaſs, two alms-boxes, and ſome *Gumgums*, which thoſe, who threw in ſome charity-money, rung by the help of a rope. Not far from the temple is a ſtone ſtair-caſe of 85 ſteps, leading down to a famous ſpring, which ſprings out of the rock in three different places, and is ſaid to make thoſe that drink it, prudent and wiſe. It is call'd *Otewantakki*. It is a limpid clear water, and as far as I could perceive differs nothing from other ſprings at *Miaco*. From this ſpring we went further along the mountain over an artificial terras-walk, and having paſs'd by ſeveral ſmall temples, or chappels, we came to another large temple much of the ſame ſtructure with that above, and ſupported in the ſame manner by the rock on one ſide, and high pillars on the other, The view from this temple was curious and fine beyond expreſſion, the ſituation being very high. I took notice, that the chief Idols within were ſitting and graſping their hands together. A view of this *Kiomids* temple is to be ſeen in Tab. XXXIV. From hence we were conducted to the large temple *Daibods*, which was not far from the road to *Fuſſimi*. However, before we went to view that temple, we call'd at a neighbouring blind Inn, or rather bawdy-houſe, where we were treated by our landlord, who in return for his compliment was by us preſented with a *Cobang*, being four times as much as the entertainment, mean as it was, might have coſt him. The *Daibods* temple is built on an eminence not far from the road (ſee Tab. XXXV.) The temple court was inclos'd with a high wall, built of free ſtones, extraordinary large, particularly thoſe in the front, which were near two fathoms ſquare. On the inſide of the wall was a ſpacious walk, or gallery, open towards the court, but cover'd with a roof, which was ſuppor

Kiomids Temple.

Temple Daibods.

by two rows of pillars, about three fathoms high, and two fathoms diſtant from each other. I counted about fifty of theſe pillars on each ſide of the gate. The gate was a ſtructure by itſelf, not very large indeed, but adorn'd with pillars, and for ornament's ſake cover'd with a double bended roof. On each ſide of the entry ſtood the ſtatue of a heroe, in black, almoſt naked, only with a looſe piece of drapery about him, with the face of a lion, near four fathoms high, otherwiſe well enough proportion'd and rais'd on a pedeſtal one fathom high. Each of theſe ſtatues had its particular meaning. The *Daibods* temple itſelf ſtood oppoſite to this gate in the middle of the court. It is by much the loftieſt building we had as yet ſeen in Japan, and cover'd with a double bended ſtately roof, the top whereof riſes aloft above all other buildings at *Miaco*. The temple was ſupported by eight times twelve pillars, or rather, there being two wanting in the middle, by 94. The doors were many and ſmall, but run up as far as the firſt roof. The temple within was laid open quite under the ſecond roof, which was ſupported by variety of beams and poſts, variouſly diſpoſed, and by way of ornament painted red. It was ſo dark, by reaſon of its unuſual height, and the little light that came in, that we could ſcarce ſee it. The floor was contrary to cuſtom pav'd with ſquare marble ſtones; nor was there any other ornament to be ſeen within beſides one large Idol. The pillars were exceſſive large, and at leaſt a fathom and a half thick, ſeveral ſmall poſts being put together to form one great pillar. They were painted red, as was alſo all the carpenter's work in the temple. The Idol was gilt all over, and incredibly large, in ſo much that three mats could conveniently lie on the palm of the hand. It had long ears, curl'd hairs, a crown on the head, which appear'd through the window over the firſt roof, a large ſpot, not gilt, on the forehead. The ſhoulders were naked, the breaſt and body cover'd with a looſe piece of cloth. It held the right hand up, and ſhew'd the palm of the left which reſted on the belly. It was ſitting after the Indian manner, croſs legg'd, on a *Tarate* flower, which was ſupported by another flower, the leaves whereof ſtood upwards by way of ornament, both being raiſed about two fathoms above the floor. Againſt the back of this large Idol was an oval of branched work and imagery, gilt and adorn'd with ſeveral ſmaller Idols in human ſhapes ſitting on Tarate flowers. This oval, which was flat, was ſo large that it cover'd four pillars. The Idol itſelf was ſo broad, that it reach'd with the ſhoulders from one pillar to another, though they were full five fathoms diſtant. The Tarate flower, on which the Idol was ſitting, was encloſed with an eight-angular gate, and 'twas in this very place two pillars had been left out. Having ſufficiently view'd this temple we went out through another gate, which had but one roof, into a court on one ſide, where we were ſhew'd a *Gum Gum* of an uncommon ſize, hung up by itſelf in a ſmall houſe, or hut of wood. It was full a ſpan thick, almoſt as deep as the

Quanwon Temple. pike of a *Benjos*, and had one and twenty foot in circumference. From hence we went further to another temple, which was a very long ſtructure in proportion to its breadth. In the middle of this temple ſate a large Idol, which had forty ſix arms; ſixteen heroes in black, and bigger than the life, ſtood round it. A little further, on each ſide, were two rows of gilt Idols, much of the ſame ſhape, ſtanding, with about twenty arms each. The furthermoſt of theſe Idols, which ſtood neareſt to the larger, had thin long ſhepher'ds ſtaffs in their hands, and the reſt, ſome garlands of roſes, others other inſtruments or ornaments. Over the head, which was crown'd with a circle of golden rays, were placed ſeven other Idols, the middlemoſt of which was alſo the ſmalleſt, but all had their breaſts hung and adorn'd with divers ornaments. Beſides theſe there were ten or twelve rows of other Idols, as big as the life, ſtanding as cloſe together as poſſibly they could, and behind one another in ſuch a manner, that the foremoſt were always plac'd a little lower, for thoſe behind to appear. They ſay, that the number of Idols in this temple amounts in all to 33333, whence it is call'd *San man San Sſin Sanbiak*, *Sanſiu*, *Santai*, that is the temple of 33333 Idols. (*See Tab.* XXXVI.) Having view'd alſo this temple, we ſtept again into our *Norimons* and *Cangos*, and were carried along the ſame road as far as *Fuſimi*, being about three hours diſtant. About three quarters of a mile from the temple of *Daibods*, towards the mountains to the left, there was another temple, where it ſeems, they were celebrating their flower feſtival, for we ſaw great numbers of children reſorting thither, clad in white and colour'd *Catabers* adorn'd with flowers, and carrying flower branches in their hands. Other people follow'd them likewiſe clad in white *Catabers*, rejoycing and crying *Jaſſai*, *Jaſſaja*. From thence to *Fuſimi* there is one continu'd row of ſtreets and houſes. We ſupp'd at that place, and took boat after ſupper to fall down the river. We advanc'd ſo well, that ſoon after midnight we came very near the town, where there is more danger by reaſon of the ſeveral bridges, and were forc'd to lay by till break of day.

Return to Oſacca. On the 19th of *April* we enter'd the town before it grew quite light, and ſoon after went on ſhore not far from our Inn. Altho' we had with great difficulty obtain'd leave, to ſee their way of refining the copper, as alſo the village *Tenoizi*, or *Tenoſi*, being the chief place in the Empire for brewing of *Sakki*, and the Imperial city of *Sakkai*, which lies about four or five miles from *Oſacca* upon the ſame coaſts, yet thro' the moroſeneſs and ill nature of the commanding officers of our retinue, we were oblig'd to ſtay at *Oſacca*, and they would have us purſue our journey to *Fijongo* forthwith and by land.

However we tarried till the 21ſt of *April*, and being even then unwilling to go to *Fijongo* by land, we took two ſorry open boats, and arrived in the harbour of *Fijongo* before ſun-ſet in about three hours time. The wo

would not ſuffer us to go on ſhore at *Fijongo*. So we went immediately to bed, without eating a ſupper, becauſe we din'd very late. As we were going over to *Fijongo*, we met the Prince of *Sutzima*, with about five or ſix pleaſure-boats, one of which was varniſh'd, carv'd and gilt, and had a ſort of a throne plac'd upon deck.

On the 22d of *April* we were by contrary winds detain'd in the harbour of *Fijongo*, and thro' the lunacy of our *Bugio*, or Commander, on board our barge. Some of the *Benjos* only, and the chief Interpreter, had leave to go on ſhore, to divert themſelves *incognito*, without the pikes and badges of their authority, or any other attendance.

On the 23d of *April* we continued in the harbour of *Fijongo* for the ſame reaſon. This evening the Prince of *Tſukkuſen*, or *Facatta*, which is the place of his reſidence, went by in great haſte and confuſion, with about fifty ſhips and boats, large and ſmall. The wind being favourable for them, they had all their ſails hoiſted and their colours flying, being not unlike thoſe of *Batavia*, blew and white.

On the 24th of *April*, we left the harbour of *Fijongo*, by break of day, and came to the village *Jeſijma* which lies on an Iſland, where we took in our proviſion of freſh water, and then weigh'd anchor, and hoiſted our ſail, tho' there was ſo little wind, that what we advanc'd was owing more to our oars, which work'd all the while.

On the 25th of *April*, early in the morning, we made the borough, or large village *Kiono Zura*, which lies about 15 Japaneſe miles from *Muru*. With ſun-riſe a favourable gale ſprung up, which brought us pretty forward, and as far as *Zireiſch*, where the wind turning contrary, we came ſoon after in ſight of *Tomu*, lying Weſtward of *Zireiſch*. *Tomu* on the ſea-ſide repreſents itſelf in a very curious and particular manner, by reaſon of a hill which ſtands out far into the ſea, like a *Cape*, tho otherwiſe the beſt part of the town makes but a ſorry appearance, conſiſting only of *Mariam*'s, as they call them, or *Bawdy Houſes*, and poor cottages of fiſhermen and common people. We coaſted round the hill, and caſt anchor in the South part of the harbour, near that part of the town where there are houſes and warehouſes built along the ſhore, as good as any we had as yet ſeen. The hills and mountains round the city are cultivated, as much as poſſible, the uncultivated parts being either deep precipices or woods and undergrowth. A fine temple and monaſtery of widows ſtands in the aſcent of a hill, which adds not a little to the beauty of the proſpect of the town and adjacent country. The wind turning favourable in the night, made us weigh our anchors. In the morning we came to *Iwagi*, or *Iwangi*, a village of about an hundred houſes, for the beſt part fiſhermen's cottages. This village lies at the foot of a mountain, and the houſes being being built at ſome diſtance from each other, make it look larger and handſomer than it really is.

On

On the 26th of *April*, tho' we had the currents againſt us, yet the wind was as favourable as we could wiſh. Nevertheleſs ſome quarrels ariſing, almoſt the whole morning paſs'd away in diſputes, before we made any advantage of it. We weigh'd anchor about nine, and paſſing thro' a ſtreight, where the currents run very much againſt us, we made an Iſland lying on this ſide *Tſuwa*, where we caſt anchor in twenty fathom, but ſoon weigh'd again, in hopes a favourable wind would carry us as far as this harbour. But we found ourſelves diſappointed, and having made bu little way, were forc'd at laſt to let our anchor go again in 28 to 29 fathom.

On the 27th of *April*, early in the morning, we weigh'd anchor, and the wind being variable, tho' the currents run againſt us, we made ſoon after the harbour of *Tſuwo*, which is almoſt ſemi-circular, ſituated at the foot of a mountain, which is cultivated up to the top. It hath a *Pharos*, or light-houſe, built on the hill, where it ſtands out into the ſea. This village conſiſts of about 150 houſes, being for the greateſt part fiſhermen's cottages. We ſtaid about a quarter of an hour taking in water, and then continued our voyage. The wind continuing ſtill favourable, brought us as far as the ſtreights of *Caminoſeki*, but becauſe of the narrowneſs of theſe ſtreights we could make no further advantage of it, nor did we advance much with our oars, and therefore caſt anchor near the village *Sango*, ſeated in an Iſland of the ſame name.

On the 28th of *April*, it being ſtormy, we remain'd at *Sango*, and went on ſhore to divert ourſelves. All our *Benjoſes* got drunk, excepting the under *Benjos*, who affected, on this occaſion, to ſhew his authority by his moroſe and repeated commands, which his trouble ſeem'd to be very ill beſtow'd. He would make us believe, that he was a Cenſor of the upper *Benjos*, that it was his duty to have a watchful eye over his actions, and to reprimand him for them upon proper occaſions. It is a political maxim receiv'd and practis'd in *Japan*, on purpoſe, that people entruſted with power, knowing that there are perſons appointed to watch their very leaſt ſteps and actions, ſhoud be kept under a perpetual fear of being betray'd to court, and by this means oblig'd to diſcharge the duties of their office honeſtly and faithfully, to the ſatisfaction of their ſuperiors.

On the 29th of *April*, the wind being favourable, but not througly ſettled, we came within a mile of the town and caſtle of *Sienſi*, where we caſt anchor at noon. We ſet ſail again in the evening, but the wind turning contrary we were ſoon forc'd to caſt anchor near land, and to lie by in the night.

On the 30th of *April*, we ſet ſail again early in the morning, but the wind being not altogether favourable, and rather contrary, we loſt ou courſe, and were forc'd upon the coaſts of *Bungo*, which we had on ou larboard. As we were endeavouring to get into a harbour, about ſix miles from *Simonoſeki*, the wind turning almoſt of a ſudden into a ſtorm,

we made in for the land with all the haſte we could, as did alſo ſeveral other ſhips that ſail'd in company with us, and about noon, it ſtill continuing to blow hard, we came to an anchor in a ſmall gulf, or harbour *Muggo*, or *Mukko*, near a village or mountain of this name ſix miles from *Senſi*, and 18 miles from *Simonoſeki*. The mouth of this gulf was narrow, but the gulf itſelf wide and ſpacious, but ſhallow, and in low water half dry, when the Inhabitants gather ſhells and oyſters upon the ſhore. On the ſame gulf, about a mile from *Mukko*, lies the ſmall town of *Mito Ziri*. We ſaw to day ſeveral whales, of that ſort, which the Dutch call *Noord Capers*. A Lord, with a retinue of ſeven ſhips with blue ſails, paſs'd by us, but the wind continuing contrary to our courſe, we were forc'd to lie at anchor, as did alſo eight other ſhips bound for *Simonoſeki*.

On the firſt of *May*, early in the morning, ſome barks of the Prince of *Tſukingo* came to an anchor not far from us. The wind did not begin to blow favourably for our courſe till about five in the afternoon, when we ſet ſail forthwith, and came, in a few hours, within a mile of *Motto Jamma*, and from thence, by the joint help of wind and oars, to *Simonoſeki*, where we arriv'd late at night.

On the 2d of *May* we left our great barge, and were ſet in two ſmall pleaſure-boats over the ſtreights of *Simonoſeki* to *Kokura*, which was formerly a populous and wealthy town, but loſt much of its antient ſplendour ſince the diviſion of the Province to which it belongs. It conſiſts of three parts, or three different towns, and is defended, in ſome meaſure, by a ſorry wall, built only of bricks and wood towards the ſea, where it is narroweſt. After dinner we ſet out from *Kokura* on horſeback. About two miles from thence the ſea forms a large gulf, on which lies the town of *Kuroſaki*, which we paſs'd thro'. A mile and a half further, we came to the village *Kooſiaf*, thence after an hour's travelling to a ſmall village, where they dug coals, thence a mile further to *Kujanoſſe*, where we lay at a ſmall ſorry Inn. *Kokura.*

On the 3d of *May* we ſet out from *Kujanoſſe*, and riding over a dike, rais'd along the banks of a river, we came to the villages *Tonno* and *Nagatta*, one of which we had on our right, the other on our left. The valley, we travell'd thro', was not above half a mile broad, with high mountains on both ſides. The next place we came to, was the village *Kadſino*, thence we got to *Kootaki*, thence to two villages call'd *Kawaſſo*, in ſight of the village *Kammaſſuza*, and three others, all which we had on our left. The country hereabouts begun to be more flat, and we came, in ſight of fruitful well cultivated fields, to the village *Tababukro*, or *Kawabukuro*, thence to the village *Kataſijma*, thence to two villages call'd *Oja*, thence thro' *Tatiwa* to *Itzka*, a ſmall town of about 200 houſes. We din'd at *Itzka*. After dinner we were ferried over the river which runs by this town, and then came to the village *Tentomatz*, thence leaving the villages *Taroma* on our right, and *Tſibakki* on our left, we came to *Nagawa*, a

pretty long village, which runs up quite to the foot of a mountain near which it lies. Thence paſſing thro' three ſmall villages *Omatz*, *Joko* and *Jama*, we came to the large village *Utſijno*, where we took notice, that the women were very handſom, but taller and of a more agreeable and manly countenance, than they generally are in this province. Having ſtaid a little while at this place, we were carried in *Cangos* to *Miſi Jama*, where the women are as famous for their great moſteſty and virtuous behaviour, as for their uncommon beauty. Hence we came to *Jamaije*, where we lay that night.

On the 4th of *May* we ſet out from *Jamaije*, and came to the village *Ftamira*, thence over a river through a pleaſant wood to *Farda*, a ſmall town of about 80 houſes. Here the road grew very uneven and irregular, going partly over hills, partly acroſs ſome fields. About half a mile from *Farda* are the boundaries of the territories of *Tſikuſen*, we had now paſs'd thro', and thoſe of *Tſuſſima*, we were then a going to enter. Not far from hence we came to *Sijra Saka*, a ſmall village of about twenty houſes, with a water-mill, thence to the village *Kifamabitz*, then to *Imamatz*, *Tſinoggi* and *Akaſakka*, three ſeveral villages. From *Akaſakka* we came to *Taiſero*, a town of about 400 houſes, and from thence to *Urijino* a village of 300 houſes, and *Todorokki*, another village of near the ſame number of houſes, and almoſt contiguous to the former. We din'd there, and after dinner, as we were riding thro' this village, we were ſhew'd a place upon the neighbouring mountains, where there ſtood formerly two ſtrong caſtles. From thence we came to the village *Muradanamatz*, thence to the village *Nagaba*, thence to *Tſionſmatz*, another village of about 700 houſes, thence to the village *Kiriſamura*, thence to *Nittawa* and *Betabara*, two more villages, thence acroſs a well cultivated plain to the village *Faddi*, and ſoon after to *Kanſaki*, where we lay.

Kanſaki. *Kanſaki* is a town of about 700 houſes, but the ſtreets are very irregular. We had here an unexpected piece of civility ſhewn us by our *Upper Benjos*, for our room happening not to be large enough to hold us conveniently, he quitted his own, and left us the uſe of it. This place is full of temples and Monks, and the walls of our rooms were ſtuck ſo full of indulgences, that there was no room left, and in ſeveral places thoſe of a later date paſted over the old ones. Theſe indulgences are of the length of a ſheet of paper, and about the quarter of its breadth, folded after the manner of a letter, with a printed ſuperſcription in large characters, and the ſeal of the Prior of the Monaſtery, who hath the power of giving and ſelling them, in red. Within there are only ſome ſmall ſticks of wood, commonly of fir, tied together with ſtrings, and ſplit, with ſome holy papers ty'd round them. Nay, in ſome there was nothing but a ſmall bit of paper, with ſome lines of *Sſo* characters, and ſeveral printed ſeals in red. There were alſo ſome *Ofarrai's* from *Iſje* put up in the ſame room, being thin ſquare boxes with the like folded papers and ſticks kept within. The Lord of this Province ſent to compliment our upper *Benjos* on his [illegible] retu[illegible]

return, and to preſent him with a *Cobang*. The under *Benjos* receiv'd the like compliment, and a gooſe by way of a preſent. What the ſaid Prince intended thereby, is more than we know. In the night-time the Monks here made a vaſt noiſe, ſinging and ringing of bells. The country hereabouts is very pleaſant, and I was not a little delighted with the great numbers of beautiful *Sakanantzo* and *Satzugi* Flowers, of different colours, growing both wild and in gardens.

On the fifth of *May*, having left our Inn at *Kanſaki*, we came to the village *Katafiraſikku*, then to the village *Ani*, then over a bridge to *Faranomatz*, a village of about 200 houſes, then to *Takkavo*, a pretty large borough, where we were ferried over another river, and ſoon after came to the town of *Sanga*. We did not ſtop at *Sanga*, but rode through without alighting, and then came to the village *Ojematz*, thence to *Kaſynomatz*, another village, which is divided into two parts, and hath an empty ſpace in the middle upon the banks of the river, being the place of execution of the town of *Sanga*, as appear'd by the remains of five malefactors, who had been lately executed there, four of whom we found ſtill hanging on the croſs, and the head of the fifth fix'd to a pale. I took notice that there were guard houſes on both ſides of the place, and ſoldiers to guard the bodies. They had ſet a houſe on fire, which burnt down lately at *Sanga*, and had been taken again, after they had once broke out of jail. One of theſe poor wretches to avoid the ſhame of a publick execution hang'd himſelf, but nevertheleſs his body was laid on the croſs; the head was their landlord's, who harbour'd and conceal'd them, and was therefore ſentenc'd to undergo the ſame puniſhment. From *Kasje* riding over a bridge 120 paces long, we came to the village *Botak*, a mile and a half off which was a high mountain, where within a mile's compaſs, I counted ten different villages. We then came to *Utſiſu*, or *Utſinſi*, a village of about an hundred houſes, then to *Simatz* another village ſeated at the foot of a mountain. Here we were ferried over a river, which hath the tide, and then came to the village *Kangawa*; an hour after, to the village *Tiramatz*, then to the village *Torimatz*, then through another ſmall village to our Inn at *Ooda*, which is a pretty large borough. From *Ooda*, we came to the villages *Owatz* and *Wewaſi*. We we were ferried in boats over a river near the village *Icongommi*, then paſſing over a bridge laid over a large river, which not far from thence runs into the gulph of *Simabara*, and further paſſing through ſeveral ſmall hamlets, diſpers'd up and down, we came to *Narſi*, a large borough, where there is great quantities of fire-wood ſold, by reaſon of the woods and foreſts lying round it. Thence we came to a ſmall village, and ſo on to another, riding all along between hills and through woods. From this latter village a plain runs down towards the Sea, with ſome more ſmall hamlets diſpers'd up and down, about half a mile from one another. At laſt, after an hour's riding,

we

we came to *Swota* a large borough, waſh'd by a river which likewiſe diſcharges itſelf into the gulf of *Simabara*, on which at that time there were ſeveral barges laden with wood. *Swota* is very famous for extraordinary good china pots and diſhes, and other china-ware, which is made there. We lay at *Swota*, and for want of a better accommodation, we were forc'd to take up with a ſorry garret of a poor cottage.

On the ſixth of *May* we left *Swota* betimes in the morning, and ſoon came to the village *Tiromatz*, thence riding for near an hour along the banks of the abovemention'd river, we were ferried over it, and ſo came to *Mino*, a village ſituate at the foot of a mountain. Oppoſite to it lies another village call'd *Ookſano*. Having paſs'd through *Mino*, we were again ferried over a river, and ſo came to the village *Imadira*, then croſs a large valley to *Sijmoſi* another village, thence through the village *Uriſſijno* to the large village *Jeboſijwa*. From *Jeboſijma* we croſs'd another valley, then paſſing by a wooden Mercury in the highway, and riding through three ſmall hamlets, which were not above a quarter of a mile diſtant from each other, we came to the mountain *Taura*, or *Tawara*, where there is a *Fiſenban*, as they call it, that is, a Guard of the Prince of *Fiſen*, at a village call'd *Tawaraſakka*, being juſt upon the edge of his dominions. On the other ſide of the mountain *Tawara*, is the large village *Fide Jamma*. Not far from *Tawaraſakka* are two bound-ſtones to ſeparate the dominions of *Fiſen* and *Omura*; the firſt of theſe bound-ſtones, tho' it ſtood lower than the other, by reaſon of the ways going up hill, yet it was much higher, to ſignify that the dominions of the Prince of *Fiſen* are alſo much larger than thoſe of the Prince of *Omura*. We then came to a ſmall village, conſiſting only of eight houſes, where an *Upper Benjos* of *Tangoſama*, Prince of *Fiſen*, who had conducted us through that Prince's dominions, took his leave of us and left us to purſue our journey over the mountain *Tawara*. The large camphire-tree, which I had mention'd above in the journal of our journey to court, was now in full bloſſom and a very beautiful ſight. From thence we came to another wooden Mercury, there being great numbers of them up and down the country, thence to a large village, thence thro' ſome ſmall hamlets and croſs a fruitful field to *Sonogi*, which is the true name of the place, tho' ſome call it *Sinongi*. We ſtaid here a pretty while, as it were to wait, till the barges which were to bring us over the gulf of *Omura*, could be got ready, but in fact, that we ſhould not come to *Tokitz* too early, nor have any pretext to deſire to make an end of our journey this day, and by this means to avoid the troubleſome and chargeable honour, of being receiv'd the next day, as uſual, by our Japaneſe friends of *Nagaſaki*, who come to meet us at ſome diſtance out of the town. We were therefore neceſſitated to ſtay that night at *Jokitz*. It rain'd very hard all night, nor was there any appearance the next morning that the weather would clear up.

Never

Neverthelefs, on the 7th of *May*, we left *Tokitz* in the morning, in order to make the remaining, and indeed the worſt part of our journey, and about noon we arriv'd ſafely at *Deſima*. We were oblig'd, before we enter'd the town, to leave our *Cangos*, and to mount on horſeback, and about thirty paces before we came to our Iſland, we alighted alſo from our horſes. The Ambaſſador however, and the *Bugjo*, after ſome deliberation, caus'd themſelves to be carried in their *Norimons* to the gate of our factory. And ſo we return'd thanks to Almighty God for his powerful protection in this journey to court. *Return to Deſima.*

I proceed now to give an account of the moſt remarkable occurrencies which happen'd after our return to *Deſima*, till our next journey, to court. *What happen'd at Deſima.*

On the 8th of *May*, early in the morning, our barge came from *Simonoſeki*, and caſt anchor not far from our Iſland.

On the 9th of *May* two *Benjos*, with the uſual attendance, came over to *Deſima* to be preſent at the unlading of our barge, and the opening of the water-gates and warehouſes, and to return to every one out of the ſaid barge, what belong'd to him. I could not but take notice on this occaſion of a particular inſtance, how far the Japaneſe are apt to miſtruſt one another: for the *Benjos*, who was with us at court, came in thro' the land-gate, and went away by the water-gate; the other on the contrary came in by the water-gate, and went out by the land-gate, ſo that there was one of them preſent at the ſhutting of each gate. *Inſtance of Miſtruſt in the Japaneſe.*

On the 11th of *May* our Director and *Abouts* went to wait on the Governors of the town, for the firſt time ſince our return.

On the 12th of *May* arriv'd ſeveral *Barges* and *Benjos* in the harbour, which were ſent by the Prince of *Tſikuſen*, as is uſual once a year, to relieve thoſe of the Prince of *Fiſen*.

Nothing remarkable happen'd till the 28th of *May*, when the firſt homeward bound Chineſe yonks ſet ſail for that Empire, to the number of twenty, within four days time.

The firſt of *June* was a holiday with the Japaneſe, which the Dutch call *Pelang*. The Japaneſe on this day divert themſelves upon the water, running races in boats and canoes, frequently crying *Pelo*, and ringing ſmall bells. All the houſes are adorn'd with flags and other naval ornaments made of thick paper. However, the feſtival ſeems to be calculated purely for the diverſion of young people, all grown perſons being forbid on that day to meddle or interfere with their pleaſures. (*See* p. 221 *of this Hiſtory, and the Hiſtory of the Tea in the Appendix.*)

On the 3d of *June* ſome ſmuglers were apprehended in the night, who had ſmuggled ſome goods from the Chineſe. One of them attempted to ſtab himſelf, but was quickly prevented by the perſon that arreſted him, having receiv'd but a ſlight wound. But neverthelefs, after he was ſecur'd, and depriv'd of all poſſible means of hurting himſelf, out of a rage and deſpair, he bit off part of his tongue, thinking thereby to make an end of his life, and to prevent the ſhame of a publick execution.

The Japaneſe *Saſuki*, or *Rainy Seaſon*, begun about this time, ſetting in, as it uſually doth, with heavy and almoſt continual ſhowers of rain, ſtormy and wet weather. This is the proper ſeaſon for planting rice, which is done in this country by women and young girls.

On the 20th of *June*, we view'd our barges, one of which was condemn'd, as being old, and not fit to be repair'd. We din'd the ſame day, in one of the temples on a neighbouring hill.

About this time ſeveral yonks and barges ſet ſail for *China* and other places, and others came into this harbour, for which reaſon, and to prevent ſmugling, which is ſo ſeverely forbid by the laws of the country, the town was kept ſhut in the night-time, and all paſſengers, of what rank ſoever, narrowly ſearch'd.

On the 29th of *June*, in the night, a Chineſe yonk from *Batavia*, with the Prince's colours, came into this harbour.

On the 10th of *July*, ended the yearly ſale, which laſts ſeven days. The ſame day was celebrated the feſtival of *Giwon*, one of the chief and moſt powerful Idols of the Japaneſe.

On the 16th of *July*, the oath was adminiſtred to our cooks, and to the reſt of our officers, to oblige them not to enter into any familiarity, or private commerce with us, and they all ſign'd it with their blood.

On the 20th of *July*, two young men were found dead in the ſtreets, one of which had kill'd the other with his ſcimeter, and then, to avoid being apprehended and puniſh'd, cut his own throat. A few days before a ſervant made away with himſelf, ripping open his belly. Another ſervant cut his throat, for no other reaſon, but becauſe he had been affronted by another ſervant, for which affront he could obtain no ſatisfaction from the Mayor of the town, who could not take the affair into his cognizance, by reaſon of its being done in the Governor's own houſe. A few days after another was found drown'd under the bridge, with his throat half cut. So little apprehenſive of death is this nation.

On the 30th of *July*, five men were brought priſoners from *Amak*. They broke into the village *Iſafaja*, with an intention to ſteal ſome goods, which they had heard were brought thither privately by the Chineſe. But they not only miſs'd their booty, but were taken in the fact, and ſent up to *Nagaſaki* to be there committed to priſon.

Several yonks from *China*, and other places, came into this harbour, for theſe ſeveral days laſt paſt, among the reſt two large yonks from *Siam*, who had been ſixty days on their voyage, and brought us news, that when they ſet ſail from *Siam*, they had ſeen our ſhips in that harbour.

On the 1ſt of *Auguſt*, was celebrated the feſtival *Tannabatta*, as they commonly call it, otherwiſe *Siokuſo*. The night before every man lies with his wife, and diſcharges his matrimonial duties, in memory of a certain remarkable event. The next morning the ſolemnity begins with mutual compliments.

The

The 3d of *Auguſt*, 'is a particular day for going to the temple. They call it the day of *Quanwon*, and *Sennitzmaira*, that is the, day of thouſand days, becauſe he, that viſits that day the temple of *Quanwon*, doth as good an act, as if he had been there for a thouſand days together. They have but one temple ſacred to *Quanwon* at *Nagaſaki*.

On the 8th of *Auguſt*, there was another feſtival call'd *Bon*. People on that occaſion attend for one whole night at the tombs of their anceſtors and relations, with lights and lanthorns. The ſolemnity of this feſtival began upon the 7th, and laſted for three days together. They believe, that the ſouls of deceas'd perſons, whether they led a good or bad life, walk about, and viſit the places of their former abode.

On the 10th of *Auguſt*, we had notice given us of the arrival of our ſhip, call'd the *Wallenburg*, and accordingly ſhe enter'd the harbour ſoon after, and caſt anchor not far from *Deſima*, on the 11th, in the afternoon.

On the 12th of *Auguſt*, we receiv'd news, that another of our ſhips call'd *Jacht wink op ſee*, had been obſerv'd ſailing towards the harbour, where ſhe arriv'd the next day.

On the 15th of *Auguſt*, after the ſhips company on board the *Wallenburg* had been review'd as uſual, they began to unlade that ſhip. which took up four days time.

On the 22d of *Auguſt*, they proceeded after the ſame manner to unlade the ſhip *Jacht wink op ſee*, which came by the way of *China*, and this buſineſs was done in three days time.

On the 23d of *Auguſt*, having had notice, that another of our ſhips had been ſeen ſailing towards the harbour, I and ſome more were ſent to meet her. We din'd in the Iſland *Iwo*, two German miles from *Nagaſaki*, at the mouth of the harbour. After dinner we went one mile further with our boats to wellcome the ſaid ſhip, which we found to be the *Boſſwinck* from *Batavia*.

On the 24th of *Auguſt*, the *Boſſwink* came to an anchor near *Deſima*, and was review'd the next day, and then unladen in three days time.

About this time we had news from *Jedo* of the death of *Kinmotſama*, formerly Governor of *Nagaſaki*, and the ſame, who in the year 1680, Dr. *Cleyer* being then director our of affairs, cauſed 18 Japaneſe to be executed for ſmugling, ſome of whom were beheaded, others hung on the croſs. This he did of his own accord, without laying the caſe before the council of ſtate at *Jedo*, or waiting for orders from thence, and was for this reaſon depriv'd of his office, and condemn'd to an arreſt in his own houſe, under which he died.

Death of one of the Governors of Nagaſaki.

On the 7th of *September* was celebrated the *feſtival of the Moon*, as the Japaneſe call it, and *the light of the Moon*, according to the Chineſe. People on this occaſion divert themſelves with walking about in the night by moonſhine: ſome take the diverſion of rowing about in their boats. Little regard is had to this feſtival at *Nagaſaki*, becauſe of the ſtrict

watch

watch kept in this city, to prevent ſmugling, and the narrow ſearch made after the Inhabitants ſeveral times in the night.

On the 9th of *September* ſome of our goods were expos'd to be view'd, and on the 10th was kept the firſt *Camban*, or day of ſale.

Diſcovery made of ſmuglers, and proceedings in this Affair.

On the 25th of *September*, four ſmuglers were brought priſoners to *Nagaſaki*, and on the firſt of *October* four more were apprehended and brought hither by the whale fiſhers.

On the 2d of *October*, the boat, which belong'd to theſe ſmuglers, was brought hither alſo, with four more of the accomplices, two of which wript open their bellies, but nevertheleſs their bodies were ſalted and brought hither. That night another perſon, who was concern'd in this ſmugling affair, kill'd himſelf by cutting open his belly. Another made his eſcape notwithſtanding the gates of the ſtreet had been ſhut, and ſtrict enquiry made after him.

On the 4th of *October*, another of the accomplices made his eſcape, and an under Interpreter, who had lent money for this purpoſe, cut his belly. Their leader, who was likewiſe apprehended, bit off his tongue out of rage, and not to be oblig'd to betray his accomplices. Though he was laid in irons, and ſecur'd, as well as they could, yet he found means to tear his gown to pieces, and to make a ſort of a rope, to ſtrangle himſelf. A book was found upon one of the priſoners, wherein were ſet down the reſpective ſums bought and ſold, with the names of the accomplices, and how much money every one had advanc'd. This laid the whole ſtate of the affair open, and diſcover'd many of the Inhabitants. For this reaſon ſtrict enquiries were made day and night, and ever ſince the departure of the Chineſe Yonks a ſtrict review was made of all the Inhabitants of every ſtreet thrice every night. Three perſons were apprehended at *Nagaſaki* and put to the queſtion. When the Chineſe Yonks are upon their departure, and for ſome time after, there is a ſtrict review made conſtantly every night, as ſoon as the gates of the ſtreets are ſhut, to ſee whether there be no body wanting, that might be ſuppoſed to have follow'd the Chineſe, who generally ſtay ſome days upon the coaſts, waiting for ſmuglers. It is ſurprizing that the people of *Nagaſaki* ſhould ſo frequently expoſe themſelves, and for a trifling gain run ſo great a hazard, knowing, that when diſcover'd, they have nothing but death to expect, either by their own hands, or thoſe of the publick executioner, and one ſhould wonder at the Chineſe themſelves that they are willing to loſe much time waiting upon the coaſts, whilſt the Inhabitants of *Tſukuſiu Karatz*, where there are not ſuch ſtrict inquiries made, have much more opportunities to carry on a ſmugling trade with them.

On the 6th of *October*, another of the accomplices found means to make his eſcape. On this occaſion the gates of the ſtreets were ſhut forthwith, and all the Japaneſe, who were then in our Iſland had orders to repair to their houſes. One of the *Ottona*'s was depriv'd of his

his office, and arreſted in his own houſe, becauſe the perſon that eſcap'd was his priſoner, and an inhabitant of his ſtreet. Upwards of an hundred perſons of every ſtreet, where there was any body miſſing, were commanded up into the mountains in queſt of the fugitives.

On the 7th of *October*, two or three more Inhabitants of *Nagaſaki* were diſcover'd by the priſoners and committed.

This intricate affair, wherein very near an hundred natives of *Nagaſaki* were concern'd, beſides their relations and ſtrangers, brought ſo much buſineſs upon the Governor's hands, that our *Camban*, or the ſale of our goods, which ſhould have been ten days ſooner was deferr'd till the 11th of *October*. For the Governor was not to be ſpoke with for this fortnight laſt paſt, and even his own domeſticks durſt not interrupt him, unleſs upon very preſſing occaſions.

On the 14th of *October*, being Saturday, early in the morning, we perceiv'd two violent ſhocks of an Earthquake, which laſted about half a minute each. The ſhock was ſo ſenſible, even in the harbour, that the pilot of one of our ſhips, who was then on board, was thrown out of his bed. The dogs and ravens made a great noiſe on ſhore, being diſturb'd in their ſleep. *Earthquake*

On the 21ſt of *October*, a *Kuli*, or porter, was apprehended at the gate, as he was coming away from our Iſland, and ſome Camphire was found upon him, upon which Mr. *Reinſs*, of whom the priſoner confeſs'd he bought it, was immediately carried before the mayor of the town. The *Kuli* himſelf, the merchant for whom the Camphire was bought, and his landlord were by order from the Governor ſecured by their *Ottona*'s, and laid in irons.

On the 22d of *October*, and ſome following days, all our ſhips were ſearch'd, one after another, in preſence of two Interpreters, for ſeveral things, as among the reſt for Profeſſor *Silvius* his *Sal volatile oleoſum*, which had been demanded by the Emperor in our laſt audience, as an excellent *Panacea* of health and long Life.

On the 24th of *October* three ſmuglers were brought priſoners from *Fiſen*. They were taken in the fact, as they were buying ſome goods of the Chineſe, two of them found means to make their eſcape, upon which our *Kuli*, and ſome more of our ſervants were order'd forthwith to quit their work, and to run after the fugitives. The third ript open his own belly.

On the ſame 24th of *October*, the Governor ſent his Secretary and a *Benjos* to acquaint our reſident with the ſentence, he had pronounc'd in the affair of the camphire, which was, that the perſon that bought it, and the merchant for whom it was bought, ſhould be both beheaded, and further to deſire him, that Mr. *Reinſs* who ſold the camphire, might be forthwith ſecur'd on board one of our ſhips in order to be ſent to *Batavia*, and to be there deliver'd up to Juſtice. It was intimated at the ſame time, that ſince ſo many of their people had loſt their lives for this crime,

they would be neceſſitated at laſt to take other meaſures, and in caſe Mr. *Reinſs*, or any the like offender, ſhould not be exemplarily puniſh'd by the ſupreme court of judicature at *Batavia*, they would for the future do themſelves juſtice.

Nothing was done on the firſt of *November*, it being the laſt day of a feſtival call'd *Kunnitz*, which is celebrated all over *Japan*, and begins upon the 27th of *October*.

On the fifth of *November*, ſome gentlemen came over to *Deſima*, ſent by the Governor. Both the directors of our trade, and the captains of the ſhips, and all the Dutchmen then at *Deſima* from the higheſt to the meaneſt, were ſummon'd before them, upon which they repreſented to the directors of our factory, in a long and grave ſpeech, that knowing how rigorous their laws were againſt ſmugling, and how often they prov'd fatal to their people, it was expected that we ſhould have a little more regard thereto, than was hitherto done. Then two Japaneſe were brought before them, who ſmugled two Catti's of camphire, and were for this offence ſentenc'd to be beheaded, upon which both the directors of our trade were deſir'd in the ſtrongeſt terms, for the future to uſe all their authority and attention, to prevent the like accidents, withal intimating to them, that if ſo reaſonable a demand was not duly complied with, they would be neceſſitated to make our people undergo the ſame puniſhment, which ſo many of theirs had already ſuffer'd.

On the ſixth of *November*, the *Jacht Boſſwinck*, weigh'd anchor, and by the help of the tide fell down as far as the *Papenberg*.

On the ſeventh of *November*, ſhe was follow'd by the *Jackt Wink op See*, and On the eighth in the afternoon by the *Floot Walenburg*, on board which went the late director Mr. *Butenheim*, on his return to *Batavia*.

On the tenth of *November*, in the morning, we had notice given us as uſual, by the guard at the tops of the mountains, that they had loſt ſight of all our ſhips. The ſame day the Japaneſe came to ſearch our rooms, as they ſaid, for they were ſatisfied with looking into them. The ſame day between nine and ten a clock in the evening there *Earthquake.* happen'd of a ſudden another violent Earthquake. It laſted not ſo long as that on the 14th of *October*, but the ſhock was ſtronger, and broke ſome glaſſes in my room. It was follow'd after midnight by another ſhock, but leſs violent, the weather being all along ſerene and calm. This ſecond ſhock was ſucceeded by three, and theſe by two more, which were ſo inconſiderable, that we ſcarce perceiv'd them.

On the 23d of *November* died Mr. *Dieck*, and was decently interr'd on the 24th, on the Weſt-ſide of *Inaſſa*, or *Inaſſa no Jamma*, a ſmall mountain. We attended his funeral with three large and two ſmall prows, or boats.

On the 30th of *November*, I took an opportunity of writing to my very ingenious and learned friend Dr. *Cleyer*, by a Chineſe yonk, which lay ready to ſet ſail for *Batavia*.

On

On the firſt of *December*, we ſent ſeveral ſorts of ſtuffs to the Governor's houſe, for him to chuſe what he thought might be moſt acceptable to the Emperor.

On the ſecond of *December*, and three following days we were buſy in taking a liſt of the deceas'd Mr. *Dieck* his goods and effects.

On the ſeventh of *December* arriv'd from *Jedo Tſino Cami*, formerly call'd *Genſajmon*, Governor of *Nagaſaki*. Several *Benjos* came to *Nagaſaki* before him, who had been ſent by the Princes of *Firando*, *Omura*, *Amakuſa*, *Simabara*, *Karatz*, and other neighbouring *Daimio*'s to wait his arrival, and out of reſpect for the Emperor to compliment him on his ſafe return. If by chance any one of theſe Princes ſhould be there to make his compliment in perſon, he for a while leaves the precedency to the Governor, tho' of an inferior rank, and this only out of reſpect for the Emperor, after whoſe health he enquires, for as ſoon as the mutual compliments are over, he takes place of him again. Theſe few days laſt paſt the remaining twenty chineſe yonks left this harbour to proceed on their ſeveral voyages. *Arrival of Tſino Cami.*

On the 19th of *September* being *Sunday*, the three Governors of *Nagaſaki* came to make us a viſit at *Deſima*, as is uſual once a year. They pay another to the Chineſe.

On the tenth of *December*, *Tſino Cami*, our great antagoniſt gave us the firſt inſtance, ſince his return, of his hatred and ill will, for he ſent to acquaint us early in the morning, to keep our ſelves in readineſs to ſee the execution of two perſons condemn'd to die on our account, becauſe, as I have mention'd above, they had privately bought ſome camphire of a Dutchman. *An Account of this execution having been already given* pag. 372. *of this Hiſtory, the Reader is referr'd thither.* I was told by *Joſejmon* and *Senbe*, two of our Interpreters, that *Sedaje*, another of our Interpreters, was the ſole cauſe of the execution of theſe two unhappy wretches, for the ſum not exceeding ten *Thails*, he ſhould not have laid the caſe before the Governor, the rather ſince the other Interpreters took no notice of it. We made beſides another ſtep to ſave their lives, and deliver'd the day before the execution a paper to the Governor, wherein we repreſented to him, that the camphire had not been bought, but ſtole from our Iſland. But this ſevere and cruel Judge would not hearken to our propoſals. The Judges in this country, generally ſpeaking, are little inclin'd to mercy, the criminals are try'd without loſs of time, and the facts being prov'd, which is the only thing they go upon, they are puniſh'd according to law with the utmoſt ſeverity.

About the ſame time *Siuboſama*, one of the Governors of this place, cauſed one of his own domeſtick *Benjos* to be beheaded, only for being drunk and quarrelſome. Another *Benjos* who interceded for him, and begg'd of the Governor not to puniſh him with ſo much ſeverity, was for *Severity of one of the Governors of Nagaſaki*

his

his pains laid in irons. The like executions are ſaid to be very frequent in their families.

His departure for Jedo. On the 20th of *December*, at two of the clock in the morning, *Sinbo-ſama* ſet out on his journey for *Jedo*. Tho' it rain'd very hard, yet the civility, which is uſually paid them on this occaſion, requir'd that the officers of the town, and of our Iſland, ſhould attend him out of *Nagaſaki*. Two *Kuli's* were order'd to wait his arrival all night long, near a river on the road to *Iſafai*, for all it was ſo cold, that one of them was ſtarv'd to death, and the other taken dangerouſly ill.

Execution of Smuglers. On the 28th of *December*, eight and twenty malefactors were executed for ſmugling, thirteen of whom were laid upon the croſs, and the reſt beheaded. Among thoſe laid on the croſs, were the bodies of five, who, to prevent the ſhame of a publick execution, made away with themſelves, ripping open their bellies. There were ſtill many more languiſhing in priſon, like to meet with no better treatment.

On the 18th of *January* 1692, we receiv'd advice from *Oſacca*, that of the four ſmuglers, who had made their eſcape, three had been apprehended there by the ſpies ſent after them by *Sino Cami*, who found them, as they were drinking and making merry together. It is to be fear'd many more will be diſcover'd by their confeſſion.

On the 19th of *January*, in the night, a Smith coming from a *Mariam* or a Bawdy-houſe, cut three people, whom he met in the ſtreet, but the wounds prov'd not mortal. This cutting is ſaid to be not uncommon in the ſtreets of *Nagaſaki* at night.

On the 20th of *January*, we heard, that the Prince of *Imagada* had been depriv'd by the Emperor of five *Mangokf* of his revenue, becauſe ſome thouſands of his ſubjects had been forc'd to run away, by reaſon of the heavy taxes and exactions laid on them by his ſecretary, a young man lately come to this office, which was thereupon taken from him, and given to his Predeceſſor, till the ſaid five *Mangokf* ſhould be by the Emperor aſſign'd to ſomebody elſe.

The 1ſt of *February*, and following days, were ſpent about making the neceſſary preparations for our next journey to court, chuſing the preſents for the Emperor, which was was done by the Governors of this city, lading and ſending our barge to *Simonoſeki*, as alſo appointing and giving the neceſſary inſtructions to the proper officers, who were to go up with us to Court.

CHAP.

CHAP. XIV.

Our Second JOURNEY *to* COURT.

WE ſet out from *Deſima*, on our ſecond journey to court, on the 2d of *March*, 1692, at eight of the clock in the morning. *Saſſamorifanfao*, a *Joriki*, went with us, as Commander in chief, and the *Doſen*, *Simadaſkeimon*, as his Deputy. They were attended by two town-meſſengers of *Nagaſaki*, *Sadaje* as chief Interpreter, and a deputy Interpreter. Our Interpreters and friends of *Nagaſaki* honour'd us with their company out of town, as far as a temple call'd *Tenſi*, ſeated on the Eaſt-ſide of the town of *Sakarababa*, and attended by *Jammabos*, where we were civilly entertain'd by them. It was already ten in the morning, when we left that temple to proceed on our journey. We were carried in *Cangos*, the roads being very uneven and mountainous, to *Fooge*, the top of a mountain of that name, from whence we came to the village *Fimi*, not far from which lies *Aba*, a large village inhabited by fiſhermen. We took horſes at *Fimi*, and thence came to the village *Jagami*, where we dined, and were again treated by ſome of our friends, who would keep us company ſo far, with *Soccana* and *Sacci*. After dinner they took their leave of us, not a little ſurpriz'd, that, contrary to cuſtom, we did not make the uſual returns for their civility. Little minding their four looks we chearfully continued our journey, and came, through the village *Koga*, to another call'd *Iſafaja*, having firſt rode over three bridges. Not far from *Iſafaja*, we beheld not without admiration the ſide of a mountain, leaning or hanging over ſo much, that one could not help being apprehenſive, that the ſtones would break loſe every moment and tumble down. It was paſt ſeven a clock at night when we came to *Iſafaja*, where we made but a ſhort ſtay, eating a ſmall ſupper, and immediately after, about eight that evening, went on board three barges belonging to the Prince of *Fiſen*, which lay there ready to receive us, with another for the tranſport of our baggage, and a boat to go from one barge to another. We made the beſt of our way rowing as far as the village *Takaſakki*, where we got before midnight, and caſt anchor, lying by, ſome hours, to ſee whether the wind would be favourable for our paſſage; for had it prov'd contrary, we would have been oblig'd to go on ſhore there, and to continue our journey by land. This gulph is by the Dutch call'd the *Bogbt van arima*, and is the ſame which for the inſurrection of the chriſtians living in theſe parts, and the dreadful war carried on againſt them near hundred years ago, is become ſo very famous in the Japaneſe hiſtory. It is very ſhallow about *Takaſakki*, for which reaſon ſhips

Departure from Deſima on our ſecond Journey to Court.

Croſs the Gulf of Simabara.

Deſcription of this Gulph.

and boats lying there at anchor, muſt wait for the tide in order to get off, which we did accordingly, and having ſet ſail made

Janagawa River.

On the third of *March*, early in the morning, the mouth of the river *Janagawa*, where it diſcharges itſelf into the gulf of *Arima*, about three quarters of a mile, computing its windings and turnings, from the bridge and gate of the caſtle, the tower whereof made a very handſome appearance at a quarter of a mile's diſtance. We could not perſuade the gentlemen, that were ſent to attend us in our paſſage over this gulf, nor the watermen, to take any thing by way of return for their civility and trouble, tho' beſides we had been handſomly treated by them, in the morning, with Japaneſe victuals and *Sakki*. They excuſed themſelves upon having receiv'd expreſs orders ſo to do from the Prince of *Fiſen* his Lieutenant, who, during his abſence, had the adminiſtration of his Principality, he himſelf being not yet return'd from *Jedo*. At the mouth of the river *Janagawa* we found a pleaſure-boat ready to bring us up to that place.

And Town.

Janagawa hath nothing remarkable, but a caſtle and tower, the place itſelf conſiſting only of a few irregular ſtreets, inhabited chiefly by fiſhermen. We din'd there, and after dinner we came, firſt to a ſmall village, juſt upon the edge of the territory of *Janagawa*, where it borders upon that of *Kuruma*, thence paſſing thro' ſeveral ſmall hamlets diſpers'd up and down, we enter'd upon a plain, cut thro' by many canals, and then came to a village call'd *Jokomiſo*, thence thro' *Tokoromatz*, by ſome *Oſymmatz*, to *Sijkkambas*, both pretty conſiderable villages. From *Sijkkambas* we were ferried in ſmall boats over a broad river, which runs down towards *Sanga*. Our horſes were ferried over after the ſame manner, without being unladen, which enabled us to continue our journey without loſs of time. We paſs'd thro' ſeveral villages, which lay diſpers'd on the road, and ſo came to *Daiſenſi*, a large borough, thence to the town of *Kongo*, or *Kurmei Kongomatz*, another conſiderable borough, thence to the town of *Kurume*, where we arriv'd at five in the evening. *Kurume* hath a very good caſtle with walls, ditches, ſtately gates and drawbridges. We were honourably attended in our paſſage over the territory of *Kurume*, by ſix gentlemen deputed by the Lord of this ſmall Principality, five whereof took their leave of us the next morning, kneeling in a very ſubmiſſive manner, but the ſixth had orders to ſtay, and conduct us quite to the edge of his dominions. At night the ſtreet-door and back-door of our Inn were both ſhut, and ſtrongly bolted, in order, as they ſaid, to guard us from thieves. It was in vain I took the liberty ſeriouſly to repreſent to our leaders, that it was the greateſt affront they could poſſibly put upon us, to guard and watch us after this manner, and to make people think as if we were Criminals or Portugueſe, or Prieſts carried up priſoners to Court, and not free, and the Emperor's friends, going of our own accord to be admitted into his preſence. Nothing durſt be undertaken contrary to the ſtrict orders given by our malicious chief Interpreter, who upon all occaſions ſhew'd himſelf to be a profeſs'd and bitter enemy to our trade and nation.

Kurume.

This

This town conſiſts of a few long but regular ſtreets, cut at right angles. The number of houſes may amount to about a thouſand, many of which are open and uninhabited, looking more like cottages. It was remarkable that, in our paſſage thro' this town, there was no body to be ſeen in the ſtreet, along which we rode, all the Inhabitants being in their houſes kneeling behind ſkreens and lattice windows, but the croſs-ſtreets were lin'd with crowds of ſpectators, kneeling on both ſides and keeping a profound ſilence. And in our paſſage thro' this whole territory, every body we met on the road was commanded by our conductors to withdraw out of the way, to alight from their horſes if on horſeback, and kneeling and bareheaded to wait in the next field, till our whole retinue was gone by.

On the 4th of *March*, we ſet out from *Kurume* before break of day, and leaving the road, which goes to *Ftſju*, an old caſtle, lying about a mile off on our right, we were ferried, with our horſes and baggage, over the rapid River *Mijanodſigawa*, and then came to the village *Mijanodſi*, from whence the river hath borrow'd its name, Thence riding thro' a long village, the houſes whereof lay very much diſpers'd, and were inhabited chiefly by husbandmen, we came to the borders of the territory of *Kurume*, where it confines upon a ſmall tract of land belonging to the crown. The man, that had attended us ſo far by expreſs command from the Lord of *Kurume*, took here his leave of us, on his knees, and in a very ſubmiſſive manner. The country between *Janagawa* and this place is very fruitful, abounding chiefly in rice, the fields being cut thro' by many canals, deriv'd from the rivers. We travell'd the beſt part of the way over dikes rais'd on the banks of the rivers, and along theſe canals. But the ſmall tract of ground we were now entring upon, was but an indifferent country, marſhy and full of turf. We came next to *Maatzgaſaki*, a village of about 150 houſes, thence to *Maatzſaki* another village, thence thro' a ſmall hamlet, and over a river to the boundaries of this ſmall terrritory belonging to the crown, where it confines upon the dominions of *Tſikuſen*, or *Fakatta*. Here we turn'd in towards the highway, which comes from *Akitſuki* in *Tſikungo*. The firſt place we came to was *Iſibitz* a ſmall village, from whence we got to the borough of *Jamaijo*, where the night before lay one of the Princes of the Empire on his return from court, which was the reaſon that we found the roads very neat and clean. We din'd at *Jamaijo*, and after dinner ſet out again in *Cangos*, preceded by two meſſengers of the Prince of *Tſikuſen*. We came firſt to *Togenotſieija*, a ſmall hamlet, then to the village *Utſijno*, where we exchang'd our *Cangos* againſt freſh horſes. We got two *Steenbraſſems*, (a ſort of fiſh very much valu'd by the Japaneſe) at an Inn at this place, and were civilly treated by ſome Ladies with *Sakki*. We thence came to the village *Oimatz*, not far from which ſtands a temple, thence croſſing the river, which we hitherto had on our right, to the large village *Nagawa*, thence to the village *Mamida*, thence to the borough of

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Tentomatz, thence to the village *Akimatz*, and thence over a wooden bridge to the ſuburbs and town of *Mamidſuka*, otherwiſe *Itzka*, where we lay that night.

On the 5th of *March*, we ſet out with flambeaux at four of the clock in the morning, and after an hour's riding we came to the village *Kawabukura*, two hours after to the village *Kootaki*, or *Bambou*, thence over a river to the village *Akaſi*, an hour after croſſing another river to the village *Sakai*, thence to *Nogatta*, the place of reſidence of *Iſijno*, a ſon of the Prince of *Tſikuſen*, which we took notice had no towers, as other princely reſidences have. From thence we came to *Kujanoſſe*, a large borough, where the people look'd very black and dirty, perhaps by reaſon of their burning coals. The country from the mountains of *Fiamitz*, as far as this place, was exquiſitely fine and fruitful; but here it became again indifferent and mountainous. We travell'd this day chiefly over dikes rais'd on the banks of a river. We din'd at *Kujanoſſe*, and after dinner we came to the village *Tſeijanofaru*, thence to *Iſijſaki* another village, where the road goes pretty much up-hill, thence to the village *Kooſiakſ*, thence to *Ujenofar*, another village, thence to the large borough of *Kuroſakki*, where we exchang'd our horſes againſt *Cangos*, which one may find ready at all times, it being pretty wet weather, and the roads very dirty and uneven. We thence came to the village *Nandoki*, thence to the village *Kimmatz*, thence to the ſuburb and temple *Fijomi*, from which we enter'd the town of *Kokura*. We were, according to cuſtom, treated by our landlord here, with Japaneſe victuals, and ſtaid till eleven at night, during which time the *Bugjo* diſpatch'd his letters for *Nagaſaki*. As ſoon as the tide became favourable for our paſſage, we ſet out from *Kokura* in two boats, and got over to *Simonoſeki* on the 6th of *March*, at two of the clock in the morning. Soon after we came to our Inn the breakfaſt was [illegible]'d, firſt for the Japaneſe, then for us, but we refus'd to take it. Our other boat did not come to *Simonoſeki* till ſix in the morning, they having not ſo many watermen. We went on board our barge the ſame day, but did not ſet ſail, as well by reaſon of the wind's being againſt us, as purſuant to an old cuſtom.

Kokura.

On the 7th of *March*, the wind was weſterly and favourable, but, in the opinion of the Japaneſe too ſtrong, ſo they kept us at anchor one day longer, pretending that the ſmall boat which was to follow us, could not ſupport the ſhocks of a ſea, as they fancy'd, ſo ſtormy and boiſterous. It was a very cold and ſnowy day.

The wind continuing favourable till the 8th of *March*, we ſet ſail that day at four of the clock in the morning in clear and moon-ſhiny weather. In ſight of the Iſland *Fimeſima*, bearing E. S. E. we had the country and village *Iwaja* on our larboard. The high mountains between *Fimeſima* and *Busjen*, were then cover'd with ſnow, as were alſo thoſe of *Nagati* on our larboard. Looking out between them we ſaw the open ſea, bearing S. E. and S. E. by E. when we came to *Fimeſima*, which lies about the

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or four miles off, the country of *Jwaja*, and two neigbouring Iſlands *Kamjn* bore North, a mile and a half diſtant. *Muko* lies 18 miles from *Simonoſeki*. At noon we paſs'd the ſtreights of *Caminoſeki*, and had the Iſland *Jokoſima* a head of us, the Iſland and mountain *Sembo* on our Larboard, and the courſe to *Genjuri* on our Starboard. At two in the afternoon we paſs'd by the Iſland *Okino Camiro*, which we had on our Larboard in ſight of *Itſuſima* on our Starboard, half a mile diſtant. At half an hour after three we had a village and ſmall gulf on our left, and the Iſland *Inſima* on our right. Half a mile further we made the Iſland *Tſuwano Maroſima*, thence after a courſe of two miles the Iſland and harbour *Tſuwo*, and half a mile further the village *Nuwa*, where we caſt anchor with the ſetting of the ſun, having made to day in all forty ſeven water miles.

On the 9th of *March*, we ſet ſail again early in the morning, but the wind ſoon ceaſing, we advanc'd but ſlowly, and tacking about all day long we could get no further than *Mitarei*, where we caſt anchor at four in the afternoon in company of upwards of thirty other boats, two among the reſt, with young wenches on board, which they offer'd to paſſengers ſailing from ſhip to ſhip.

On the 10th of *March*, we ſet ſail by break of day, and the wind being very favourable, we left the ſtreights of *Fanaguri* on our larboard, and directed our courſe to the ſtarboard round *Khuriſſima*, which is the *Kuriſima.* reſidence of a petty Prince, whoſe dominions conſiſt in nine neighbouring Iſlands, beſides a ſmall tract of ground which he hath near *Fireſima* on the continent of the province *Aki*. Though this reſidence be but ſmall, yet the houſes ſeem'd to be very neat and handſome. Two miles further S. E. we had on our right the town and caſtle of *Inabara*, the reſidence of a ſon of the prince of *Kijnokuni*. The caſtle particularly ſeem'd to be a large and ſpatious building with a ſtately tower. We then ſteer'd Eaſt, paſſing between ſeveral Iſlands, and before ſunſet we came to *Sijmotſui*, a ſmall town of about 400 houſes or upwards, *Simodſ.* built along the ſhore, with a wall built of free ſtone, in three ſeparate places, being ſo many parts of the town, each govern'd by a *Joriki*. The mountain, at the foot whereof this town lies, hath a row of *Matz-Trees* planted along its ridge, as have alſo the hills and mountains of moſt neighbouring Iſlands, which affords a very curious ſight, their tops appearing at a diſtance, as if they were fring'd. (*ſee* Tab. XXV.)

On the 11th of *March*, the ſea being becalmed almoſt of a ſudden, a ſtorm was apprehended, for which reaſon we let down our maſt, and took in our ſail. Nevertheleſs we ſet out before ſunriſe, and made what way we could by rowing, but a formidable ſtorm quickly ariſing out of W. S. W. we were forc'd to caſt ſix anchors, being a good way off the bay, where we could have rode much ſafer. All this was done according to order from our malicious chief Interpreter, who envied us the pleaſure of the town, and the ſafe riding there in company of other

barges. The next day when I repreſented to him, what danger he had expos'd us to by his capriciouſneſs and malice, and that it would have been entirely laid to his charge, if any misfortune had happen'd to us, he pretended that it was done for no other reaſon, but that we ſhould be readier to ſet ſail upon the ſtorm's blowing over.

On the 12th of *March*, the ſtorm ceaſing and the wind abating, but blowing favourably for our courſe, we ſet ſail, and at three in the afternoon, we came to an anchor in the harbour of *Muru*, having run to day in all twenty water-miles. The harbour of *Muru* was at that time full of barges and boats, of which I counted upwards of 150. (*See Tab.* XXVI.)

On the 13th of *March*, we ſet ſail with a ſmall gale, ſoon after we were almoſt becalm'd, for which reaſon, and it being already paſt noon when we came to *Fidſimi*, we reſolv'd to return to *Muru*, which is but five water-miles off, where we came to anchor at three in the afternoon.

Fimedſi. *Fimedſi* is a town with a ſpacious caſtle and ſtately tower, but it hath no harbour, nor any good anchoring ground, the bottom being ſhallow and rocky all thereabouts.

On the 14th of *March*, we continu'd at anchor in the harbour of *Muru*, the weather being ſtormy.

Return to Oſacca. But on the 15th, we ſet ſail early in the morning, and at two in the afternoon came to an anchor in the harbour of *Fiongo*, where we took ſmall boats, and in the evening made the harbour of *Oſacca*, where we met our landlord, who came with ſeveral pleaſure-boats between ſix and ſeven at night, to bring us up the river to that city, as uſual.

On the 16th we repos'd our ſelves from the fatigues of our preceding voyage.

Audience of the Governor of Oſacca. On the 17th of *March*, we had our audience of the Governor: the rooms were, beſides the guard-room, carry'd thro' two other apartments wherein were hung up ſeveral arms, in the firſt, for inſtance, twenty ſmall guns, with braſs locks, black and blue matches of *Bambous*, boxes for keeping Gun-powder, and other inſtruments for lading, as alſo many great black japan'd bows, each of the length of two mats, with a pair of leather gloves, ty'd to them, and as many japan'd quivers fill'd with arrows. In the ſecond room were hung up twice the number of the ſame arms. Having ſtaid a little while in a ſmall room, we were thence conducted into a large apartment, whither the Governor repair'd ſoon after, and ſate himſelf down, firſt at conſiderable diſtance from us, but ſoon drawing nearer, and ſeating himſelf within two mats of us, after the uſual compliments, he enquir'd very civilly after our perſons, quality and age. He then told me of a particular diſtemper one of his family had labour'd under, for then already ten years, enquiring whether I would undertake to cure the ſame; upon which deſiring to ſee the patient, he return'd in anſwer, that it was a in private part of his body, and withal deſir'd

regulate my preſcriptions and medicines, as well as I could, according to the deſcription he had given me of the diſtemper, which I did that afternoon. The reſt of the audience was taken up with examining our hats, with making us write, paint and ſing. We were alſo deſir'd to dance, and to ſhew them more of our cuſtoms and ceremonies, but we refus'd it. A little while after we took our leave. The Governor was a tall man, of a pale countenance, about fifty years of age, curious and inquiſitive. He ſpoke much of our dreſs, and very civilly deſir'd the Captain to take off his cloak, that he might have a fuller view of him.

The other Governor was gone to court. We were nevertheleſs oblig'd to call at his houſe, and made our compliments to his Steward, who receiv'd us in the guard-room. The Governor's houſe ſtanding at the upper end of a narrow lane, about fifty paces from the ſtreet, we left our *Cangos* there, and walk'd up to it, tho' it rain'd pretty hard. We got home about noon, and ſpent the afternoon packing up our baggage.

On the 18th of *March*, we ſet out from *Oſacca* before break of day, but could not go the common road, which was then mending and ſhut up. We therefore travell'd over dikes and cauſways for about two miles, and in the firſt place came to the temple of *Montodira*, then to the village *Nida*, then to the village *Tſitziwanagara*, to the right of which lies the village *Kaſſingai* about a mile from our Inn, then to the village *Tomobuts*, oppoſite to which on the left hand, and on the other ſide of the river, lies the village *Sijmanagara*, thence to the village *Kimma*, oppoſite to which lies the large village *Sarraſij*, inhabited chiefly by whitſters, who waſh and whiten their linnen upon the banks of the river. Thence riding further we came to the village *Akagawa*, thence to the large village *Nagi*, thence to the village *Imaiits*, where the common and ſhorter road from *Oſacca* falls in with the cauſway, we had been upon till then, and on which ſtill continuing our journey we came to the village *Ogire*, having firſt paſs'd by two other villages, one on each ſide of the river, thence to the village *Sadda*, to the right of which ſtands the famous temple *Tenſin*, which hath a ſtately ſtone gate leading into a ſpacious court call'd *Sadda Tenſin*. From hence we came to the village *Symminotſuja*, or *Symmi*, thence to the village *Deguts*, thence to a town of that name, where we ſaw a temple call'd *Ikosju*, thence to the village *Firacatta*, ſeated at the foot of a high mountain, where we din'd. After dinner we proceeded on our journey through the villages *Nangiſa*, *Siuke*, *Finoje*, and *Kudsjuwa*, oppoſite to which on the other ſide of the river ſtands the village *Jamaſakki*, ſeated at the foot of a mountain famous for two eminent monaſteries and temples built at its top. Soon after we came to the town of *Jodo*. To the right of *Jodo*, on the road, lies the town of *Jawatta*, beyond which are ſeveral good houſes and other buildings in the aſcent of a pleaſant mountain, on which ſtands a famous *Fatsman* Temple. We ſaw ſeveral Prieſts here, and other people going to and coming from this place. From hence to *Miako*, there is one continued ridge of hills and

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mountains, which runs on ſtill further beyond that city. Having paſs'd thro' the ſuburbs of *Jodo*, and over a bridge ſupported by twenty wooden arches, we enter'd the town itſelf, which is regular and well built, and hath a very good caſtle with a water-mill on the river-ſide. On the other ſide of the town, we came to another ſuburb with a famous *Benſaiten* Temple, and thence to *Fuſimi*, thence paſſing by an *Inari* Temple, where there was a great crowd of people, it being a holiday, we got in the evening to our Inn at *Miaco*, which is not far from a *Fonguatz* Temple of the *Sindosju* Sect. Having notify'd our arrival to the Chief Juſtice of *Miaco*, and to the Governors of this place, this evening, we were

Audience of the Lord Chief Juſtice of Miaco.

On the 19th of *March*, at ten in the morning, conducted to their audience. And in the firſt place, we went to the palace of the Lord Chief Juſtice. We left our *Cangos* about twenty paces on this ſide his palace, there being a large court before it, croſs which we walk'd between a file of twenty ſoldiers arm'd with long ſtaffs, which they held out, and two ſcimeters each. Entring his palace there was a particular guard of ſix ſoldiers ſitting in a ſmall room on the left hand, thro' which we paſs'd into the great guard-room, where we found upwards of forty officers and common ſoldiers, with two clerks, all ſitting in good order. We were thence conducted into the Anti-chamber, where we made our compliments to the Steward of his houſhold, and ſignify'd to him, that being upon our journey to *Kuboſava*, we would not fail, according to cuſtom, to pay our reſpects to his maſter, in the name of our maſters at *Jaccatra*, and, with due ſubmiſſion, to offer him a ſmall acknowledgment of their juſt ſenſe and gratitude for his good offices, conſiſting in a preſent of tent-wine and ſome pieces of ſtuffs, which lay ready in the great guard-room, on proper tables, as the cuſtom is in this country. Upon this the preſents were examin'd once more by our chief Interpreter, and after ſome time ſpent in mutual compliments, an anſwer was return'd us, importing that the Chief Juſtice was very glad of our arrival, that he would accept of our preſents, and inſtantly admit us to his audience. After this the preſents were, by his Domeſticks, carried into the hall of audience, and there rang'd in proper order. We follow'd ſoon after, and were deſir'd to ſit down in the middle of the ſaid hall, oppoſite to another room, which was laid open, the ſkreens being remov'd. Meanwhile the ladies appear'd in a room next to that, and having conſider'd us for ſome time thro' the grates and lattice-windows, they diſappear'd again, upon which the windows of the room, wherein they had been, were open'd, for the light to come in on that ſide. That moment the Lord Chief Juſtice enter'd the room. He walked very upright, and ſate himſelf down at two mats and a half diſtance, but without bowing. Then he bid us welcome, and told us, that he was very glad of our arrival in good health and good weather, which being interpreted to us, we return'd him thanks, acquainted him with the reaſon of our coming, and deſir'd him to accept of our ſmall preſent, and to grant us the neceſſary paſſports. His anſwer was, that

that our preſents were very acceptable to him, and that he would give orders, that our paſsports ſhould be iſſued out forthwith. Upon this he enquir'd after our names and age, and ſeem'd to be very curious and willing to enter into a further and more particular diſcourſe with us, had it not been for the low and ſubmiſſive voice of our chief Interpreter, who could hardly make himſelf underſtood, neither by the chief Juſtice himſelf, nor his Steward, who ſat very near him. This audience paſs'd with a great deal of order and decency, when one ſpoke, all the reſt were ſilent. The chief Juſtice ſat upright, but we and our Interpeter in an humble poſture, bowing our heads almoſt down to the ground. His ſteward, having invited us to ſtay to dinner, went away, and we were ſoon after conducted from the hall of audience back into the antichamber, where they preſented us with tobacco, and a double ſet of pipes and other inſtruments for ſmoaking of a curious and rare make, and likewiſe with tea, as before the audience, with two large diſhes of figs, ſweetmeats and ſome other eatables laid on varniſh'd boards, according to the cuſtom of the country. Mean, while we were thus entertain'd, the chief Juſtice his ſteward came in with two paſſports, which he deliver'd into the hands of our Captain, who receiv'd them with a low bow, holding them up to his forehead in token of reſpect, and then gave them to the chief Interpreter to keep them. This done we made our compliments to the ſteward and took our leave. The ſteward went with us beyond the great guard room, where we renew'd our compliments, and took our leave a ſecond time. He was a fat, tall, luſty man, with a large head, an agreeable countenance, a roundiſh face, with a middle ſiz'd noſe, and ſeem'd to be thirty odd years of age. He walk'd with ſome difficulty, as if ſomething had ail'd him, but otherwiſe ſhew'd a great deal of freedom and good humour in his behaviour. I have been the more particular in my account of the audience we had of the chief Juſtice of *Miaco*, becauſe in our firſt journey to court we could not ſee him, he being then at court himſelf. I have mention'd elſewhere the importance and greatneſs of his office.

Audience of the Governors.

From the chief Juſtice we went to the ſecond Governor, an auſtere old man. However he put on a ſmiling countenance, tho' it did not ſeem in the leaſt natural to him. We loſt no time waiting for him. For as ſoon as we had been preſented with tea and tobacco, we were conducted to his apartment, where we found him ſitting at four mats diſtance from the place, we were deſir'd to take. He bid us welcome and receiv'd our compliments ſeemingly with ſome ſort of ſatisfaction, after they had been repeated to him by his ſteward, becauſe of the low voice of our Interpreter. We were then conducted back to the waiting room, where we took our leave of his ſteward, and having paſs'd through the great guard room and court, we ſtept into our *Cangos* again. His ſteward was a fat man, about 56, or 60 years of

age, of an agreeable countenance, and not ill ſhap'd. From thence we were carried to the houſe of the other Governor, who according to his former cuſtom made us wait for him a long while. After the audience, which paſs'd in the ſame manner, as did the laſt year, with mutual compliments and civilities, though without asking after any of our things, we were treated with tea, tobacco and ſweetmeats. He had two ſtewards, both gentlemen of a ſubmiſſive and modeſt behaviour, and about fifty years of age. After the audience was over, we were ſhew'd a Thermometer, which had been preſented by the Dutch about thirty years ago, the nature and uſe of which I was deſir'd to explain to the company.

On the 20th of *March*, we ſet out for *Miaco*, and took our leave in the ſuburbs, after we had paſs'd over the great bridge. Thence continuing our journey we came to the village *Finookatogge*, ſituate between mountains, two miles from *Ootz*, thence to the long and rich village *Jabunoſta*, where there grows extraordinary good Tobacco, and fine *Bamboo*'s in great plenty, thence to the village *Jakotſiera*, which is almoſt contiguous to *Jabunoſta*. On the left hand of *Jakotſiera*, about a mile of, is the famous monaſtery *Morotamioſin*, with a ſtately gate on the road leading to it, and a *Quanwon* temple with the famous large golden Idol of *Dſiſo*, kept in a ſexangular ſhrine. Not far from thence lay the village *Jwanotſieja*, from which we came to the village *Oiwaki*, ſituate at the foot of a high mountain, which it hath to the right. Thence paſſing through ſome more villages, and leaving others on our right and left, we came an hour before ſunſet to our Inn in the town of *Ootz*. Much rain and ſnow fell this day.

On the 21ſt of *March*, we ſet out from our Inn at five of the clock in the morning, and firſt came to a temple of *Fatzman*, thence through the gates to the town and caſtle of *Dſiedſi*, thence to ſome more temples, among which was another of *Fatzman*, thence paſſing through the following places, *Katangiwara*, *Sinde*, *Satznanoſi*, all villages, *Kuſatzi*, a large borough, the village *Tibora*, which is almoſt contiguous to *Menoke*, where they ſell the bitter powder, I have ſpoke of in my firſt journal, and ſome other medicines, we came to *Iſſibe*, a large village, or borough, where we din'd. After dinner, we paſs'd through the following villages *Kooſibukuro*, *Firamatz*, *Fari*, *Natſume*, *Joſtſinakavara*, *Tangava*, *Idſumimura* remarkable for its length, and *Kitawaki*, to the town of *Minakuts*, thence further through the villages *Dſinſo*, *Koſatto*, *Imaſuku*, *Ono*, *Tokuwara*, *Moijenu* and *Matzno Omura*, to the town of *Tſutſijamma*, where we arriv'd at ſix in the evening, and lay that night. At *Moijenu* they ſell a ſubſtance, which they call *Amakas*, it looks not unlike clay, is pretty hard to the touch, and ſmells exactly like the thin cakes made of flower and honey.

On the 22d of *March*, we ſet out betimes in the morning, in order to be carried in *Cangos* over the mountains of *Sakanoſta*. Having paſt the worſt of theſe mountains, we took freſh horſes, and riding through a pleaſant, agreeable valley, we came to the town of *Sekidſiſo*, where they make the beſt matches of *Bambous*. There are ſeveral ſtately temples and fine inns at this place, but it ſeems little care is taken of the education of their youth. *Sekidſiſo*, where we din'd, conſiſts of one ſtreet half a mile long. After dinner we ſet out again and came to the following places, as firſt upon the road to *Iſe*, then to the river *Sekigava*, thence to the villages *Ootzbara*, *Noſiri*, *Nomura*, the town of *Kamevi*, or *Camme Jamma*, the ſuburb of *Natijamatz*, the village *Simmatz*, the open boroughs *Sioono* and *Iſijakus*, the villages *Odani*, *Kodani*, *Simitzdaki*, *Tſumatzukimura*, where there is a fine temple, *Umenegawa*, *Ongoſomura*, *Oywake*, *Tomari*, *Tſinangamura*, *Aka fori*, and *Fammada*, and laſtly in the evening to our Inn in *Jokaitz*. We had another inſtance at this place, both of the affection and good manners of our chief Interpreter, who cried aloud to the *Iſje* pilgrims, not to pollute themſelves, and their holy undertaking, by approaching two near our unclean perſons.

On the 23d of *March*, we ſet out by break of day, and about nine of the clock came to *Quano*, paſſing through the ſeveral places and villages ſet down in the map. The wind blowing very hard, and the continual rain, made it impoſſible for us to proceed any further on our journey, either by water or land. So we ſtaid that day, and the following night at *Kwano*, which is the reſidence of *Matzandairo Jetsjuno Cami*.

On the 24th of *March*, the wind being favourable, we took three boats for our paſſage from *Kwano* to *Mia*, where we ſtaid but a little while, and in order to make good what we loſt the day before, ſet out immediately after dinner, and in the evening came to the town of *Okaſakki*, where we ſupp'd, and inſtantly continued our journey as far as *Akaſakka*, where we arriv'd at eleven a clock at night. The fatigues of the day, particularly the additional journey from *Okaſakki* to *Akaſakka* had ſo rais'd our ſtomach, that we thought we could well digeſt another ſupper, which we took accordingly.

On the 25th of *March*, we ſet out from *Akaſakka* at ſix a clock in the morning. When we came to *Array*, the commanding officer of the Imperial guard ſent us only, according to cuſtom, a preſent of ſome roots, along with his excuſes, that he could ſend us no fiſh, becauſe that day was one of the mourning days ſacred to the memory of the late Emperor, on which it is forbid to kill or eat any thing that had been living. We ſtaid at *Array* not above a quarter of an hour, and the wind being favourable took boat over that gulph, and arriv'd in the evening at *Fammamatz*.

On the 26th of *March*, we ſet out at ſix a clock in the morning, din'd at *Fukuroi*, and after dinner continued our journey for a while on horſeback, then in *Cangos* as far as *Simada*, where we arriv'd by moon-ſhine, at ſeven a clock at night, having juſt an hour before happily paſs'd the large river *Oji'gava*, and three more in that day's journey.

On the 27th of *March*, we ſet out from *Simada*, and went on horſehorſeback to *Okabe*, thence in *Cangos* to *Mariko*, where we din'd, thence through *Ftsju* to *Jeſeri*, where we lay this night.

On the 28th of *March*, we ſet out before break of day, din'd at *Joſijwara*, and lay at *Miſſima*.

Fakone. On the 29th of *March*, we ſet out again in *Cangos* early in the morning, and in very bad weather, and worſe roads, came to *Fakone*. This place is ſo damp and unhealthy, that ſtrangers cannot live there without great prejudice to their health. We were now as it were ſuſpended in the midſt of clouds, the air was ſo dusky and heavy, and there being no hopes of better weather, we were obliged to ſet out on our journey after dinner, being to lie at *Odowara*.

On the 30th of *March*, we ſet out in tolerable good weather, which held all day long, and at eight a clock at night we came to *Kanagawa*. *Oſawa Ukioſama*, the Emperor's Ambaſſador to the *Mikaddo*, lodg'd then at our Inn at this place. The Secular Monarch ſends once a year an Ambaſſador with preſents to the Eccleſiaſtical Hereditary Emperor. This man was then on his return to court, and had been juſt before us, a great part of our journey, which gave us not a little trouble, and oblig'd us often to leave our ordinary Inns, and to go to other places, as we had for inſtance that very day been forc'd to dine at an obſcure village. There are three men at court, out of whom the Emperor generally chuſes one to go on this embaſſy.

Return to Jedo. On the 31ſt of *March*, we ſet out at five of the clock in the morning, and having refreſh'd our ſelves a little at *Sinagava*, we arriv'd about noon in good health at our Inn in *Jedo*. Our *Joriki* enter'd the capital for this time in his *Norimon*, which formerly he was oblig'd to do on horſeback, as I took notice he did in our firſt journey to court. He had, doubtleſs, leave granted him ſo to do by the Governors of *Nagaſaki*, in order to ſhew us, that he was a perſon of no leſs conſideration and authority, than our Ambaſſador, who always made his entry in his *Norimon*. Aſſoon as we came to *Jedo*, the two Governors of that city *Tonnemon* and *Sinbe* ſent their *Joriki*'s to compliment us on our arrival. Our chief Interpreter caus'd himſelf to be carry'd forthwith to the Imperial commiſſioners, and the then commanding Governor *Sjube* (who was to forward our audience) in order to notify our arrival to them in due form. They promis'd, that notice ſhould be given thereof to the counſellers of ſtate, and that, if poſſible, we ſhould be admitted to an audience upon the 28th of *April* next.

On the firſt of *April*, we receiv'd the compliments on our arrival from *Sino Cami*, and the Imperial Commiſſioners. For ſome days following, we were buſy with taking out the preſents for the Emperor, cleaning the

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looking-glaſſes, lacker'd-ware and other things, drawing the tent-wine into bottles, and ſorting what other preſents we had to make to ſeveral miniſters of ſtate and other perſons at court. All this was done in preſence of *Siuboſama*, our *Bugjo*, or commander of our train, and of our chief Interpreter. Nor durſt we preſume to offer to lend them a helping hand, for all the buſineſs was to be done by Japaneſe workmen, according to the cuſtom of the country, and all we knew of it, was, that we paid exceſſive dear for their trouble.

On the 7th of *April*, at night, and the next day, there was a very violent ſtorm out of the Weſt, which occaſion'd a great froſt, and fill'd the minds of the inhabitants of this capital with ſuch a terror of fire, that every one was upon his guard, and in order to a quick eſcape, in caſe of ſuch an accident, they wore breeches over their long gowns. Our Portmantles were again pack'd up, and the fire-men went the round all night long, viſiting all the ſtreets and corners of the town, and making a dreadful noiſe with their inſtruments and long ſtaffs, hung with Iron rings.

On the 8th of *April*, *Tonnemon*'s ſon ſent to return us his thanks for the compliment we had made him on occaſion of the delivery of his wife, who was brought to bed of her ſecond child, and firſt ſon.

The Emperor's Regard for the Memory of Koos.

The ſame day we were told, that about a year ago the Emperor had built a *Mia*, or Temple, in honour and memory of the great Chineſe Philoſopher and Politician *Kooſi*, who wrote a treatiſe upon the *art of governing*, and that this year he had built another, which he went to ſee on the very day of our arrival. The day before, the Emperor being in company with ſome of his chief miniſters, and counſellors of ſtate, the converſation happen'd to fall on the art of governing, on which occaſion that Prince made an excellent diſcourſe on this ſubject, to the no ſmall ſurprize of thoſe who heard him. This Monarch din'd to day with *Jenogi Same*, one of the youngeſt extraordinary Counſellors of State, who lives without the caſtle. We were told, that the Emperor, when he dines abroad, is ſerv'd at table by young women.

About eight days ago, our ſervants brought a native of *Nagaſaki*, who they ſaid, had work'd for us, to me to dreſs him. As he was walking along the ſtreets, a great dog catch'd hold of him, and bit him cruelly in the calf of his leg. Upon our aſking him whether or no he had reveng'd himſelf on the dog? he return'd in anſwer, That he was not ſuch a fool as to run the hazard of his life into the bargain: For, ſaid he, we are forbid under ſevere penalties to kill any tame cock, or hen: and to kill a dog, for which animal the Emperor hath a peculiar eſteem, is a capital crime. If a dog, or other tame animal dies, the houſekeepers muſt notify their death to the *Ottona*, or the commanding officer of the ſtreet, as well as the death of their domeſticks.

On the 16th of *April* at night, a whole ſtreet burnt down a mile from our Inn to N. E. The evening before another fire broke out by S. W. behind the caſtle.

On the 18th of *April* early in the morning we felt an earthquake, which laſted near a minute.

On the 20th of *April* before evening we receiv'd orders to prepare our ſelves for our audience againſt the next day.

Our Audience at Court. On the 20th of *April*, tho' it continu'd to rain pretty hard, as it had done for two days before, yet we were oblig'd at eight a clock that morning to repair to the caſtle, which we did on horſeback, attended by the *Bugjos* of the three Governors of *Nagaſaki*. Paſſing through the ſecond caſtle we came to the third, and found *Siuboſama* waiting for us in the great guard room. We ſtaid there our ſelves till half an hour after ten, mean while the members of the council of ſtate met in the caſtle, and we chang'd our wet ſtockings and ſhoes for clean ones. From thence we were conducted into the palace, where we ſtaid till noon. Our Captain, as they call him, went firſt alone to make his ſubmiſſion to the Emperor, according to the faſhion of the country, and in the company's name to offer the preſents. He return'd ſoon after to us in the waiting room, and that moment we were by *Siuboſama* conducted to audience and firſt going round the hall, where the Emperor had given audience to our Ambaſſador, and receiv'd the preſents, which ſtill ſtood there, thence paſſing through ſeveral long Galleries, all gilt and curiouſly adorn'd, we came into a long room, where they deſir'd us to ſtay till we could be admitted into the Emperor's preſence, which they ſaid ſhould be done immediately. We found the Imperial Commiſſioners and other great men walking there and ten or twelve young noblemen of great quality ſitting. But leſt the ſitting down ſo long and ſo often ſhould tire us at laſt, we were conducted back into an adjoining gallery, where we could have the liberty to walk about, for which purpoſe alſo the ſhutters of ſome windows were laid open for us, to have a view into the garden. Mean while we ſtaid in this gallery, ſeveral young gentlemen of great quality came to ſee and ſalute us, and the commiſſioners ſhew'd us a gold ring, wherein was ſet a loadſtone, with the names of the *Jetta*, or twelve celeſtial ſigns engrav'd round it. They ſhew'd us likewiſe an European coat of arms, and ſome other things. But juſt as we were examining them, and now a going to explain them according to their deſire, the Emperor ſent for us in. So we were conducted through a gallery to our left, where we found eighteen gentlemen of the Emperor's bedchamber ſitting, clad in their garments of ceremony, under which they wore their ordinary gowns, then paſſing by twenty other gentlemen ſitting in one continu'd row we enter'd the hall of audience, where we found the ſix councellors of ſtate ſitting on our left as we came in, and on our right ſome more

gentlemen

gentlemen of the Emperor's bedchamber of a higher rank, ſitting in a gallery. The Emperor and two Ladies ſat behind the grated ſkreens on our right, and *Bingoſama*, Preſident of the council of ſtate oppoſite to us in a room by himſelf. Soon after we came in, and had after the uſual obeyſances ſeated our ſelves on the place aſſign'd us, *Bingoſama* welcom'd us in the Emperor's name, and then deſir'd us to ſit upright, to take off our cloaks, to tell him our names and age, to ſtand up, to walk, to turn about, to dance, to ſing ſongs, to compliment one another, to be angry, to invite one another to dinner, to converſe one with another, to diſcourſe in a familiar way like father and ſon; to ſhew how two friends, or man and wife, compliment or take leave of one another, to play with children, to carry them about upon our arms, and to do many more things of the like nature. Moreover we were ask'd many queſtions ſerious and comical; as for inſtance, what profeſſion I was of, whether I ever cur'd any conſiderable diſtempers, to which I anſwer'd, yes, I had, but not at *Nagaſaki*, where we were kept no better than priſoners? what houſes we had? whether our cuſtoms were different from theirs? how we buried our people, and when? to which was anſwer'd, that we bury'd them always in the day time. How our Prince did? what ſort of a man he was? whether the Governor-general at *Batavia* was ſuperior to him, or whither he was under his command? whither we had prayers and images like the Portugueſe, which was anſwer'd in the negative. Whether *Holland*, and other countries abroad, were ſubject to Earthquakes and Storms of Thunder and Lightning as well as *Japan*? whither there be houſes ſet on fire, and people kill'd by Lightning in European countries. Then again we were commanded to read, and to dance, ſeparately and jointly, and I to tell them the names of ſome European plaiſters, upon which I mention'd ſome of the hardeſt I could remember. The Embaſſador was ask'd concerning his children, how many he had, what their names were, as alſo how far diſtant *Holland* was from *Nagaſaki*. In the mean while ſome ſhutters were open'd on the left hand, by order of the Emperor, probably to cool the room. We were then further commanded to put on our hats, to walk about the room diſcourſing with one another, to take off our perukes. I had ſeveral opportunities of ſeeing the Empreſs, and heard the Emperor ſay in Japaneſe, how ſharp we look'd at the room, where he was, and that ſure we could not but know, or at leaſt ſuſpect him to be there, upon which he remov'd and went to the ladies, which ſate juſt before us. Then I was deſired once more to come nearer the ſkreen, and to take off my peruke. Then they made us jump, dance, play gambols and walk together, and upon that they ask'd the Ambaſſador and me how old we gueſs'd *Bingo* to be, he anſwer'd 50, and I 45, which made them laugh. Then they made us kiſs one another, like man and wife, which the ladies particularly ſhew'd by their laughter to be well pleas'd with. They deſir'd us further to ſhew them what ſorts

of

of compliments it was cuſtomary in Europe to make to inferiors, to ladies, to ſuperiors, to princes, to kings. After this they begg'd another ſong of me, and were ſatisfy'd with two, which the company ſeem'd to like very well. After this farce was over, we were order'd to take off our cloaks, to come near the skreen one by one, and to take our leave in the very ſame manner we would take it of a Prince, or King in Europe, which being done, ſeemingly to their ſatisfaction, we went away. It was already four in the afternoon, when we left the hall of audience, after having been exercis'd after this manner for two hours and a half. We had been introduced, and were conducted back by the two Imperial Commiſſioners and *Sinbe*, and immediately repair'd to *Eingo*'s houſe, who receiv'd us with uncommon civility. At laſt in the evening we got home.

Viſit the young Prince of Firando.

On the 22d of *April*, we went to make a viſit to the new lord of the temple, as they call them, who was a ſon of the prince of *Firando*. His houſe was full of ſpectators. But his ſteward, who receiv'd us, was one of the greateſt coxcombs we had as yet met with in the country, a man entirely unacquainted with compliments, and an utter ſtranger even to common civility. His ill manners and unpoliteneſs were made good in ſome meaſure by the complaiſant carriage of the ladies, who treated us with ſweetmeats. He examin'd with ſome attention our hats and ſwords, and then ſaid, let them ſing once, which he did to pleaſe his maſter. However, we did not all think fit to comply with commands made with ſuch an ill grace. From thence we repair'd to the caſtle to ſalute the two Governors. Upon the great place before the caſtle, we took notice that there was a ſecretary's office, wherein beſides the ſeveral boxes and cabinets fill'd with papers, were hung up all ſorts of arms. At the firſt Governor's we were only preſented with tea, nor were there any ladies preſent at the audience, we had of him. We then made two more viſits, and laſt of all we went to the two Imperial Commiſſioners, who receiv'd us both with great civility, and treated us very ſplendidly, ſo that we did not at all ſcruple at their deſire to entertain the company with a ſong. At the firſt commiſſioners the treat conſiſted of the following things. 1. Tea. 2. Tobacco, with the whole ſet of inſtruments for ſmoaking. 3. Philoſophical, or white ſyrup. 4. A piece of *Steenbraſſen*, a very ſcarce fiſh, boil'd, in a brown ſauce. 5. Another diſh of fiſh dreſs'd with bean-flower and ſpices. 6. Cakes of Eggs roll'd together. 7. Fried fiſh, which were preſented us on green ſkewers of *Bambous*. 8. Lemon peels with ſugar. After every one of theſe diſhes, they made us drink a diſh of *Sacki*, as good as ever I taſted. We were likewiſe preſented twice, in dram cups, with wine made of plums, a very pleaſant and agreeable liquor. In ſhort, the whole treat was equally various and good. Only we had nothing made of rice. Laſt of all we were again preſented with a diſh of tea, and ſo we took our leave, having ſtaid an hour and a half.

Japanese Treat.

At

At the ſecond Commiſſioners we were treated, after tea and tobacco, with the following things. 1. Two long ſlices of *Mange* dipt into a brown ſup, or ſauce, with ſome ginger. 2. Hard eggs. 3. Four common fiſh fried and brought on ſkewers of *Bambou*'s. 4. The ſtomachs of carps ſalt in a brown ſauce. 5. Two ſmall ſlices of a gooſe roaſted, and warm, preſented in unglaz'd earthen diſhes. Good liquor was drank about plentifully all the while, and the Commiſſioners his ſurgeon, who was to treat us, did not miſs to take his full doſe. Juſt before us, behind a ſkreen, at about two mats diſtance, and a half, ſat a gentleman unknown to us, ſometimes alſo ladies appear'd on that ſide. But the greateſt throng of women was on the left in a gallery. The audience being over, we went ſtreight home about an hour and a half before it was dark.

On the 23d of *April* we receiv'd the compliments of thanks from the gentlemen, we had been to viſit the day before, and in the afternoon we had orders given us to prepare ourſelves for our audience of leave againſt the next day. We did not go this day to ſalute the Governors according to cuſtom, by reaſon of its being one of the mourning days for the death of *Jejas* the now reigning Emperor's Father, on which days it would be thought a want of reſpect for the Emperor to treat any body. He lies buried in *Goſio*, a temple behind *Atago*, about 2 miles from our Inn. The burial place of the Emperors his predeceſſors is at *Nikko*, three days journey from *Jedo*. My ſervant, a very intelligant young man in the affairs of his country, told me, that the temple where *Jejas* is buried, is cover'd with golden *Obanis* inſtead of tiles, and that his tomb is encloſed with black poſts. He was to ſee me this day, becauſe he was ſent to us by a man of quality, our ſervants being forbid to ſee us, all the while we ſtay at *Jedo*.

On the 24th of *April*, we went to court on horſe-back, at ſeven a clock in the morning, attended, as before, by three *Joriki*'s of the Governors of *Nagaſaki*.

We ſtaid in the *Fiakninban*, or guard of hundred men, till we were conducted into the palace upon orders given by the Governors and Commiſſioners. Having ſtaid about half an hour in the waiting-room, the captain was call'd in before the counſellors of ſtate, who order'd one of the Commiſſioners to read the uſual orders to him, which they do by turns, the orders were among the reſt, and chiefly to the following effect, that we ſhould not moleſt any ſhips, or boats, of the Chineſe or Liqueans, nor bring any Portugueſe or Prieſts into the country on board our ſhips, and that upon theſe conditions we ſhould be allow'd a free commerce. The orders being read, the Ambaſſador was preſented with thirty gowns laid on three preſent boards, each of which was ſomewhat longer than two mats, and a letter of fortune, as they call it, as a mark of the Emperor's favour, upon which he crept on all four to receive the ſame, and in token of reſpect, held a piece of the gowns

over his head. And ſo return'd to us, but the gowns along with the boards were carried out of the caſtle to the *Fiakninban*, where they were pack'd up in bundles. After the captain came back, we were deſir'd by the Governor to ſtay at dinner, which ſhould be provided for us by order from the Emperor. Having therefore waited about half an hour, we were conducted into another room, where two fellows with their heads ſhav'd cloſe, and clad in their garments of ceremony receiv'd us. We gueſs'd them to be ſome of the chief officers of the Emperor's kitchen.

He that hath the direction of the kitchen, is call'd *Oſobaboos*; he ſits next to the Emperor, when he dines, and taſtes all the diſhes that come upon the table. The Interpreters, and Japaneſe that attend us, were carried into another room to dine by themſelves. We had ſcarce ſeated ourſelves, when ſeveral young noblemen came into the room to ſee us, and to diſcourſe with us. A ſmall table made of ſhavings of *Matzwood*, put together with wooden nails, was ſet before each of us, on which lay five freſh hot white cakes call'd *Amakas*, as tough as glue, and two hollow breads of two ſpans in circumference made of flower and ſugar with the ſeeds of the *Seſamum Album* ſpread about them. A ſmall porcellane cup ſtood by the bread with ſome ſmall bits of pickel'd Salmon in a brown ſauce, which was not quite ſo ſtrong, but ſomewhat ſweeter, than what they call *Soje*. By the cup were laid two wooden chop-ſticks according to the faſhion of the Chineſe and Japaneſe. We taſted a little of theſe diſhes only for civilities ſake, for we had taken care to provide ourſelves with a good ſubſtantial breakfaſt, before we went out in the morning, and beſides had been treated in the guard-room with freſh *Manges*, and ſweet brown cakes of ſugar and bean-flower. They deſir'd us very civilly to eat more, and ask'd us, whither we would drink any tea, and being told, that we would, the abovemention'd kitchen officer ſent for it up. But upon trial we found it to be little better than meer warm water, beſides that the brown varniſh'd diſhes, wherein it was preſented to us, and which they call *Miſeraties*, look'd very poor and ſorry. Meanwhile we were eating our dinner, the ſpectators buſied themſelves viewing and examining our hats, ſwords, dreſs, and what we had about us. After dinner, which was ſo far from anſwering the majeſty and magnificence of ſo powerful a Monarch, as the Emperor of *Japan* is, that we could not have had a worſe at any private man's houſe, we were conducted back to the waiting-room, and having waited there for about an hour, or upwards, we were by the Governor conducted through ſeveral paſſages and galleries, which we could not remember to have ſeen before, towards the hall of audience, and deſir'd to ſit down in the ſame room where we had been before our laſt audience, or to walk about in the gallery next to it. Some ſhutters being now open'd, which had been ſhut in our laſt audience, and ſome other apartments being laid open, the diſpoſition of

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the court and hall of audience was thereby ſo alter'd, that it look'd quite different from what it was before. We took notice, that there was ſcarce a room without ſome gentlemen or other ſitting in it. In a large room, and two galleries leading to it, were hung up ſeveral Imperial orders, on large boards, conſiſting each of five rows of characters, only with ſeven characters in each row. Theſe we had not ſeen in our firſt audience, perhaps becauſe then they were not yet hung up, or becauſe they had now carried us another way. Meanwhile we were waiting in this room, till we ſhould be call'd in, which might be about half an hour, a Prieſt of about thirty years of age, clad in white and blue ſilk, with a bag of the ſame colour, came into the room, and with great affectation of ſhame and modeſty enquir'd after our names and age, which had been done before by moſt of the ſpectators then preſent. We ſaw likewiſe another Prieſt clad in orange-colour'd ſilk, but he ſtaid in the gallery and did not come into the room. As we were waiting, three waſhing baſons in appearance of ſilver were carried into the inner Imperial apartments. Soon after the ſame baſons, and a black japan'd cover'd table, on which ſtood ſeveral diſhes and plates, were brought out again, whence we concluded, that they had been at dinner there. Upon this we were forthwith conducted into a ſide gallery next to the Imperial apartments, and having ſtaid there but a little while, one of the extraordinary Counſellors of State, and the two Commiſſioners, came to introduce us, and made us ſit down near the grated ſkreen, on the very ſame place we had been at in our former audiences. The two commiſſioners did not enter the hall of audience. The Emperor ſate behind the middle ſkreen on a place, which was ſomewhat rais'd above the level of the room. *Bingo* ſate in the middle againſt a paper ſkreen, and the three ordinary and four extraordinary Counſellors of State took their uſual places. Behind the grated ſkreen, on our right, we could diſcern only a Prieſt lurking. The place where in our firſt audience the *Gobobaſi* ſate, was now left empty, but there were ſome few in the gallery. Five and twenty ſate behind us in one row, and eighteen more in the ſame row, who were out of ſight of the Emperor, tho' waiting for his commands. The other ſide of the hall was lin'd with the ſame number of people, and in the ſame order. After the audience begun, more came in, ſo that all the avenues were pretty much crowded. We made our obeiſances firſt according to the faſhion of the Japaneſe, but were ſoon commanded to come nearer the ſkreens, and to do it after the European manner. The obeiſances made, I was order'd to ſing a ſong. I choſe one, which I had formerly compos'd for a lady, for whom I had a peculiar eſteem, and as at the latter end I extolled her beauty and other excellent qualities, in a poetical ſtile, above the value of hundred thouſands and millions of pieces of money, I was aſk'd, by order of the Emperor, what the meaning of it was: upon which I return'd in anſwer, it was nothing but a ſincere wiſh of mine, that heaven might beſtow millions of portions of health, fortune and proſperity upon the Emperor, his family

mily and court. We were then commanded, as we had been in former audiences, to take off our cloaks, to walk about the room, which the Ambaſſador likewiſe did, then to ſhew how upon occaſion we complimented, or took leave of our friends, parents, or a miſtreſs: how we ſcolded at one another, how we made up our differences and got friends again. Upon this a prieſt was commanded to come in, who had a freſh ulcer upon one of his ſhins, of no conſequence, only with a little trifling inflammation about it: he had laid on a plaiſter ſpread thick upon European cloth. I was order'd to feel his pulſe, and to give my opinion about his caſe, both which I did accordingly, and judg'd him to be a healthy ſtrong fellow, and his caſe ſuch, as was not like to have any dangerous conſequences, and would eaſily heal by keeping only the plaiſter on. I advis'd him however, not to be too familiar with *Sacki* Beer, pretending to gueſs by his wound, what I did upon much better ground by his red face and noſe, that he was pretty much given to drinking, which made the Emperor and whole court laugh. Then two of the Emperor's ſurgeons were ſent for in, whom *Bingo* call'd himſelf, they being in one of the inner Imperial apartments. They appear'd forthwith, coming round the ſkreen, they were both ſhav'd, and clad like Prieſts, one of them was quite blind on one eye, the other look'd but little better; otherwiſe they ſeem'd to be in pretty good health. Hearing that they were the Emperor's ſurgeons, I gave them the precedency, and let them feel my pulſe firſt, then I feel'd theirs, and judg'd them both to be in good health, the firſt rather of a cold conſtitution, and wanting ſometimes a dram of brandy to raiſe his ſpirits and to quicken the motion of his blood; the ſecond of a hotter temper, and much troubled with headach, which I could very eaſily perceive by his countenance. Upon this they enter'd into a diſcourſe with me upon phyſical matters, and the firſt aſk'd me, whether or no impoſthumes were dangerous, at what time and in what diſtempers we order'd people to be let blood. He alſo affected to have ſome knowledge of our European plaiſters, and mentioning the names of ſome, which however he could not well pronounce, I ſet him to right in broken Japaneſe. This our jargon being half latin and half japaneſe, ſounded ſo odly, that the Emperor aſk'd what language it was, the Dutchman ſpoke in, upon which he was anſwer'd, it was a broken Japaneſe. This farce being alſo over, a table was brought in with chop ſticks of wood for each of us, and plac'd juſt before the third mat. On each table were brought in the following victuals, dreſs'd after the Japaneſe manner.

1. Two ſmall hollow loaves with *Seſamus's* ſeed thrown upon them.

2. A piece of white refin'd ſugar, as it were ſtrip'd.

3. Five candy'd *Kainoki's*, or kernels of the *Kai-tree*, which are not unlike our almonds.

4. A ſquare flat ſlice of a cake.

5. Two

5. Two cakes made of flower and honey, ſhap'd like a tunnel, brown and thick, but ſomewhat tough. They have on one ſide the impreſſion of a ſun, or roſe, and on the other that of the *Dairi Tſiap*, that is, the *Dairi*'s coat of arms, being the leaf and flower of a large tree call'd *Kiri*. The leaf is not unlike that of the *Bardana*, and the flower comes neareſt to that of the *Digitalis*, ſeveral being ſet to a ſtalk.

6. Two ſquare ſlices of a cake made of bean-flower and ſugar. They were of a dark reddiſh colour and brittle.

7. Two other ſlices of a rice-flower cake, yellow and tough.

8. Two ſlices of another cake, which was quite of another ſubſtance within, than the cruſt ſeem'd to be.

9. A large *Mange*, boil'd and fill'd with brown bean-ſugar, like treacle.

10. Two ſmaller *Mange's* of the common bigneſs, dreſs'd after the ſame manner.

We taſted a little of theſe things, and the chief Interpreter was commanded to take up the reſt, for which purpoſe boards and white paper were brought in. The Interpreter having taken up his load, we were order'd to put on our cloaks again, to come nearer the ſkreen, and to take our leave one after another. This being done two Gentlemen, one of whom was the youngeſt extraordinary counſellor of ſtate, conducted us out of the hall of audience, to the end of the gallery, where the Gentlemen of the fourth and fifth rank ſat, eighteen of each claſs. They left us here with the two Commiſſioners and the Governor, who went with us as far as the waiting-room, where we took our leave of them, amidſt the compliments and loud acclamations of the courtiers, for ſo favourable a reception as we had met with from his Imperial Majeſty, being much beyond what ever they remember'd any body could boaſt of. Our Interpreter was ſo loaded with the quantity of victuals, that he was ſcarce able to follow us. We made no further ſtay in the waiting-room, but went away immediately, ſaluting the Imperial guard as we went by, and being come into the third caſtle, we there mounted our horſes again. The Governor *Siube*, or as he is now call'd, *Tſuſimano Cami*, happen'd juſt then to be carry'd by in his *Norimon*, which he open'd to ſpeak a few words with the *Joriki*. His retinue conſiſted of eight footmen, walking before his *Norimon*, four pages walking by the *Norimon*'s ſide, a pike-bearer, a white led-horſe, and three porters carrying bundles on their backs. We repair'd inſtantly to his houſe, where he caus'd the ſhutters of his room to be laid open, and ſat himſelf down before us, with a young gentleman, and the ſecretary of the younger commiſſioner. He receiv'd us himſelf, complimented us on the good reception we had met with from the Emperor, and deſir'd us to be merry at dinner, which was brought in after a diſh of tea, and conſiſted of the following diſhes; boil'd fiſh in a very good ſauce, oyſters boil'd and brought in the ſhells, with vinegar, which 'twas intimated, that he had order'd on purpoſe to be provided for us, knowing it was a favourite diſh with the

Dutch; ſeveral ſmall ſlices of a roaſted gooſe; fry'd fiſh, and boil'd eggs. The liquor drank between the diſhes was alſo extraordinary good. After dinner they deſir'd to ſee our hats, ſwords, tobacco-pipes and watches, which were carried out of the room, for there were no ladies preſent at this audience, and conſequently no *Uta*, or dance. Then two maps were brought in, one of which was without the names of the countries and places, otherwiſe well enough made, and in all likelihood copied after an European map. The other was a map of the whole world, of their own making, in an oval form, and mark'd with the Japaneſe *Kattakanna* characters. I took this opportunity to obſerve, after what manner they had repreſented the countries to the North of *Japan*, which I found to be as follows. Beyond *Japan*, oppoſite to the two great Northern Promontories of the province *Oſju*, was the Iſland *Jeſogaſima*, and beyond that Iſland a country twice as big in proportion as *China*, divided into ſeveral provinces, reaching about one third of its bigneſs beyond the artick circle towards the pole, and running a good deal farther Eaſt than the Eaſtern coaſts of *Japan*: it had a large gulf on the Eaſtern ſhore oppoſite to *America*, and was very near of a ſquare figure. There was but one paſſage between this country and the continent of *America*, in which lay a ſmall Iſland, and beyond that, further North, another long Iſland, nearly reaching with its two extremities the two continents, to wit, that of *Jeſo* to the Weſt, and that of *America* to the Eaſt, and after this manner ſhutting, as it were, the paſſage to the North. Much after the ſame manner all the unknown countries about the *Antarctick* Pole were repreſented as Iſlands. From *Tſuſimano Cami*'s we went to *Genſejmon Sino Cami*, where we were likewiſe civilly treated in preſence of ſeveral ſtrangers, who, tho' unknown to us, yet affected a great familiarity. Among the reſt were *Siube*'s and *Genſejmon*'s brothers, one of whom had a ſon with ſore legs, and the other a brother with pimples in his face, for both which diſtempers they aſk'd my advice. The ladies were crowded up behind ſkreens in a light room, for whoſe diverſion we ſung and danc'd. At *Tonnemon*'s, whom we viſited laſt, every thing was done, as the preceding year, with the utmoſt ſplendour and magnificence, ſo that we did not in the leaſt ſcruple, in return for ſo much civility, to entertain the company with ſinging and dancing to the beſt of our abilities. Thus at laſt we got home a little after ſunſet, as glad of having got over that day's work, as we were pleas'd with the favourable reception we had met with every where.

Countries beyond Japan to the North.

How the preſents of the Japaneſe are received by the Dutch.

This afternoon, before we got home, ſeveral of the ordinary counſellors of ſtate, and one of the Governors ſent their gowns, ſome of which were left with our *Joriki*, but others would ſtay till our return, to deliver them to our Ambaſſador in perſon. Several alſo brought a preſent for our chief Interpreter and the landlord's ſon, by whom they were introduc'd to us. The reception of theſe gowns, when made by our Ambaſſador in perſon, is done with the following ceremonies. Some

Kuli's

Kuli's march before carrying the gowns in boxes, one carries the board or table, on which the gowns are to be laid, with a letter of fortune, as they call it, being ſome flat ſtrings twiſted together at one end, and wound up in a paper, which is tied about with an unequal number of pairs of ſilk or paper ſtrings, as for inſtance 3, 5, 7, 11, &c. of different colours, ſometimes gilt or ſilver colour'd. Then the perſon, who is to preſent the gowns, being commonly the gentlemen's ſteward, that ſends them, is by our *Joriki* introduced into the Ambaſſador's apartment, in preſence of his own retinue, our landlords and interpreters, and ſeating himſelf over againſt the Ambaſſador, at a proper diſtance, makes the following compliment. N. N. *My Maſter ſends me to congratulate you on your having had your audience, and your audience of leave, and good weather, which is* Medithe *(good luck) : Your preſents were very acceptable to him, and he deſires you would accept in return of theſe few gowns.* At the ſame time he delivers to the Interpreter, who gives it to the Ambaſſador, a large ſheet of paper, on which is writ, in large characters, the number of gowns ſent, and ſometimes alſo what colours they are of. The captain, in token of reſpect, holds the ſheet of paper over his head, the perſons then preſent in the room all in a profound ſilence, ſome ſitting, ſome kneeling, and ſo returns him with a bow the following compliment. *I give* N. N. *your Maſter my moſt humble thanks, for his aſſiſtance in procuring us a quick and favourable audience, and intreat him farther to continue his favours to the Dutch : I thank him alſo for his valuable preſent, and will not fail to acquaint my maſters of Batavia therewith.* The mutual compliments being over, tobacco, and the whole ſet of inſtruments for ſmoaking, and a diſh of tea is brought in, after that diſtill'd liquors, with a Table, on which are laid five ſilver plates, with ſweet-meats. This table is plac'd before the perſon that brought the preſent, and he is civilly deſir'd to taſte of the Dutch liquors diſtill'd at *Batavia*, and to regard not the meanneſs of the things offer'd him, but the ſincerity and good will, with which they were offer'd. Then a ſmall dram-glaſs is fill'd with tent-wine, which the Japaneſe call *Sinti*, which, according to the faſhion of the Japaneſe, he takes with both hands, holds it up to his mouth, and, with ſeeming eagerneſs, drinks it out to the laſt drop at two or three gulps, then holding the glaſs over the tobacco, or the empty ſpace between the mats, to let it drop out clean, and wiping the bottom on the outſide with his thumb, or a bit of paper, he returns it to the Ambaſſador, who pledges him in the ſame liquor, and after the ſame manner. He pledges the Ambaſſador again, and with the ſame ceremonies returns it to the *Joriki*, who drinks to another, and ſo it goes round. After this manner ſeveral ſorts of liquors are drank about, till every one hath taſted of them, and commended them as *Miſeraaties*. Laſt of all the glaſs is return'd again to the Ambaſſador, who drinks only a little, and then orders the liquors to be carried away. The landlord in the mean time puts up the ſweet-meats in paper, ties it about with ſilk-ſtrings, and gives it to one of his ſervants. Then the gentleman takes his,

leave

leave, thanking for all the civility ſhew'd him, and particularly for the excellent *Miſeraatie* liquors. The Ambaſſador once more deſires him to aſſure his maſter of his ſincere reſpects, and unfeign'd thanks for his favour and aſſiſtance. The *Joriki* alſo makes a compliment for himſelf, much to the ſame effect. Then the gentleman is conducted out of the room, where, with mutual compliments and bowing, he takes his leave a ſecond time.

On the 25th of *April*, we had ten fine gowns ſent us by *Bingo*, five as good as any wove with flowers, by the young Prince of *Firando*, who was lately made one of the Lords of the Temple, in the room of him, who is now Lord Chief Juſtice of *Miaco*, and a couple of ſorry ones by the ſecond Governor of *Jedo*, who hath the inſpection of all criminal affairs and executions in this capital. The other Governor had ſent us the ſame number, and full as bad, the day before. The number of gowns we receiv'd, was thirty from the Emperor, ten from *Bingo*, and ſo many from each of the four ordinary Counſellors of State, ſix from each of the four extraordinary Counſellors of State, five from each of the three Lords of the Temples, two from each of the two Governors of *Jedo*, in all 123, thirty of which, being thoſe given by the Emperor, belong to the company, and all the reſt to the Ambaſſador. All this buſineſs was over by two in the afternoon.

On the 26th of *April*, we were buſy with packing up our baggage, hiring a ſufficient number of *Kuli's*, or Porters, and fifteen horſes for our journey. This morning we felt an Earthquake, the ſhocks were violent, but ſlow, that one might tell forty between each: after midnight it return'd with more violence.

CHAP. XV.

Of our ſecond Journey from Jedo *to* Nagaſaki.

Departure from Jedo. ON the 27th of *April*, ſoon after break of day, we ſet out on our journey from *Jedo* to *Nagaſaki*, and about nine that morning came to that end of the town, where the poſts for proclamations and publick orders are put up. From thence we came to the ſuburbs of *Sinagawa*, through which runs a pretty large river, which loſes itſelf hard by into the gulph of *Jedo*, after having firſt receiv'd a ſmaller one. A little further, not far from the place of execution, are the coaſts and village of *Suſunomori*, famous for fiſhing of oyſters, which we ſaw in plenty on the ſhores, as we went by. At the entry of this village to the right is a famous *Fatzman* temple, where they keep

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the ſtone *Sufunotz*, being a ſmooth black free-ſtone, plac'd on a ſmall ſhelf of *Bambous* rais'd about two foot from the floor in the middle of the temple. On the upper ſide of the temple was hung up a ſcimeter and the pictures of ſome horſes, with ſome ornaments of paper, cut after the manner of chains. What other things the temple was adorn'd with, we could not well diſtinguiſh. About one in the after- we came to *Kawaſaki*, din'd there, and after dinner went further, as far as *Kanagawa*, where we got at four in the afternoon, and ſtay'd that night through the caprice of our Interpreters, who pretended it was impoſſible to go on, all the Inns and lodgings being beſpoke for the Prince of *Kijnokuni* and his retinue.

On the 28th of *April*, we ſet out from *Kanagawa* at five a clock in the morning, and came to the long village *Fodogai* or *Semmatz*, conſiſting of four or five hundred houſes, having firſt paſs'd over a bridge, which was laid over a large river, on which there were then great numbers of boats and barges laden with wood. From *Semmatz* we came to the village *Kaſuwo*, where we took notice both to the right and left ſide of the road of ſquare ſtones with Idols ſtanding upon them. The next place we came to was *Totska*, a large village of about 300 houſes, ſeated on a conſiderable river, over which is laid a fine wooden bridge. We then came to the village *Faraſiku*, and the borough *Fudſiſava*, ſituate on a river of that name, which hath alſo a fine wooden bridge laid over it. Here we again took notice of ſome Idols of ſtone, ſtanding on both ſides of the road. Whilſt we were at this place, the Prince of *Kijnokuni* paſs'd by. We counted fourſcore led horſes, and upwards of fifty *Norimons* among his retinue, upwards of an hundred common pikes, ſix and thirty pikes with buſhes, feathers and horſe-tails, thirty to forty men carrying bows and arrows, beſides thoſe, who were as yet in the houſes, and whom for that reaſon we could not ſee, and upwards of thirty boxes and large trunks with the Imperial and other *Tſiaps*, or coats of arms, gilt. From the borough of *Fudſiſava*, we came to the village *Jotſuja*, at one extremity of which we took notice on the road of an Idol call'd *Fudo* ſitting, with red, or copper colour'd hair, and a long gown. It had ſomething unknown laid on one ſhoulder, a red flame behind, the right foot reſting on a ſtone, the left hanging down, in the right hand, which reſted on the knee, a hook and a large knife, or ſcimeter, and in the left, which it held up a double garland. Thence we came to *Jawata*, where there is a *Fatzman* temple, and ſoon after to the village *Firatzka*, at the extremity of which is a bridge 46 mats long, leading to the village *Koorei*, which lies on the other ſide of the river, and through which we paſs'd in our way to the village *Oiſo* where we din'd. We ſet out again after dinner, and travelling between a wood on our left, and pleaſant fruitful fields on our right, we came to the village *Koiſo*, and thence to the following places, the village *Sijwomi*, the village *Medſawa*, where there are two bridges, one near ten, and

another from ſifty to ſixty mats long, the two villages *Mejingawa* ſituate upon the coaſts, the village *Kodſiu*, which hath a bridge eighteen mats long, the fine village *Sakawa*, the village *Sanofara*, and laſt of all the town of *Odowara*, being the reſidence of *Cangoſama*, one of the Counſellors of ſtate. This town is encloſed with ditches, walls and gates, and hath a fine caſtle, where that lord reſides. I counted between ſeven and eight hundred houſes from the entry of this town to our Inn, whither we got at ſix in the evening, and ſtay'd that night.

On the 29th of *April*, we ſet out in *Cangos* by break of day, and paſs'd through the following places, the village *Katama*, the village *Iriuda*, where there is a famous temple call'd *Tſio tai ſi*, with a large inſcription in golden characters over the *Tſiotoriſan* or gate, the village *Jamaſaki*, not far from which we paſs'd over a bridge, and then came to the two villages *Jemotto*, at the entry of which is a *Sorinſi*, or *Forinſi* temple. Oppoſite to this village to the right as we came up on the other ſide of a river are ſome villages and a warm bath. Thence we came through the villages *Kawabatta*, *Hatta*, *Kaſinoki*, *Moto Fakone*, and *Fakone Gongin*, which, as I took notice in my firſt journal is famous for the neighbourhood of ſeveral ſmall temples, where they ſell indulgences for the relief of dead children, which are believ'd to be confin'd in the neighbouring lake, as in their purgatory. About eleven we enter'd the town of *Fakone* itſelf, where we din'd, and were told, that the lake, on which it lies, aroſe in an earthquake. We ſet out again at noon, and came through the villages *Jamanaka*, *Saſſawara*, *Midſija*, *Skabara*, *Fatznegafarra*, and *Kawaragai*, where there is a bridge twenty mats long to the town of *Miſſima*, which conſiſts of about 650 houſes beſides the ſuburbs, and a large place three hundred paces long and an hundred broad, on which ſtood formerly a temple, which was burnt down not long ago. This place was encloſed with a wall and trees, and the place in the temple, on which the Idol ſtood, was rail'd in with *Bambous*, where they hung up ſeveral papers. At the upper end there was a ſmall temple built in a buſh, next to which ſtood a black wooden horſe. A ſhallow pond was not far from it, wherein they kept tame eels and other fiſh. From *Miſſima* paſſing through ſeveral villages almoſt contiguous to each other, we came to the village *Nanga*, at the extremity of which is a *Fatzman* temple, and another temple not far from it, with a bridge from forty five to forty nine mats long. From thence paſſing through ſeveral other villages, which I forbear mentioning, we got about ſix a clock in the evening to our Inn in the town of *Numadſu*, and ſome of our retinue went without loſs of time to ſee the large hunting kettle of *Joritomo*.

On the 30th of *April*, we ſet out from *Miſſima* early in the morning, and firſt came to a *Fatzman* temple. On the very ſame day, on which we had ſuch a violent ſtorm at *Jedo*, being the 8th of *April*, a fire broke out in the neighbourhood of this temple, which burnt down a conſiderable number of houſes, ſome of which we found actually rebuilt, but many more

more in aſhes. Thence paſſing through ſeveral conſiderable villages, as for inſtance *Farra*, *Joſijwara*, *Fuſikava* and others, we din'd at *Kambara*. After dinner we walk'd a foot for a little while, till we had paſs'd the mountains. We made the villages *Kanſava*, *Juji*, *Imadſikku*, *Okitz*, and others in our way, and at half an hour after five came to the village *Jeſeri*, where we lay that night. About a mile from *Jeſeri* we were ſhew'd a fine temple, the ſituation of which was exceeding pleaſant and romantick. It lay on a mountain, and had a fine ſtaircaſe of ſixty ſteps leading up to it. A cataract fell down from the mountain into a large baſon or pond, which was enclos'd with trees. The mountain itſelf was bare and ſteep in ſome places, and planted with trees in others. We ſaw to day a very fine white *Echinus*, or ſea urchin, with crooked prickles. At *Jeſeri* they offer'd fine baſkets to ſale, and other works of this kind, which probably were brought thither from *Abikava*, or *Syriga*. *Remarkable Temple.*

On the firſt of *May*, we ſet out from *Jeſeri* by break of day, in order to avoid [illegible]rain, which a ſhipper from *Jedo* pretended to foretel would fall this [illegible] We were carried in *Cangos* from *Abikava*, which is alſo call'd [illegible]nd *Syriga*, follow'd by ſwarms of *Bikuni*'s, or begging nuns, [illegible]*os*, or mountain prieſts. A ſmall wooden temple with an Idol of ſtone, being that of *Dſiſoſobatz*, or *Utzno Dſiſo* ſtood on a hill [illegible]n our right. Not far from it was another temple call'd *Fanna Sorri Dſiſo*. We met ſoon after numbers of *Quanwon Jammabos*, begging and ringing of bells. I had an opportunity of ſeeing the Idol of *Quanwon* in the hands of a prieſt on the road, who begg'd and rung his bell for people's charity, as well as the *Jammabos*. This Idol was gilt and carv'd. It had a great many arms, two of which it held over the head. Theſe two were much larger and longer than the reſt, and held each a child. It had eight little children placed round the head, ſix whereof form'd a ſort of crown, and two others ſomewhat larger than the reſt were over the forehead, one ſitting the other ſtanding. Probably this Idol is to repreſent the apparitions of *Amida*, who came into the world for the good of mankind at different times, and in different ſhapes. (*A very large figure of the Idol* Quanwon, *taken from a Chineſe original, now in poſſeſſion of Sir* Hans Sloane, *is repreſented in Tab.* XXXVII. *whereby it appears very diſtinctly, what it carries in every hand.*) We din'd at *Okabe*, and were told a very melancholy accident, which happen'd at that place on the 8th of *April* abovemention'd. A fire breaking out in the day time, and the wind blowing very hard, it rag'd with great fury, whereupon the people returning from the fields, ſome found their children either actually burnt, or paſt all poſſibility of being ſav'd, which melancholly ſight ſo griev'd the parents, that out of deſpair many threw themſelves into the flames. At four in the afternoon we came to *Kanaja* and ſtaid there that night. *Idol of Quanwon.*

On

On the 2d of *May*, we ſet out in *Cangos* at four a-clock in the morning. Near the village *Sinden* we were ſhew'd, on the road, a round ſtone, as big in circumference as a large hat, and call'd *Jonakano Matzno Iſi*, becauſe they ſay, it was a piece of wood turn'd into ſtone. It was very hard, and ſo heavy, that a ſtrong man could hardly lift it up. We came ſoon after to the town of *Nitzſaka*, ſituate on a mountain. Not far from this town is a temple of *Fatzman*, and a field call'd *Jomega Ta*, or the Rice-field of the fine Daughter, to whoſe memory there is a ſtone monument ſet up in the middle of it. This field is not very large, and they ſay, that this girl having been order'd by her cruel mother, to break up in one day a ſpot of ground, one ſtreet long and broad, ſhe dy'd on the ſpot, on the ſame place where the ſtone monument is now put up. Not far from hence, in the mountains to the left, are quarries of alablaſter. We din'd at *Midske*, and were from thence carried to *Fammamatz*, where we arriv'd at five in the afternoon.

On the third of *May*, we ſet out from *Fammamatz* at five in the morning. We took boat at *Majiſaka*, and were, in three quarters of an hour, ſet over to *Array*, where we ſtaid but a little while, till our horſes could be got ready. Nevertheleſs it coſt us an *Itzebo*, (about 25 ſhillings Engliſh) for which money our *Bugjo* and Interpreters caus'd themſelves to be handſomly treated, mean while they ſuffer'd us to faſt. From *Array* we paſs'd by ſeveral hills, curiouſly adorn'd by the fineſt incarnate and purple *Tſubaki* flowers, which grow there in great plenty. We din'd at *Futagava*, After dinner we came to the village *Mijumeno Tſeija*, and thence paſſing thro' the ſuburbs of *Joſida*, conſiſting of about 160 houſes, we enter'd that town, which hath about 600 houſes, and a large caſtle, adorn'd with ſeveral high towers. Having paſs'd thro' the town, we came to the oppoſite ſuburbs of 240 houſes, which extend as far as the large bridge *Joſidamatz*, which is ſupported by 326 arches. Thence paſſing thro' the villages *Jootſija*, *Koo*, *Goju*, and ſome more, we came about five in the evening to our Inn in the town of *Akaſaka*.

On the 4th of *May*, being *Sunday*, we were, by our impatient *Kſodago*, call'd up at two a clock in the morning, and ſet out half an hour after, in clear moon-ſhiny weather. We paſs'd thro' the villages *Nagaſawa*, *Foſoodſi*, or *Foſooſi*, where there is a famous temple and univerſity, *Jamanaka*, *Fuſikava*, *Kambaſaki*, *Seoda* and *Ofira*, to *Okaſaki* a town of about 700 houſes. The town and caſtle are built on a hill, at the foot of ſome mountains, but the caſtle is ſeparated from the town by walls and broad ditches, over which is laid a bridge 208 mats long. The town and firſt ſuburb, where the mountains end into a plain, which runs off towards the ſea, have very good houſes, large and commodious. From *Okaſaki* we paſs'd thro' the villages *Utoo*, *Ojuma* and *Uſſita*, and din'd in the borough *Tſiriju*. We ſet out again from *Tſiriju* about noon, and paſſing thro' the villages *Imogava*, *Ano*, *Ariwatſi*, *Naruma* and *Kaſſadira*, where they ſhew'd us *Muſaſiſiro* at a diſtance, we came to the ſuburbs and town of *Mia*.

At

At the entry of this town is a temple remarkable for the uncommon bulk of a wooden Idol contain'd in it. It fills the whole temple, and hath the left hand laid on the left knee, and the right hand on the right knee, which it holds up a little higher than the left. There is another temple in the ſame town with ſuch another Idol, but this is more particularly eminent for its antiquity, having been built, as they ſay, by that celebrated Architect *Fidano Jako*, in ſo ſingular a manner, that all its parts being join'd together in a particular way, it ſupports itſelf, without being ſupported by pillars, as other temples are. Not to repeat here what hath been ſaid in the 13th chapter of this book, under the 12th of *April*, of the temple *Aſta*, or *Atzta* in the ſame town. Our Inn at *Mia* is very good, and hath a fine court-yard and garden behind.

On the 5th of *May*, we took boats at half an hour after five, the weather being good, and the wind favourable, and having paſs'd by *Nagaſima*, or the Iſland *Naga*, we came about ten of the clock to the town of that name, where we din'd and were handſomly treated. The caſtle of *Nagaſima* is built on the ſhore and hath no tower. We parted from *Nagaſima*, about eleven, and, among other places, paſs'd thro' theſe following villages, *Jaſnaga*, *Fonda*, *Jawatta*, *Fazemura*, *Fadſitonka*, *Oiwake*, and *Ongoſo*, in ſome of which they ſold *Mange*. About five in the evening we came to our Inn in the borough *Iſijakus*, and ſtaid there that night.

On the 6th of *May*, we ſet out at four of the clock in the morning. The chief placces we paſs'd thro' were, the villages *Sjoono*, *Kumigawara*, *Tomida*, *Odamura*, *Seikinſi*, *Waddamura*; the town of *Simmatz*, or rather ſuburb of the town of *Nabi Jamatz*, which I call'd *Kamni Jamma* in my firſt journal under the 14th of *April*, the village *Noſiri*, the borough of *Seki*, where there are matches ſold almoſt at every houſe, and in the neighbourhood of which is a temple of *Amida*, and another of *Dſiſoo*, with a ſtone-baſon fill'd with water before it, for the worſhippers to waſh their hands; the borough of *Sawa*, or *Sawabeno Kinoſta*, and ſometimes *Sakanoſita*, where we dind; the village *Jamanaka*, which hath a *Mia*; the village *Tſutſi Jama*, where we met great numbers of *Isje* Pilgrims, ſeveral more villages, which I forbear mentioning, and the town of *Minakutz*, where we ſtaid that night.

On the 7th of *May*, we left *Minakutz* by break of day, and paſſing thro' the villages *Kitawaki*, *Idſumimura*, *Natſume*, *Fari*, *Kooſibukuro*, the borough *Iſſibe*, the village *Takanomura*, the village *Menoke*, where they prepare and ſell a bitter powder, which ſome people drink inſtead of tea, and the village *Tibara*, we came about ten of the clock to the ſmall town of *Kuſatz*, where we din'd. After dinner we paſs'd thro' the villages, *Satznanoſi*, *Okanotſieja*, *Sinde*, *Seta*, and the town of *Dſiedſi* to that of *Ootz*, where we were forc'd to ſtay thro' the capriciouſneſs of our interpreters, who would go no further, tho' it was ſcarce paſt two in the afternoon.

On the 8th of *May*, we left *Ootz* betimes in the morning, and paſſing thro' the village or borough of *Odani*, and the villages *Jakotſieja*, and *Jabunoſta*, almoſt contiguous to each other, we came to a village ſituate at the foot of the mountain *Finoo*. A ſtone was erected near this village, on which were grav'd the words *Namandabudz*. Oppoſite to the ſtone two criminals hung on the croſs. Both before and behind the ſtone, tho' at a conſiderable diſtance, and out of ſight of the perſons executed, ſat a Prieſt on a ſorry old carpet, with ſeven tablets before him ſticking in the ground. The name of a dead Perſon was writ on each of theſe tablets, and over it hung a banner, with the words *Namandabudz*. The Prieſt himſelf had his head cover'd with a large varniſh'd ſummer-hat, and a board ſtanding before him on which lay a bell invers'd, which he beat from time to time with a hammer, ſinging *Namanda*. He had alſo a large tub of water ſtanding by him, on a board, with ſome written papers hanging down into the water, and ſome *Skimmi* branches lying by it. The Prieſt took from time to time ſome of theſe *Skimmi* branches, ty'd them to a ſtick, dipt them into the water, and waſh'd the tablets abovemention'd, in order to cool and refreſh the ſouls of the perſons, whoſe names were written on the ſame. The reader may eaſily imagine, that ſo much trouble was not to be taken for nothing. The ſuperſtitious Japaneſe gave him *Kasjes* in abundance, perhaps to pray for their ſouls, tho' the fellow had ſo much of the rogue in his eyes, that he ſeem'd very much to want prayers to be ſaid for himſelf. From thence we came ſoon after to *Kio*, then to *Jamaſijnokio*, and the roads which lead to the *Kurodanna* temple to the right; and the *Giwon* temple to the left a little further, then to the famous bridge *Sanſionofas*, and ſo at laſt to our Inn at *Miaco* about an hour after ſunſet.

Return to Miaco. On the 9th of *May* our Embaſſador receiv'd a preſent of five gowns from the Lord chief Juſtice of *Miaco*. The two Governors of that city ſent him each five *Schuits*, by way of a preſent, which were wrapt up in a paper, and plac'd on the middle of a board, ſuch as it is the country faſhion to make, when they ſend one another preſents; on the ſame board lay five letters folded, each with a particular direction, and a *Shuit* of ſilver in it. On the ſame day ſeveral goods and things manufactur'd at *Miaco* were offer'd us to ſale. They were brought up into our room by our own Japaneſe ſervants, becauſe the merchants themſelves are not permitted to ſee us. Nay we were oblig'd twice to ſend down again, what we had already purchas'd by reaſon of ſome ſmall Idol-boxes, which the ſtrict ſearch made below notwithſtanding were by miſtake brought up among other things. All this was owing to our Interpreters, whoſe troubleſome and over vigilant care would not ſuffer us to ſee, if poſſible, much leſs to buy any thing, that hath the leaſt reſemblance to the Idols of the country. Beſides that, the goods bought here coſt us near as much as they would have done at *Deſima*, the

there being proper perſons appointed to determine the prices, which is always done as much to our diſadvantage as poſſible.

On the 10th of *May*, we ſet out again from *Miaco*, after a ſmall breakfaſt of Japaneſe victuals, for which our landlady had a *Cobang*, purſuant to an old cuſtom. Being this day to view the majeſty of the temples and other ſacred buildings at *Miaco*, we found *Cangos* waiting for us at the door, and went in the firſt place to the famous monaſtery *Tſuwoin*, where the Emperor lodges when he comes to *Miaco* to viſit the *Dairi*. It belongs to the ſect *Siodo*, the followers of which worſhip *Nama Adai*, and it is ſaid to have been founded upwards of 800 years ago. The firſt thing we ſaw there, was the large palace, where the Emperor is lodg'd. The Image of the illuſtrious Emperor *Genjogin* is kept in the ſame, in a ſmall chapple; the reſpect and veneration the Japaneſe ſhew for his memory falls but little ſhort of divine worſhip and adoration. On the left hand, behind a curious garden, is a way which leads up to a ſmall temple built on an eminence, where the ſaid Emperor's bones and aſhes are preſerv'd. Aſſoon as we came into the back apartments, the *Osjo*, or prior of the monaſtery, had notice ſent him of our arrival. The prior's houſe is pleaſantly ſeated juſt on the edge of a ſteep hill, planted with trees and buſhes in an irregular but agreeable manner. He came down into the palace attended by ſeveral young boys well clad, one of whom was ſhav'd and clad like a monk, and ten other young monks ſhav'd. He was an old gentleman of an agreeable countenance and good complexion, to all appearance in a good ſtate of health, clad in a violet or dark purple colour'd gown, with a buſh, ſuch as they wear at court, of the ſame colour, and an alms bag, which he held in his hands, richly embroider'd with gold. He ſtood at ſome diſtance to ſee us, and order'd ſome monks to treat us with a diſh of tea, in return of which civility we preſented them with an *Itzebo* wrapt up in paper. Going out he left a good number of monks behind him ſitting, who lin'd both ſides of the room. He ſat down himſelf at the further end of the row, behind the ſkreen, perhaps to ſhew us what ſtate and ſplendor he lives in. From the palace we went over a terraſs rais'd a little above the ground, to a large neighbouring temple ſupported by five times ſix ſtrong wooden pillars, or rather ſeven times eight, thoſe taken in, which ſupport the gallery, which goes round the outſide. In the middle of the temple ſtood a ſmall varniſh'd chappel magnificently adorn'd with *Namandas* and other curious ornaments. Other chappels with Idols ſtood on both ſides. The temple equall'd in largeneſs an European church. The mats were taken up from the floor, and lay in a corner by themſelves, and lamps were burning every where before the Idols. We did not think it worth our while to ſee all the other temples and houſes, which were in the neighbourhood, we were conducted however about 400 paces up a hill, to ſee a lage *Gum* or bell. It was rather ſuperior in height and circumference to that of the ſecond

Temple and Convent of Tſuwoin.

Large Bell.

ſecond magnitude a *Moſcow*, but ill ſhap'd, the edges at the lower end being turn'd inward, contrary to the faſhion of our European bells, whereby the ſound is, as it were, ſuffocated within the bell. As we came by, a man ſtruck it for our diverſion with a large ſtick of wood. It ſeem'd to me however that they make little or no uſe of it, the ſtick being quite new, and tied to it. The bell was otherwiſe rough and ill caſt. It was one *Siakſ* thick, as they told us, 16 *Siakſs* and eight thumbs high, and twenty eight *Siakſs* and eight thumbs in circumference. A *Siakſ* is ten *Sums*; half a *Siakſ* is call'd *Goſum*, which is a little leſs than our ſpan, being as much, as one can reach with his thumb and fore finger extended. Four *Siakſs* with them make a *Ftoſiro*, ſo that one *Ikin* or the length of a mat, which is as much as a fathom with us, is with them two *Siakſs* and three *Sun*, or thumbs. From this bell (the figure of which *ſee Tab.* XXXIII. *Fig.* 6.) we were by the two monks, who had orders to attend us, conducted to the other gate of their monaſtery, where we took our leave. From thence we came to another ſtately ſtructure ſupported by fourtimes four or ſixteen pillars, with two houſes, one on each ſide, wherein there is a ſtaircaſe leading up to the ſaid ſtructure. From the other ſide of this building, going down three ſtaircaſes, one of 20, one of two, and one of three ſteps, the two laſt whereof were of ſtone, we came to another hill facing the city, and beſet with temples. We ſent our *Norimons* empty before us, and walking on foot for about half a quarter of an hour, acroſs a pleaſant wood, we came to a ſquare place, on which ſtood a *Giwon* temple, with upwards of 20 ſmaller *Mia's* or chappels, with lamps and diſhes of victuals on a table placed before them. Oppoſite to the temple, near the entry of the temple court, ſate the *Canuſi's* clad in white eccleſiaſtical gowns with ſtiff varniſh'd caps. Our Interpreters ask'd ſome *Puties* of us for them. Coming out of this court we paſs'd by a ſtately *Tori*, or temple gate, and then enter'd a ſtreet full of bawdy houſes. The landlords of theſe houſes are not allow'd to keep more than two wenches apiece, leaſt any one of them ſhould grow too rich by this trade. The price of the moſt beautiful is three *Maas* for a night, for the middle ſort two *Maas*, and for the forrieſt one *Maas*, turning out of this ſtreet into another on our left, we came to a ſmall temple call'd *Kurumado*, ſtanding in the ſame row with the reſt of the houſes. Within this temple to the right ſtood a ſmall altar, upon which they offer incenſe to *Amida* and others of their divinities, and oppoſite to it, at ſome paces diſtance, ſtood ſuch another, but larger, with burning lamps. In a corner to the left, within a large wooden grate, we took notice of a ſexangular lanthorn cover'd with black gawze, which could be turn'd round like a wheel, and is ſaid to be of great ſervice in diſcovering unknown and future things. We were told likewiſe that a large book of their Gods and religion lay in the ſame lanthorn, of the contents whereof they would, or could give us no particulars, and only would make us believe, that it was a very ſtrange and miraculous thing. Our *Bugio* being carried by the landlord into this temple

Giwon Temple

temple, I took the opportunity of following him, meanwhile the others ſtaid in the ſtreet. From *Kurumado* paſſing by a ſtately tower built in the aſcent of the mountain, and ſeven ſtories high, with five galleries round it, we came to the large *Kiomids* temple, which is built likewiſe in the aſcent of the mountain, and the frontiſpice particularly was ſupported by long wooden poſts. In this and two neighbouring ſmaller temples I obſerv'd nothing remarkable, beſides what I have already mention'd in the journal of our firſt voyage. They were full of Idols and Images. Among the reſt a battle was repreſented on one wall, and the town of *Oſacca* on another, with many more things of this kind, ſtrange to behold. On the upper ſide of the hill above the water, ſtood another ſmall temple with ſeveral Idols, and among the reſt the Image of an old woman: otherwiſe there was nothing wanting, what was thought could contribute to make this ſituation pleaſant and agreeable. From this temple we went down a ſtony ſtaircaſe of upwards of an hundred ſteps to a running water, which hath given the name to the temple, and thence, according to an old cuſtom we went to an Inn, or rather a Bawdy houſe, where we were treated by our landlord after the Japaneſe manner, for which he had a *Cobang*, the landlady an *Itzebo*, and the two wenches attending ſome ſmall matter each. Having ſtaid about an hour and a half in this place, we ſtept into our *Cangos* again, and caus'd ourſelves to be carried to the large temple of *Daibods* (*See* Tab. XXXV.) Before the court of this temple is a ſmall hill rais'd by art, at the top whereof ſtands a ſtone monument, which they call'd the tomb of ears, becauſe *Teiko*, when he return'd from the war, which he carried on againſt the inhabitants of the country of *Jeſſo* caus'd his two ears, which had been cut off in a fray, to be buried there. The court of the *Daibods* temple is enclos'd with a wall built of free-ſtone, which are of an uncommon ſize, particularly in the front. I have already deſcrib'd the open gallery, which goes round the temple court on the inſide of this wall, and which is cover'd with a roof ſupported by a double row of 50 pillars on each ſide, or 400 in all, ſuppoſing the court to be due ſquare. All theſe pillars are painted red. A ſtone ſtaircaſe of eight ſteps leads up to the gate houſe, at the entry of which ſtand two ſhocking Images of giants call'd *Avun*, or *Injo*, or *Niwo*, black, or rather of a very dark purple mix'd with black. That which ſtands to the left, coming in, hath the mouth open, and one of the hands ſtretch'd out, the other on the contrary, which ſtands oppoſite to it, hath the mouth ſhut, and the hand cloſe to the body, with a long ſtaff, which it holds half backwards. They are ſaid to be the emblems of the two firſt and chief principles of nature, the active and paſſive, the giving and taking, the opening and ſhutting, heaven and earth, generation and corruption, according to their own explication. Having paſs'd through the gate houſe, we came upon a fine place, which hath ſixteen ſtone pillars on each ſide for lighting of lamps, a

Daibods Temple.

water baſon for people to waſh themſelves, and ſome other things. The *Daibods* temple itſelf is ſupported by large wooden pillars, of a monſtrous thickneſs, ſome of which are made only of one trunk, but others of ſeveral trunks put together like our maſts, and round. All theſe pillars, as well as the poſts and beams of the temple, and in general moſt of the timber work is painted red. To the right of the temple ſtood a ſmall chappel black and varniſh'd, with a looking glaſs within, as big, as that of S. *Staniſlas* at *Cracow*. Some trade's women were ſitting within the temple. I took notice that near this and other temples guards were mounted with ſtaves in their hands, I ſuppoſe on our account. The floor of this temple is pav'd with ſquare free ſtones.

Temple of Quanwon. From this temple we went to that of *Quanwon*. The Idol of *Quanwon* was in the middle of the temple ſitting; he had about him the great devotee *Sakka*, a lean ſower looking old fellow, and ſome *Niwos*, bigger than the life, with ſome other Images of unknown perſons. On each ſide of the temple were ten ſhelves or benches of wood, behind each other, and running from one end of the temple quite to the other. Fifty Images of *Quanwon* ſtood on each bench, every Image was plac'd on a pedeſtal by itſelf, and the whole number diſpos'd in ſuch a manner that there were always five on each ſide one behind another in a ſtreight line. Hence it appears, that there were a thouſand Images of *Quanwon*, as big as the life ſtanding on both ſides of temple, which with the 33 in the middle make 1033, and with the ſmall puppets, and Images, which they carry in their hands and upon their heads, in all 33333, according to their computation. Theſe *Senſiu Quanwons* were all gilt, with a garland or crown round their heads, and each with upwards of 20 arms, two of which, and thoſe ariſing from the breaſt, they hold upwards in a praying poſture. Two other arms hold, the right a *Diſſo* ſtaff, and the left a three pointed pike. After the ſame manner all the other arms either embrac'd one another, or held each ſomething particular in their hands. (See Tab. XXXVII.) A grate is drawn length ways before this aſſembly of Gods, as alſo between the benches, where there are ſmall walks to go from one end of the temple to another. Without the temple people diverted themſelves with ſhooting of arrows, and I found it ſet down in their Chronicles as ſomewhat very remarkable, that ſometimes ſeveral thouſand arrows were ſhot by one man in a day's time. The mark to ſhoot at, is at 170 paces diſtance. (A view of this *Quanwon* temple taken from a Japaneſe original, is repreſented in Tab. XXXVI.)

Having ſufficiently diverted our eyes with the view of theſe temples, we caus'd our ſelves to be carried down to the waterſide, where we found the boats and barges ready to receive us, in order to fall down the river. We did not ſtay to dine at *Fuſimi* (as uſual) there being no room for us in any of the Inns there, they being all fill'd by the retinue of five Princes, who came to divert themſelves in this town,

ſo

ſo we fell down forthwith to *Jodo*, and were ſhew'd to our left, a place call'd *Nara*, or *Narano Miaco*, where *Miaco* ſtood in former times, and where there is alſo a *Dairi's* temple. The place on which the city of *Miaco* now ſtands is call'd *Fieſanno Miaco*. We then came in ſight of *Jamaſaki*, ſituate on our right at the foot of a mountain, on which ſtands the famous temple *Jamaſaki Sengin*. On our left we ſaw another temple call'd *Jawattano Faizman*. It was already dusky when we came in ſight of *Oſacca*, and we could not get to our Inn in that town before midnight.

On the 11th of *May*, we repos'd our ſelves from the fatigues of our preceding journey, and our Embaſſador receiv'd from each of the Governors a preſent of ſome *Shuits* of ſilver by way of return for the preſent he had made them himſelf in going to court.

On the 12th of *May*, we were carried to *Symmios*, and from thence back again to *Tenoſi*, where our landlord ſtaid for us to treat us. Having left *Oſacca*, we ſoon came into the open fields, where we took notice of a ſquare place wall'd in, in the middle whereof ſtood a large high houſe, with a chimney in the middle, not unlike a melting houſe. This houſe ſerves for the burning of their dead, which is done ſometimes in the open court, if there be no room in the houſe. There are ſeveral ſmall villages on both ſides of the road between *Symmios* and *Tenoſi*, and part of the road runs along the ſide of a hill, which is planted with trees. The people in the field were dunging their growth of cotton.

The *Simmios* temple ſtands in a large court in a pleaſant wood on the left hand of the road to *Sakkai*. A high *Torij* or temple gate, of ſtone and a broad walk lead the curious to a high bridge, not unlike one half of a wheel, and built over a ſmall brook. This bridge is ſaid to be of great antiquity, for which reaſon, and in memory of the hiſtories, which made it famous, they do what they can, to mend it and keep it ſtanding. It is very difficult to get over it, but for the convenience of paſſengers, two other bridges of a ſecure and eaſier paſſage, have been built over the ſame brook. Beyond theſe bridges is the court, where the temples are built, ſeveral of which we left on our left hand, and without loſs of time went towards the chief, where we found the *Canuſi*'s ſitting, clad in white gowns. It hath two gates with grated windows in the middle of the front, through which the Japaneſe look'd and bow'd towards the place, where the Idol of *Dai Mioſin* is hid. To the right of this chief temple, which on its ſides, and in the rooms adjoining to it was adorn'd with images, pictures and ornaments, among which was hung up a map of the whole world, wherein the country of of *Jeſſo* was repreſented as contiguous to the great *Tartary*, is a place for people to repoſe themſelves, and to drink a diſh of tea. A little further is a pond, with a ſtone-bridge, wherein they always keep tame fiſh. A Plan of this temple and its appurtenances is repreſented in *Tab.* XXXIII. *Fig.* 10. 11.

Simmios Temple.

a. Is

a. Is the *Torij* or temple-gate of ſtone.

b. The round bridge.

c. The chief temple where the *Canuſi*'s ſit clad in white.

dd. The ſtone bridge over the fiſh-pond.

e. A place to drink a diſh of tea, built after the manner of a gate-houſe.

f.f.f.f. Temples with *Kuge's* waiting.

A. Eiwonimatz, or *Eiſonomatz* a fir, ſplit in two near the trunk, one of which bearing ſmaller and tenderer leaves, they call the female, and the other, which bore larger and ſtronger ones, the male.

B. A ſmall oblong chappel, out of which the Idols are taken, when carried about in proceſſions.

C. A large ſtately temple.

D,D, Two other ſtately temples, ſtanding oppoſite one to another, with double bended roofs, and double galleries round.

Having view'd what was remarkable at this place, fed the fiſh at *dd*, and drank a diſh of tea at *ee*, for which we left an *Itzebo*, we ſtept into our *Cangos* again, in order to be carried the old road, as they call it, back to *Tenoſi*. A broad walk, beſet with lanthorns and enclos'd on both ſides with hedges, led us to a ſtately gate with bended roofs leading to another temple, in the court of which we beheld, not without admiration, a ſquare tower, eight ſtories high, and cover'd with as many ſloping roofs curiouſly carv'd. Behind this tower, a little to the left, is the chief temple of *Sotoktais*, where the chief Idol was rais'd in the middle, and had another Idol to the right, which was a yard and a half high, and ſurrounded with the Idols of the four elements and a double cloath. The whole temple was black with ſmoke, from the numbers of burning lamps hung up within and without. From this we were conducted to another long temple, which contain'd five large Idols rais'd above the ground, and great numbers of ſmaller ones ſtanding above them in ſeveral rows. Thence they carry'd us to a narrow room, where they ſhew'd us a mineral-water, which carries ſome iron or vitriol, running into a trough, wherein it had form'd by degrees a ſediment not unlike, as to its ſhape, to a Tortoiſe, from whence they call'd it the *Sea Tortoiſe-water*. A pail of *Bambous* hung by it for people to drink.

Mineral Water.

Having view'd alſo theſe temples, we went back to the Inn, which was ſome few ſtreets diſtant, and ſtood together with the neighbouring houſes and a *Quanwon* temple, on a riſing ground, which commands a noble proſpect over the town and country of *Oſacca* in the ſea. We ſtaid here ſome hours, and were handſomly treated by our landlord. In the afternoon we return'd to *Oſacca*, and by the way we were ſhew'd a temple call'd *Ikudama*, ſituate on the left ſide of the road in a wood at the foot of a mountain. Not far from the temple was a pond. From thence we came to the ſuburbs of *Oſacca*, which are full of temples, thence to *Oſacca Firamatz*, where we paſs'd by a garden full of *Fudſi* trees then in

bloſſom.

bloſſom, and between five and ſix in the evening we got back to our Inn.

On the 13th of *May*, we ſet out from *Oſacca* in *Cangos*, at eight in the morning. We had ſent our night-dreſs before us on three horſes, and our heavy baggage by water. The firſt place we came to, was the village *Khitama*, which was on our left and contiguous to *Oſacca*, thence we came to the village *Famma* on our right, thence to the villages *Sanba*, *Sinke*, *Dſiuſo*, *Midſuja*, where there is an oblong temple of the Idol *Soofukuſi*. This place is two miles diſtant from our Inn at *Oſacca*. Our landlord would go with us ſo far, and treated us here at dinner. Thence paſſing thro' the village *Fatſima*, we croſs'd the river *Kanſackigava*, which comes from *Dſuſo*, or *Itzibangava*, and was then, as indeed it is at all times, full of boats going up to *Fuſimi*, and coming down from thence. This river is broad, full of ſmall Iſlands, and its windings are very irregular. Thence paſſing thro' the village *Maju*, we came to the town of *Amagaſacki*. This town conſiſts of about 2000 houſes. The above-mention'd river runs thro' it, and round the caſtle, which hath a tower and ſtrong walls of free-ſtone. The ſtreets were waſh'd before us, wherever we were conducted, by order of two gentlemen who were ſent to attend us in our paſſage, and the people ſaw us go by kneeling at the doors of their houſes with great modeſty, every body keeping a profound ſilence. On the road hither we ſaw great numbers of calves, which are nurs'd up for ploughing, the country hereabouts being reckon'd the beſt in *Japan* for wheat and barley. The ſoil being naturally a little dry and ſandy, the natives remedy this fault by manuring it with human dung. From *Amagaſaki* we came to the village *Imas*, at the entry of which, in the fields, ſtood ſix Idols of ſtone with characters, which we had obſerv'd alſo at the entry of *Amagaſaki*. We then came to the village *Aſiap*, thence to the village *Kafama*, in the neighbourhood of which is a quarry of freeſtone, which are brought to the water-ſide in carts drawn by oxen. Theſe carts have but three wheels, each of one ſolid piece of wood. The ſtones are afterwards tranſported by water for mills and other uſes. The carts are very low, and when they unlade them, they take off the furthermoſt wheel to let the ſtones drop down. We were aſſur'd, that laſt year the waters of the river encreas'd to ſuch a degree by a continual rain of four and twenty days, that many of theſe ſtones, tho' very large, were waſh'd away in ſeveral places. This river is call'd *Simiſgava*, and the place where the ſtone-diggers live *Simſi*. Not far from hence is another quarry call'd *Taganakawara*, and the village *Midoro*, which hath a large fiſh-pond to the left, and to the right the high mountain *Maijaſan*, at the very top of which ſtands a temple in a wood. Not far off we met with another fiſh-pond and a houſe, from which there is a way leading to a neighbouring temple. From hence we were carried to the borough *Koobe*, where we took boat, in order to ſet over to the harbour of *Fiongo*.

Quarry of Freeſtone.

On the 14th of *May*, early in the morning, we ſet ſail from *Fiongo* aboard our own barge, and with a favourable wind paſs'd the ſtreights of *Akaſi*, where the wind begun to abate, being follow'd by a heavy ſhower of rain. However we row'd on, and late at night caſt anchor near the Iſland *Kurokaki*. We ſaw to day the Prince of *Fiſen* go by on the ſhore, who made his journey from *Oſacca* to *Simonoſeki* by land in 13 days time. All the princes of the Empire compleat their journey from *Miaco* to *Jedo* in thirteen days time, none being excepted from this rule but thoſe who are of the Imperial blood, and the Prince of *Satzuma*, who is ſeldom leſs, and ſometimes more than forty days on his journey thither.

On the 15th of *May*, we ſet ſail by break of day, with a ſmall breeze, in ſerene and clear weather. We din'd in ſight of *Odzutz*, or *Kodzutz*, and then made a ſmall Iſland oppoſite to *Sijmotſui*, where we went on ſhore, to take in proviſion of freſh water, and found the place full of horſes belonging to the Prince of *Bitsju*. This forenoon the Prince of *Nagatta* ſail'd by us with an attendance of ſixty barges, and in the afternoon that of *Janagava* with ten.

On the 16th of *May*, we hoiſted our ſail again before break of day with a brisk favourable gale and good weather. About half an hour after ten we made the Iſland and borough *Ige*. Moſt of the houſes of this borough, which is the reſidence, of a petty Lord, are white. Soon after we came in ſight of *Iwagi*, which we had to the ſtarboard, and having paſs'd through the ſtreights of *Fanaguri*, we got ſight of *Mitarei*, which we left to our ſtarboard, as we did alſo ſometime after the Iſlands *Nuwa* and *Tſuwa*, altho' out of ſight, and ſo we made ſtrait for the Iſlands of *Camiro*, and thence for the ſtreights of *Caminoſeki*. The wind continuing favourable we paſs'd theſe ſtreights alſo, and at the coming out met upwards of an hundred ſhips and boats, large and ſmall, at anchor. However, we purſued our courſe, and caſt anchor about an hour after, in order to be the ſooner ready to ſet ſail the next morning. We had made this day fifty water-miles, which are hereabouts reckon'd nearly equal to the land-miles, contrary to what they are upon the main, out of ſight of land, where they are much larger.

On the 17th of *May*, the wind and weather continuing to favour us, we ſet ſail early in the morning, in company of upwards of twenty other ſhips, and made *Simonoſeki* after noon, from whence we ſet over in ſmall boats to *Kokura*, where we arriv'd at ſeven in the evening.

We ſet out from *Kokura* on horſeback, on the 18th of *May*, at ſix of the clock in the morning, and among other places paſs'd through the following, the borough *Kuroſakki*, the villages *Ujenofar*, *Kooſiakſ*, *Kujanoſſe*, *Nogatta*, *Kataſijima*, and ſome more, which I forbear mentioning. We took freſh horſes at *Itzka*, which was the third time, we chang'd them this day, and thence paſſing through the villages *Tentamatz* and *Nagawa*, we came late at night with flambeaux to the borough of *Utſijno*, where we lay.

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On the 19th of *May*, we ſet out again with flambeaux, at five of the clock in the morning, and were carried in *Cangos* over the mountains to the village *Jammaije*, where we ſtaid about half an hour to take freſh horſes, which we afterwards chang'd again at *Maatzkaſſua*. From hence the road goes to the great temple *Fikoſan*, which is ten miles diſtant. We met near that temple, two ſtrong luſty fellows with their heads ſhav'd, and their ſcimeters ſtuck in their girdles, carrying their night-dreſſes on their back. We were told, they were *Jammabos*. They were follow'd by one on horſeback, who ſeem'd to be of the ſame ſtamp. We then came to *Kurumè*, a large town of about 2000 houſes. Entring the town we found the guard under arms, lining both ſides of the ſtreet to ſome diſtance from the guard-houſe. As ſoon as we came up to them, two of the ſoldiers put themſelves at the head of our retinue, and two others behind to attend us in our paſſage through the town. The ſtreets were waſh'd before us, and there was not the leaſt crowd to be ſeen, all the people keeping in the backſide of their houſes, where they ſaw us go by, kneeling, and in ſuch a profound ſilence, that not the leaſt noiſe was to be heard. We went by the place where publick orders and proclamations are put up, not far from the ditch of the caſtle, where we ſaw a new proclamation put up lately, and twenty *Shuits* of ſilver nail'd to the poſt, (in the manner as repreſented in *Tab.* XXXIII. *Fig.* 7. to be given as a reward to any body that would diſcover the accomplices of a murder lately committed upon a dog. Many a poor man hath been ſeverely puniſh'd in this country, under the preſent Emperor's reign, purely for the ſake of dogs. From *Kurume* we came to the village *Oſijmmatz*. There is a road leading from this village to the famous mountain *Uſen*, at the foot of which towards *Nagaſaki* lies a celebrated hot bath call'd *Obamma*. I have already given an account of this mountain in *Book* I. *Chap.* VIII. *p.* 105, 106, whether I refer the Reader. From *Oſijmamatz* we came to the village *Jokomiſomatz*, and thence to the village *Jakame*, where the territories of the Prince of *Kurume* end, and the gentlemen ſent by him to wait of us in our paſſage through the ſame, took their leave. Thence we came ſoon after to the ſuburbs of *Janagava*, and went to an Inn on this ſide of the bridge, our Interpreters pretending it was cuſtomary in that country upon returning from court not to go to the ſame Inn, people had been at in going up. We ſaw to day the country people dry raddiſh ſeeds in the fields, and afterwards threſh them. Some people alſo were buſy about plucking off the *Tsja*, or tea leaves, which they did ſo effectually, that nothing was left on the ſhrubs but the meer ſtalks. They ſort the leaves in baskets as they pluck them off. Some countrymen begun already to ſow rice, which work we took notice in another place, was done by women. They till the fields when under water, then plough them with oxen, which are ſomewhat ſmaller than thoſe made

Kurume.

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uſe of for carriage, and with ſhort mattocks break them into mud. Some hours after ſupper we ſet out from *Jamagava* by water in three barges. After we had fallen down the river, the watermen could not go further till next morning, becauſe the commanding officer had receiv'd ſtrict orders, under pain of death to take care, that we ſhou'd paſs the gulph with ſafety.

On the 20th of *May*, we were ſet over the gulph of *Arima*, and came firſt to *Takaſaki*, then to *Iſafaja*.

On the 21ſt of *May*, we ſet out from *Iſafaja* by break of day, and paſſing through the villages *Kami Jaki* and *Kega*, and over the river *Kuſnogava*, we came about nine in the morning to the borough of *Jagami*, din'd there, and prepar'd our ſelves for our entry at *Nagaſaki*. We met here ſome of our friends and ſervants, who came to receive us. This place is reckon'd four miles diſtant from *Iſafaja* and three from *Nagaſaki*. The firſt four miles are reckon'd equal in length to fifty ſtreets, and the remaining three make ſcarce more than two good ones, but they are put at three, becauſe of the badneſs of the road, which is very mountainous and uneven, and the wages of the workmen, who muſt be paid for three miles. After dinner we paſs'd by the boundaries of the territories of *Fiſen* and *Nagaſaki*, where we diſcover'd to our left the village *Aba*, from which they ferry over to the hot bath of *Obamma*. From thence we paſs'd through the borough *Timi* and the village *Toge*, and arriv'd about noon in good health at *Nagaſaki*.

Return to Nagaſaki.

" To the almighty be again thanks, glory and praiſe, for his powerful " protection, and numberleſs other mercies, I receiv'd from his infinite " bounty in the long courſe of my travels, and more particularly in this " my ſecond journey to the court of *Jedo*."

Remarkable Occurrencies upon our return to Nagaſaki.

Nothing remains now to compleat this my account of *Japan*, but briefly to relate what hapen'd ſince our return to *Deſima*, till my departure from thence for *Batavia* and *Europe*.

The firſt thing we were told, after our return to *Deſima*, was, that about ten days before orders had been ſent from *Jedo* not to kill any living creature, but fiſh, unleſs it be for the Dutch and Chineſe, and not to ſell any cattle or poultry. We took notice accordingly, in our paſſage thro' the city, that all poultry-ſhops were ſhut, tho' in the mean time they made no ſcruple to ſell them in private in their houſes.

Some days after our return a diſcovery was made, that the Chineſe, by whores and other means, had ſmugled to the Japaneſe the *Niſi Root*, *Calambak*, and *Musk*, on which account the queſtion was given to three people, who confeſs'd that they had bought of theſe goods only for 1000 *Thails*. Criminals are now brought to a very quick confeſſion by a new inſtrument of *Sino Cami's* own invention, being a bench full of ſhort ſharp points, over which the criminals are drawn; not unlike the witches-ſtool at

Lemgow,

Lemgow, the extream pain and torment of which, would make the moſt innocent man confeſs, what he never was guilty of.

On the 31ſt of *May* our Ambaſſador, Mr. *Dubbels*, and myſelf, went to wait of the Governor at his houſe, and to return him thanks. We were receiv'd and admitted to audience much after the ſame manner, as we uſually are by the great men at *Jedo*.

The night before the firſt of *June*, three people made away with themſelves: two whereof hang'd themſelves, one an inhabitant of *Nagaſaki*, for ſmugling, the other, who was a monk, for reaſons not known. The third, out of deſpair and poverty, ript open his belly.

On the 14th of *June*, the firſt Chineſe yonks ſet ſail for *China*. There were then in all four and twenty in the harbour, ſeventeen of which had had already their firſt *Cambang* or day of ſale.

Superſtitious Behaviour of the Japaneſe in hot Fevers.

On the ſame 14th, and again afterwards on the 16th of *June*, ſome Japaneſe went about the harbour in a boat, as full as it could hold, crying *Nembutz*, and *Namanda*. This boat had been fitted out for this purpoſe at the expence of a ſtreet, wherein ſeveral people lay ſick of a hot peſtelential fever, by this means to baniſh the evil ſpirit *Jekire*, as they call him, who had begun to rage and torment people in that ſtreet. For the ſame reaſon alſo the *Fiakmanben*, or the *hundred thouſand* was drawn about. This *Fiakmanben* is a large *Roſary* of 108 large beads, which old and young, ſitting in a circle, take in their hands, and ſo let them go round, crying *Namanda* every time they take a new ball. If the diſtemper increaſes, the ſame is done in all the temples. (*The figure of this* Fiakmanben *ſee among other ornaments of Tab.* VIII.)

The 22d of *June* was one of the days ſacred to the memory of the late Emperor, on which occaſion it is cuſtomary to pardon and releaſe out of priſon ſix criminals guilty of theft, who are afterwards baniſh'd ten miles from *Nagaſaki*.

On the 23d of *June*, notice was ſent to *Nagaſaki*, that the laſt year the Chineſe had ſmugled for at leaſt five cheſts of ſilver, and that moſt of the goods were ſold at *Oſacca*. There is hardly one in three of all the Chineſe yonks, that returns to *China* with a full cargo, they always diſpoſe of the major part to the Japaneſe, who privately follow them.

Temples of Nagaſaki.

On the 24th of *June*, they made *Fiakmanben*, all day long, chiefly in the ſtreets near *Deſima*, and near the houſes were people lay ſick. The place where it was drawn, was cover'd to preſerve the people from the heat of the ſun.

On the 26th of *June*, we went to ſee the temples of the city, with the uſual attendance of our interpreters, and other officers and the mayors of the town. The temples we ſaw were

1. *Tſaktsjudira*, or better *Fukuſai*, a Chineſe temple. A ſtair-caſe of 50 ſteps leads up to it, and the entry into the court is thro' a round gate Oppoſite to the temple ſtood a ſmall chappel with an Idol, which had a ſword in one hand, call'd *Itaten*. The temple itſelf was ſupported by pil-

lars: it was a ſquare varniſh'd building, divided into three parts, in the middle of which was the Idol of *Saka*, to its right ſtood the Image of a Chineſe Emperor with three ſervants, and on its left that of a young boy well clad, with a crown on his head, and ſome Chineſe ſtanding behind him. Matches of barks of trees were put before each of the three chief Idols, mix'd with a compoſition of ſweet ſcented ſpecies. They meaſure the time by theſe matches, of which there was but one burning, when we were there, which did not ſmoke much. The floor was cover'd with bricks, and ſtraw cuſhions were placed round, on which the Prieſts were ſitting. Another temple of the ſame ſtructure ſtood near this. In the aſcent of the mountain we were ſhewn the houſes of the Prieſts and ſome other ſmall temples and chappels, with Idols as big as the life, in ſeveral ſhapes and well enough proportion'd. We were entertain'd here after the Chineſe manner, and the F. Prior, a tall well-looking civil man, ſhew'd himſelf at a diſtance in his purple robes.

2. *Suwa.* Upwards of 200 ſteps lard up to this temple acroſs ſome ſtreets in the aſcent of the mountain. The chappel of the Saint is ſtill higher, and there are two ſtair-caſes going up to it, one of wood and varniſh'd, which was ſhut for us, the other of ſtone, which we walk'd up. It is but one or two years ſince the chappel of this Saint was built higher than it ſtood before, the *Mikaddo* having conferr'd a greater title on him. Several ſmaller *Mia's* and chappels ſtood on the ſame place, as did alſo a theatre for plays, a houſe wherein they keep all ſorts of Idols to entertain people's devotion, and a chappel of the Idol of the Forty Leggs, before which were hung up ſome Pictures of it. The *Canuſi's* had their houſes on the edge of the mountain. They wore ſecular habits, and had their ſhort hairs comb'd backwards.

3. On the other ſide of the mountain ſtood the temple of *Siutokus*, which about two years ago was accidentally ſet on fire, ſome boys playing there, for which reaſon we could ſee nothing there but an Idol of *Saka*. The cenſor of the *Budſdo* books, which are brought over from *China* to ſale, lives here. He is of the *Sen* Sect.

4. *Koofkuſi*, or *Nanquindira*, where we ſaw nothing beſides the temple-court, the temple itſelf being built much higher, and to be ſeen at a conſiderable diſtance from *Nagaſaki*.

5. A broad walk leading to an open chappel, wherein was the Idol of *Daibods*, ſitting on a *Tarate*-Flower. A *Kootais* or *Senſiu* temple ſtood next to this chappel.

6. *Daikus*, or *Ikoſiu*. We came to this temple about noon, and din'd there with all our train. Part of the front of this temple was turn'd into a meeting-houſe, or church, and divided into ſeveral partitions. The Idol of *Amida* was plac'd at the back part, before which ſeveral people met, and the congregation being grown fuller, one of the monks came in to preach. He ſate down between the chappel and the people, and read a ſermon which laſted near an hour, and ended with a Prayer, which he read aloud, all the

the people repeating it after him. Then others of the clergy walk'd up to the Idol of *Amida*, ſung before it, and ſo the congregation was diſmiſs'd.

7. *Soofokuſi*, or *Foktſiu*, another Chineſe temple. In this temple ſtood the diſciples of *Siaka*, in ſeverald odd poſtures, one was throwing a ring, another had the picture of *Siaka* before his breaſt, another eye-brows a yard long, and ſo on. All in general were in their *Satori*, or profound meditation. A prodigious large kettle ſtood in the ſame place, which was formerly made uſe of in a great famine, when the Prior of the monaſtery went himſelf to beg people's charity for the relief of the poor, and there being at the ſame time a great ſcarcity of wood, he broke down one of the temples to make uſe of the wood for boiling rice in this large kettle. We went by ſome others, and among the reſt a *Giwon* temple, and ſo came to

8. The temple of *Kiomids*, or *Seſuſi*, which was built at the top of a deep precipice. A long walk and ſeveral ſtair-caſes led up to it. Six *Dſiſo* idols ſtood on the left coming in, each with a baſon of water ſtanding before it, as is uſual in their burying places, and a *Skimmi*-branch lying by the baſon, which every one of thoſe that came in, dipt into the water to waſh the idols with it. The images of their anceſtors are kept in the temple, which was ſquare and ſhut up. An idol of *Quanwon* of ſtone ſtood near it, which was to be worſhip'd on both ſides.

On the firſt of *July*, we went to view the company's barges, when the oldeſt, and moſt out of repair, were declar'd uſeleſs. From thence we went to the neighbouring Iſland *Mangome* to ſee a temple of *Seotokus*, whence we return'd back again on foot. By the way we were conducted into a temple of *Fokkeſiu*, where the monks receiv'd us with uncommon civility, and ſhew'd us all the moſt private places, admiring us and our things, and being extraordinary well pleas'd with the honour of our viſit. The flags and banners, which were hung up in their temples and chappels, as marks of joy and triumph, are not unlike thoſe which are carried about by the Roman Catholicks in their proceſſions, and made of the richeſt and ſcarceſt ſtuffs much of the ſame ſhape with the *Cajemans* near the temples at *Siam*. We were from thence conducted into a neigbouring Chineſe *Fukaſai* temple, which we had ſeen the year before. We got home about three in the afternoon.

On the 25th of *July*, the ſmuglers, who had bought goods privately from the Chineſe, were executed. The body of one of their guards, that ript open his belly, and of another perſon who made away with himſelf, were laid on the croſs. Two were beheaded at *Mangome* the uſual place of execution, and eight others, who would not confeſs, baniſh'd to the Iſlands *Gotho*, and ſent thither bound and under a ſtrong guard.

On the 30th of *July* ſeven barges of the Prince of *Satzuma* came into this harbour, and brought two *Pataneſe* priſoners, who were caſt in a ſtorm upon the *Riuku* Iſlands, and from thence brought over to *Satzuma*. They were forthwith carried to the Governors, to be examin'd about their

their language and the place they came from. They ſeem'd to be both very modeſt young men, one of thirty, the others of five and twenty years, according to their own confeſſion, which they made by ſigns. They ſhew'd the largeneſs and ſituation of their Iſlands by placing ſtones of different ſizes on the ground, and calling them by their names *Tambaku*, *Babaſan* and ſo on. One ſeem'd to be a well bred man and of ſome learning. They ſat on the ground before the palace, and had each his guard to look after him, ſitting on mats for diſtinctions ſake. They were ſhav'd after the manner of the Polanders, and had two or three holes in each ear by way of ornament. They made uſe of their left hands, as we do of the right. They made their compliment after the manner of the Aſiatick nations, clapping their hands together over their head, and touching the ground with their forehead. They are now kept priſoners in the common Jail. The tranſport of theſe two men coſt the Prince of *Satzuma* no leſs than ten cheſts of gold, ſome of the convoy ſhips being row'd by fourſcore, and the ſmalleſt by forty watermen, beſides the rewards to be given to thoſe Lords, who came up with them out of reſpect to the Emperor and their Prince.

In the month of *Auguſt* four of our ſhips came into the harbour, all on one day, the two laſt from *Siam*.

On the firſt of *October* we had our ſecond *Camban*, or day of ſale, and made the uſual preſents to the Governor.

About that time fifty Chineſe who had been kept priſoners a long while, were brought on board a yonk in order to be tranſported to *China*. They had been concern'd in hiding and ſmugling of one pound of the *Ninſin* root, for which crime three perſons had been beheaded, one broke on the croſs, one of the Interpreters cut his belly, and the reſt were ſentenc'd to be baniſh'd.

On the 25th of *October*, and three following days, three of our ſhips weigh'd as far as the *Papenberg*.

On the 29th, after the uſual preſents and diverſion, we went on board the admiral *Pampus*, laden with upwards of thouſand pickles of copper and with a favourable Northwind weigh'd likewiſe as far as the *Papenberg*.

On the 30th I went on board the other ſhips, to fetch away my printed books and manuſcripts, which had been privately carried thither among other goods.

On the 31ſt of *October* we left the harbour of *Nagaſaki* by break of day, ſteering S. E. with a brisk N. E. gale.

And here alſo I gladly put an end to this my Hiſtory of *Japan*.

The E N D.

THE

APPENDIX

TO THE

HISTORY

OF

JAPAN.

I.

The Natural Hiſtory of the Japaneſe Tea; with an accurate deſcription of that Plant, its culture, growth, preparation, and uſes.

§. 1. I Am ſenſible, that ſome will think it ſuperfluous and needleſs to write the Natural Hiſtory of Tea, after that prolix and accurate deſcription of this Plant, which hath been given by Dr. *William ten Rhyne*, my much honoured friend, and worthy predeceſſor in the ſame ſtation in Japan; and which was publiſh'd by the learned Dr. *Breynius* in the Appendix to his Century of Exotic Plants (printed at Dantzick in 1678.) But as that inquiſitive Gentleman did not ſtay ſo long in the Country as myſelf; and beſides, leading a much more retired Life, did not meet with the ſame opportunies of enquiring into all the particulars relating to this plant, 'tis no wonder that he omitted ſeveral circumſtances, which I thought too material not to be communicated to the publick, and therefore, choſe rather to repeat what hath been already ſaid by him, to add what he hath omitted, and thus at once to give a full and compleat account of ſo remarkable a Plant.

The Botanical deſcription of this Plant.

TSJA.

Thea frutex folio Ceraſi, flore Roſæ ſylveſtris, fructu unicocco, bicocco, & ut plurimum tricocco.

TEA.

THIS Shrub grows but ſlowly, and riſes to a fathom's height, and higher. It hath a black, woody, irregularly branched root. The riſing ſtem ſoon ſpreads into many irregular branches and twigs. The bark is dry, thin, weak, cheſnut-colour'd, greyiſh on the ſtem, and ſomething inclined to green on the extremities of the twigs. The wood is hardiſh and fibrous: The pith very ſmall, ſticking cloſe to the wood. The branches are irregularly beſet with leaves ſtanding on very ſmall footſtalks, which would not drop off if they were not plucked, (the Plant being an Evergreen,) and in ſubſtance, ſhape, colour and ſize, reſemble, when full grown, the leaves of the *Ceraſus hortenſis fructu acido*, but when young and tender, and gather'd for uſe, come neareſt to the leaves of the *Evonymus vulgaris granis rubris*, the colour only excepted. *Ex alis foliorum* come forth the flowers, in autumn, one or two together, not unlike wild Roſes, an inch or ſomething more in diameter, with very little ſmell, white, hexapetalous, or compoſed of ſix round hollow petala, or leaves, ſtanding on footſtalks half an inch long, which from a ſmall ſlender beginning inſenſibly grow larger, and end in an uncertain number, commonly five or ſix, of ſmall round ſquamæ, or leaves, which ſerve inſtead of the Calyx. To the flowers ſucceed the fruits in great plenty, being *unicapſular*, *bicapſular*, but more commonly *tricapſular*, like the ſeed-veſſels of the *Ricinus*, compoſed of three round *Capſulæ*, of the bigneſs of wild plums, grown together to one common footſtalk, as to a Center, but diſtinguiſh'd by three pretty deep partitions. Each *Capſula* contains a husk, nut, and ſeed. The husk is green, inclining to black, when ripe, of a fat, membranous, and ſomewhat woody ſubſtance, opake, and gaping on its upper ſurface after a year's ſtanding, for the nut, which lies within, to appear. The nut is almoſt round, on one ſide only, where the three *Capſulæ* grow together, ſomewhat compreſs'd, cover'd with a thin hardiſh, ſhining, cheſnut-colour'd ſhell, which, being crack'd, diſcovers a reddiſh kernel, of a firm ſubſtance like filberds, of a ſweetiſh not very agreeable taſte at firſt, which ſoon grows rougher and bitter, like that of the *Cherry* ſeeds, making people ſpit plentifully, and being very nauſeous, when they fall down into the throat, which ill taſte however goes ſoon off. (*See* Tab. XXXVIII. *wherein are repreſented two branches of the Tea ſhrub, with the flower, ſeed-veſſels, and ſeeds; and a view of the whole ſhrub, as it is figured by the Japaneſe in their own printed Herbals.*)

§. 2.

§. 2.

The *Tea*, which is by the Japaneſe call'd *Tsjaa*, and by the Chineſe *Theh*, hath, as yet, no character of its own, in the learned language of the country, and approved of by the univerſities; I mean one of thoſe, which, at once give ſome idea of the very nature of the things expreſs'd by them. Mean while various other characters have been given to it; ſome of which merely expreſs the ſound of the word, others allude to the virtues and deſcription of the Plant. Of the latter kind is that, which repreſents the eyebrows of *Darma*, an eminent Saint among the Heathens. It will not be improper here to inſert the hiſtory of this man, not only as it is pleaſant and ſingular in its kind, but chiefly as it ſerves to aſcertain the time, when, according to the Japaneſe this Plant firſt came in uſe. *Darma* was the third ſon of *Kaſiuwo*, an Indian king. He was a holy and religious perſon, as it were a Pope in the Indies, and the eight and twentieth ſucceſſor on the holy See of *Siaka*, the Founder of the Eaſtern Paganiſm, who was an Indian himſelf, and a Negro, born one thouſand twenty-eight years before our Saviour's nativity. About the year of Chriſt 519. this *Darma* came into China: His deſign was to bring the inhabitants of that populous Empire to the knowledge of God, and to preach his Goſpel and Religion to them, as the true and only one that would lead them to Salvation. Nor was it only with his doctrine, that he endeavour'd to make himſelf uſeful to Men, and acceptable unto God. He went ſtill farther, and ſtrove for Divine Grace, by leading an auſtere and exemplary life, expoſing himſelf to all the injuries of the weather, chaſtizing and mortifying his body, and ſubduing the paſſions of his mind: He lived only upon vegetables, and thought this to be the higheſt degree of Holineſs, to paſs days and nights in an uninterrupted *Satori*, that is, a contemplation of the Divine Being. To deny all manner of reſt and relaxation to the body, and to conſecrate the mind entirely, and without intermiſſion, to God, was what he took to be the ſincereſt repentance, and moſt eminent degree of perfection humane nature could attain to. After a continued waking of many years, he at laſt grew ſo weary of his fatigues and faſting, that he fell aſleep. Awaking the next morning, and with ſorrow remembring, that he had broke through his vow, he reſolved to take to a ſincere repentance; and, in the firſt place, leſt the like accident ſhould happen to him hereafter, he cut off both his eyebrows, as the inſtruments and miniſters of his crime, and threw them upon the ground. Returning the next day to the place, where he had done this execution, he obſerved that, by a wonderful change, each Eyebrow was become a Shrub, and that very one, which is now call'd *Tea*, whoſe virtues and uſe were then as yet unknown to the world, no more than the Plant itſelf. *Darma* eating of the leaves of this Plant (whether freſh, or boil'd in water, is not known) found, with ſurprize, an uncommon joy and gladneſs to fill his breaſt, and his mind endowed with new ſtrength and vigour to purſue his divine meditations.

Its denomination.

Hiſtory of Darma.

ditations. This uncommon event, and the excellent virtues of the leaves of Tea, he forthwith diſcover'd to the multitudes of his diſciples, together with the way of uſing them. After this manner it was, as the Japaneſe pretend, that this ſingular Plant, which for its great virtues can never be ſufficiently commended, came firſt in uſe. And hence likewiſe it is, that ſince as yet it hath no ſettled character in the language of the learned, ſome have thought fit to expreſs it by the Eyebrows of *Darma*. I have added the picture of this illuſtrious Saint, (*Tab.* XXXIX.) who is held in great veneration among the Heathen Nations in theſe Eaſtern parts of the world, with a reed under his feet, on which he is ſaid to have travell'd over ſeas and rivers. Thus much concerning the name of this Plant.

§. 3.

Supplement to the Botanical deſcription.

I have premiſed a ſhort account of this Plant, only to give the Reader ſome preliminary idea of it: I proceed now to add ſome other particulars, ſtill remaining to compleat its Botanical deſcription. The ſtem ſeems ſometimes to be compoſed of more branches at the lower end, and near the ground, than it really is; for ſeveral ſeeds being put together in one hole, it frequently happens, that two, three, or more ſhrubs grow up together, and ſo cloſe to one another, as to be eaſily miſtook for one by ignorant or leſs attentive people. It muſt be obſerved beſides, that when the old and overgrown ſhrubs are cut down to the ſtem, which they commonly are after ſome years ſtanding, new ſets of branches and twigs ſhoot out from the remaining ſtem, thicker and much more numerous than they were before, and all nouriſhed by the ſame root. The young ſhoots, as they come up the firſt year, either from the ſeed, or from the ſtem, after it hath been cut off, are always fewer in number, but fatter and larger than thoſe which come after them. (*Tab.* XXXVIII. *Fig.* B.) They become branched in proceſs of time. The bark is firm, and adheres cloſely to the wood. It is cover'd with a very thin skin, which ſometimes looſens itſelf as the bark grows dry. This skin being removed, the bark appears, being of a greeniſh colour, much of the ſame ſmell with the leaves of the Haſle-Nut-Tree, only more diſagreeable and offenſive, and of a bitter, nauſeous and adſtringent taſte. The wood is hard, compoſed of ſtrong thick fibres, of a greeniſh colour, inclining to white, and of a very offenſive ſmell, when green. The branches and twigs are many in number, growing without any order, ſlender, of different ſizes, though ſhort in the main, wanting thoſe rings, which in trees and ſhrubs are the marks of the annual increaſe, very thick beſet with ſingle leaves, but without any order. *Ex alis foliorum* comes forth a ſmall tender bud. On ſhort, fat, green foot-ſtalks, roundiſh and ſmooth on the back, but hollow and ſomewhat compreſſed on the oppoſite ſide, ſtand the leaves, which are of a middle ſubſtance between membranous and fleſhy, of ſeveral ſizes, the larger being two inches long, and one inch broad, where broadeſt, or ſomewhat leſs: From a ſmall beginning, they become roundiſh and broader, and then

then taper into a point, which is ſharp: Some are of an oval ſhape, ſomewhat bent, and irregularly undulated lengthways, depreſs'd in the middle, with the extremities roll'd backwards: They are ſmooth on both ſides, of a dirty dark green colour, which is ſomewhat lighter on the back, where the Nerves being raiſed pretty much, leave ſo many hollows, or furrows, on the oppoſite ſide, and ſerrated, the ſerræ, or teeth, being a little bent, hard, obtuſe, and ſet cloſe together, but of different ſizes. They have one very conſpicuous nerve in the middle, to which anſwers a deep furrow on the other ſide: It is branched out on each ſide into five, ſix, or ſeven thin tranſverſe ribs, of different lengths, and bent backwards near the edges of the leaves. Some ſmaller veins run between the tranſverſe ribs. The leaves, when freſh, have no ſmell at all, and are not altogether ſo ungrateful to the taſte as the bark, being adſtringent indeed, and bitteriſh, but not nauſeous. They differ very much in ſubſtance, ſize and ſhape, which difference is owing to their age, and to the ſituation and nature of the ſoil, wherein the ſhrub is planted. Hence it is, that from the dried leaves, as they are imported into Europe, nothing can be conjectured about their ſhape or ſize. They would affect the head very much, if they were to be taken freſh, having ſomething Narcotick in them, which intoxicates the animal ſpirits, and occaſions a trembling convulſive motion in the nerves. This inebriating quality however they loſe by being dried, and there remains only a virtue of gently refreſhing the animal ſpirits. In autumn the branches are thick beſet with flowers, which continue to grow till late in winter, and are compoſed of ſix petala, or leaves, one or two of which are generally, as it were by ſickneſs, ſhrunk, falling far ſhort of the largeneſs and beauty of the others. They are of a very ungrateful bitteriſh taſte, which affects chiefly the baſis of the tongue. Within the flower are many white Stamina, exceeding ſmall, as in Roſes, with yellow heads, in ſhape not unlike a Heart. I counted, in one flower, two hundred and thirty of theſe Stamina. The kernels within the fruit contain a great quantity of oil, and are very apt to grow rank, which is the reaſon, why there are ſcarce two in ten that will germinate, when ſown. The natives make no manner of uſe neither of the flowers nor kernels; though I don't doubt, but that the kernels in particular would have a good effect in ſeveral diſtempers.

§. 4.

I proceed now to what relates to the culture of the Tea ſhrub, beginning from the firſt planting of the ſeed. And, in the firſt place, I muſt obſerve, that no particular gardens or fields are allow'd it by the natives, but that it is cultivated only round the edges and borders of their other fields, without any regard had to the ſoil. Nor are the ſeeds planted in one continued row, which would make them grow up into hedges, but at ſome diſtance from each other, leſt the ſhrubs ſhould come in time, by their ſhadow, to hurt the growth of the fields, or, by growing too cloſe, *Its Culture.*

prove a hindrance to the plucking of the leaves. The ſeeds, as they are contain'd in their ſeed-veſſels, are put into four or five inches deep holes, ſix at leaſt, and twelve at moſt, in one hole; which number is requiſite, becauſe there is ſcarce one in four or five, that will germinate, the greateſt part being nought, or grown rank, which they do in a very ſhort time. This, I mean the ſeeds being ſo very apt to rot, is the reaſon, why the planting of this ſhrub in Europe hath been hitherto attended with ſo little ſucceſs. However, in order to raiſe it, which it would be better to do in Italy, Spain or Sicily, than in the colder parts of Europe, I would adviſe, to get it planted in the Country, where it naturally grows, and in large pots, fill'd with its native ſoil, and ſo to bring it over, it being a matter of no great difficulty afterwards to tranſplant the young branches and twigs at pleaſure: But ſtill it muſt be conſider'd, that Plants brought over after this manner, will not, with equal ſucceſs, propagate their kind in Europe, becauſe in their paſſage through the hot Eaſtern ocean, they are very liable to be attack'd with a ſort of conſumption, or waſting, which makes them loſe their vital ſtrength, inſomuch that their ſeeds will ſcarce ever come to be ripe and fit for planting. But to return to the manner of cultivating the Tea in Japan: As the ſhrub riſes, careful and induſtrious people will fatten the ſoil, where it grows, once a year, with human dung, mix'd with earth, which is neglected by others. It muſt be, at leaſt, of three years growth, before the leaves are fit to be pluck'd, which it then bears in plenty, and very good ones. In ſeven years time, or thereabouts, the ſhrub riſes to a man's height; but as it then grows but ſlowly, and bears but a few leaves, the way is to cut it down quite to the ſtem, having firſt gathered what few leaves it did bear. The next year many young twigs and branches grow out of the remaining ſtem, which bear ſuch a plenty of leaves, as will abundantly make good the loſs of the former ſhrub. Some deferr the cutting of them down to the ſtem, till they are of ten years growth.

§. 5.

Gathering of the leaves. At the proper time for gathering the leaves, thoſe perſons, who have a great many ſhrubs, hire daily labourers, who make it their particular buſineſs, and are very dextrous at it. For as the leaves muſt not be tore off by handfuls, but carefully pluck'd, one by one, their own domeſticks, not being uſed to this work, would ſcarce be able to gather three *Catti*'s a man in a day's time, whereas theſe people, who are bred up to it, and muſt get their livelihood by it, will bring it to nine or ten. The leaves are not gather'd all at once, but at different times. Thoſe who pluck their ſhrubs thrice a year, begin their firſt gathering towards the latter end of the month *Songuats*, which is the firſt month of the Japaneſe year, and begins with the new moon next preceding the Spring Equinox, whether it falls upon the latter end of February, or the beginning of March. The ſhrub then bears but a few leaves, which are very tender and young, and not

not yet fully open'd as being ſcarce above two or three days growth. But theſe ſmall and tender leaves are alſo reckoned the beſt of all, and becauſe of their ſcarcity and price diſpoſed of only to Princes and rich people, for which reaſon they are call'd *Imperial Tea*, and by ſome the *flower of Tea*. (I cannot but take notice in this place of a miſtake of ſome authors, who aſſerted, that the petala of the flowers are gathered by the Japaneſe, and made uſe of in the very ſame manner as the leaves of the Plant itſelf: I found this upon enquiry to be abſolutely falſe, and take the error to be owing either to the ignorance of travellers, or to a wrong application of the name of *Tea flower*, which, as I juſt now obſerv'd, hath been given to this particular and ſcarce ſort of Tea.) The *Theh Buu* of the Chineſe belongs to this ſame Claſs, I mean that true and good one, which is ſcarce and dear even in the Country. The ſecond gathering, (and the firſt of thoſe who gather but twice a year) is made in the ſecond Japaneſe month, about the latter end of March, or the beginning of April: ſome of the leaves are then already come to perfection, others are but half grown, both are pluck'd off promiſcuouſly, though afterwards, before they make them undergo the uſual preparation, care is taken to ſort them into Claſſes, according to their ſize and goodneſs. The leaves of this ſecond gathering, which are not full grown, come neareſt to thoſe of the firſt gathering, for which they are frequently ſold, and on this account ſeparated with care from the coarſer and larger ones. The third (and ſecond of others) and laſt gathering, which is alſo the moſt plentiful, is made in the third Japaneſe month, when the leaves are come to their full growth, both in number and largeneſs. Some neglect the two former gatherings, and entirely confine themſelves to this. The leaves of this gathering are ſorted again, according to their ſize and goodneſs, into different claſſes, which the Japaneſe call *Itziban*, *Niban* and *Sanban*, that is, the firſt, ſecond and third, the laſt of which contains the coarſeſt leaves of all, which are full two months grown, and are the Tea commonly drank by the vulgar.

§. 6.

Different ſorts of Tea.

Hence ariſes the diſtinction between the three chief ſorts of Tea. The firſt ſort contains only the youngeſt and tendereſt leaves, or the very firſt buds. This ſort, after it hath undergone a due preparation, is call'd *Ficki Tsjaa*, that is, ground Tea, becauſe by grinding it is reduced into a powder, which they ſip in hot water. The ſame ſort is alſo call'd, *Udſi Tsjaa*, and *Tacke Sacki Tsjaa*, from ſome particular places, where it grows, and this is reckon'd preferable to others, partly for the goodneſs of the ſoil in thoſe places, partly becauſe it is gathered on ſhrubs of three years growth, when they are reputed to be in their greateſt perfection. For it muſt be obſerved, that both the ſoil and age of the ſhrub contribute greatly towards the goodneſs, as well as the growth and largeneſs of the leaves, though as to the largeneſs, that cannot be always allowed a ſufficient proof of their goodneſs, unleſs they be both large and tender, inſomuch as the oldeſt

Ficki Tsjaa.

and

and coarſeſt are alſo the largeſt. I have already obſerved, that the *Theh Buu* of the Chineſe is the ſame with this. The leaves of the ſecond ſort are ſomewhat older, and fuller grown than thoſe of the firſt. This is call'd *Tootsjaa*. *Tootsjaa*, that is, *Chineſe Thea*, becauſe it is prepared after the Chineſe manner. The Tea booth-keepers and Tea-merchants in Japan commonly ſubdivide this ſort into four others, which differ both in their goodneſs and price. The firſt of theſe contains thoſe leaves which are gather'd at the beginning of the ſpring, juſt when they appear, and when every young branch bears but two or three, and thoſe generally not yet open, nor come to perfection. A *Kin*, foreigners call it a *Catti*, or a Dutch pound and a quarter of this ſort, prepared, coſts in Japan, if I, being a foreigner, was not miſinform'd, a *Siumome* and more, or as foreigners call it, a *Thail* and more, or from ten to twelve ſilver *Maas*, that is from ſeventy to fourſcore and four Dutch ſtuyvers, every *Maas* being reckon'd at ſeven ſtuyvers. The ſecond ſort contains older leaves, and fuller grown, which are gather'd not long after the firſt: A *Catti* of theſe comes to ſix or ſeven *Maas* of ſilver in the Country. The leaves of the third ſort are ſtill larger and older, and one *Catti* of theſe is ſold for four or five *Maas* of ſilver. The greateſt quantity of Tea, which is imported from China into Europe, and is ſold in Holland for five, ſix or ſeven Gilders a pound, is of this third ſort. The leaves, which make up the fourth ſort, are gather'd promiſcuouſly, and without regard to their ſize and goodneſs, at that time when every young branch is conjectur'd to bear about ten or fifteen leaves at fartheſt. A *Catti* of theſe comes to three *Maas* of ſilver, at which price it is ſold by thoſe people who cry it about the ſtreets, it being that ſort which the generality of the natives commonly drink. It muſt be obſerved, that the leaves, ſo long as they continue on the ſhrub, are ſubject to frequent and very quick changes, both with regard to their largeneſs and goodneſs, and that, if the proper time for gathering be neglected, they may in one night's time become worſe by a great deal: But to proceed. The third chief ſort is call'd *Ban Tsjaa*. *Ban Tsjaa*. The leaves of the third and laſt gathering belong to this ſort, when they are become too groſs and courſe, and unfit to be prepared after the Chineſe manner, (that is, to be dried in pans over the fire and curled.) Theſe are deſign'd for the uſe of the vulgar, labourers and country people, no matter how prepared. The virtues are more fix'd in the groſs leaves of this third ſort, and will not be eaſily loſt, neither by their lying expoſed to the air, nor by being boil'd, whereas on the contrary the leaves of all the former ſorts, by reaſon of the extreme volatility of thoſe parts wherein their virtues conſiſt, cannot, without conſiderable prejudice, lie expoſed to the air any time, or undergo even a ſimple decoction.

Udſi Tsjaa more particularly deſcribed. At the beginning of this Paragraph I have made a tranſitory mention of that particular ſort of Tea, which is call'd *Udſi Tsjaa*, which I proceed now to give a more accurate account of, leſt any thing ſhould be omitted in my propoſed hiſtory of this ſhrub. *Udſi* is a ſmall town ſituate in a diſtrict of the ſame name, not far from the ſea-coaſts on one ſide,

and

and from *Miaco* the capital City and Reſidence of the Eccleſiaſtical Hereditary Emperor of Japan, on the other. The climate of this place hath been obſerved to be, beyond others, favourable for the culture of the Tea ſhrub: Hence it is, that the Tea brought from thence is reckon'd the beſt in the Country. All the Tea which is drank at the Emperor's court, and in the Imperial family, is cultivated on a mountain of the ſame name with the town, and ſeated in the ſame diſtrict, which on this very account is become particularly famous. The chief Purveyor of Tea at the Imperial court hath alſo the inſpection of this mountain, whither he ſends his deputies to take care both of the culture of the ſhrub, and of the gathering and preparation of the leaves. The mountain itſelf is very pleaſant to behold, and ſurrounded with a broad ditch to keep off men and beaſts. The ſhrubs are planted as it were in walks, which are ſwept and clean'd every day, as well as the ſhrubs themſelves, the keepers being obliged to take particular care, that no dirt be thrown on the leaves, for which reaſon alſo, and for a farther ſecurity, the ſhrubs are in ſeveral places incloſed with hedges. When the time of gathering the leaves draws near, and at leaſt two or three weeks before, the perſons who are to gather them muſt abſtain from eating of fiſh, or any unclean food, leſt, by the impurity of their breath, they ſhould ſtain the leaves, and injure their goodneſs: So long as the gathering laſts, they muſt waſh themſelves twice or thrice a day, either in a hot bath, or in the river: Nor are they ſuffer'd to touch the leaves with their bare hands, but muſt pluck them with gloves on. The leaves being gather'd and prepared according to art, are put into paper bags, and theſe into larger earthen or porcellane pots, which, for the better preſervation of the leaves, are fill'd with common Tea. Being thus pack'd up, the chief Surveyor of the works ſends them up to court under a good guard, and with a numerous attendance, all out of reſpect for the ſupreme majeſty of the Emperor. Hence ariſes the great price of this Imperial Tea, for computing all the charges of cultivating, gathering, preparing and ſending it up to Court, one *Kin* or *Catti* amounts to no leſs than thirty or forty *Siumome*, or *Thails*, that is, forty-two or fifty-ſix crowns, or ounces of ſilver. Nay the chief Purveyor of Tea, in the accounts he lays before the Imperial Exchequer, is not aſhamed to bring in the price of ſome of this Tea at one *Obani*, which is a gold coin worth about an hundred ounces of ſilver, and ſometimes at an hundred *Thails*, or one hundred and forty ounces of ſilver. This will appear the leſs ſurprizing, if it be conſider'd, that ſometimes one pot of this Tea, containing no more than three or four *Catti*'s, is ſent up to Court with near two hundred people to attend it. In our audience at Court, as it is cuſtomary to treat us with Tea, I remember that one of the gentlemen then in waiting preſented a diſh to me, with the following compliment: *Drink heartily, and with pleaſure, for one diſh coſts one Itzebo.* An *Itzebo* is a ſquare gold coin, worth about one of our ducats, and a fourth part, (or about twelve or thirteen ſhillings Engliſh.)

§. 7.

Preparation of the leaves.

Neceſſary Inſtruments.

I come now to the preparation of the leaves, which conſiſts in that the freſh gather'd leaves are dried, or roaſted over the fire, in an iron pan, and, when hot, roll'd with the palm of the hand on a mat, till they become curl'd. For by being thus roaſted they are not only quickly dried, but alſo deprived of that malignant quality, which is ſo very offenſive to the head, and thereby render'd fitter for the uſe of mankind, and by being roll'd, they are brought into a narrower compaſs, and conſequently eaſier kept. They are prepared in the *Tſiuſi*, as they call them, that is, publick roaſting-houſes, or laboratories, built for this very purpoſe, and contrived ſo, that every body may bring their leaves to be roaſted: For moſt private perſons are either ignorant of the manner of preparing them, or have not the neceſſary ſet of inſtruments for it. There are in theſe publick laboratories, 1. Several ovens, from five to ten or twenty, each three foot high, with a wide, flat, ſquare or round iron pan at the top, whereof that ſide, which is juſt over the mouth of the oven, is bent upwards for the roaſter, who ſtands on the oppoſite ſide, to ſtand ſecure from the fire, and to be able to turn the roaſting leaves, there being no clefts round the edges of the pan, through which the ſmoke could come out. 2. A low, but very long table, (and more in large work-houſes,) or rather ſeveral boards groſly glew'd together in form of a table, and cover'd with fine reed mats, on which the leaves are roll'd. 3. The workmen themſelves, ſome of whom ſtand roaſting by the ovens, others ſit croſs-leg'd by the tables to roll the leaves, as they come hot from the pan. The leaves muſt be roaſted when freſh, for if they were kept but one night, they would turn black, and loſe much of their virtue: For this reaſon they are brought to theſe roaſting-houſes the very ſame day they are gather'd. Particular care muſt be taken in gathering them not to let too many of them lie in a heap, and too long, leſt they ſhould begin to ferment, which they are very apt to do, and which would likewiſe deſtroy their quality: If any thing of this kind ſhould happen, they muſt be forthwith ſpread looſe on the ground and fanned, in order to be cool'd.

The Preparation.

The preparation itſelf is perform'd in the following manner. The roaſter puts at once ſome pounds of the leaves into the iron pan, which, by the fire burning underneath, muſt be heated to that degree, that the leaves, when they are put in, turgid as they are, and full of juice, crack at the edges of the pan. Mean while, and in order to their being throughly and equally roaſted, he is perpetually ſtirring them with both his hands. It muſt be obſerved, that in China the leaves of the firſt gathering, before they are roaſted, are put into hot water only for about half a minute, or as long as one would be telling thirty: This is done, the more ſucceſsfully to deprive the leaves of their narcotick quality, which is much ſtronger when they are young and full of juice, than when they are grown older and drier. The fire in the oven muſt be regulated ſo that the roaſter's hands

hands are juſt able to bear it, and the leaves muſt be ſtir'd, till they become ſo hot, that he can ſcarce handle them any longer; that inſtant he takes them out with a ſort of a ſhovel, ſpread after the manner of a fan, and pours them upon the mat, in order to their being roll'd. The rollers take each a ſmall part before them whilſt they are hot, and fall to work immediately, rolling them with the palm of both their hands all after the ſame manner, becauſe they muſt be all equally curl'd. The leaves being compreſſed by this rolling motion, a ſharp yellow and greeniſh juice ſweats out of their pores, which burns the hands to an almoſt intolerable degree. However, this burning pain notwithſtanding, the rolling muſt be continued, till the leaves are become quite cold, for as they will not eaſily bear being curl'd, but when they are hot, ſo neither would the curls laſt any time, if they did not cool under the workman's hands. The ſooner they cool, the better it is, and the longer the curls will laſt: For this reaſon they endeavour to forward the cooling by continually fanning them. As ſoon as they are grown cold, they muſt be again deliver'd to the roaſter, as the chief director of the work, who was in the mean time roaſting others, and who now puts them into the pan and roaſts them a ſecond time, till they have loſt all the juice. In this ſecond roaſting he ſtirs them, not quickly and haſtily, as in the firſt, but very ſlowly and deliberately, for fear of ſpoiling the curls, which however cannot be ſo far avoided, but that many leaves will open and ſpread again in ſpight of all their care. After the ſecond roaſting, they are again by him deliver'd to the rollers, who carefully roll them a ſecond time after the very ſame manner. If then they are fully dry, they lay them aſide for uſe, if not, the ſame proceſs, both as to roaſting and rolling, muſt be repeated a third time. Great care muſt be taken in the ſecond and third roaſting, when the leaves have already loſt the beſt part of their juices and humidity, to leſſen alſo the heat of the fire in proportion, which caution, ſhould it be neglected, the leaves would be infallibly burnt, and turn black, to the great prejudice of the proprietor. Curious perſons repeat both the roaſting and rolling five, and if they have full leiſure enough, ſeven times, at every new roaſting inſenſibly leſſening the heat of the fire, in order to dry them by degrees, by which means they preſerve that lively and agreeable greenneſs, which they are otherwiſe very apt to loſe, if the roaſting be perform'd too haſtily and with too violent a heat. For the ſame purpoſe, I mean, in order to preſerve their greenneſs, the pan muſt be waſh'd clean with hot water after every roaſting, becauſe a ſharp juice ſticks to the borders of the pan, which is apt to ſtain and to corrupt the leaves. The roaſting and curling of the leaves being performed according to art, and to the proprietors ſatisfaction, they are pour'd upon the floor which is cover'd with a mat, and although before the roaſting they had been already ſorted into different claſſes, according to their ſize and goodneſs, yet they muſt now, before they are laid aſide for uſe, undergo a new and narrow examination, whereby the groſſer leaves, and

which

which are leſs neatly curl'd, or too much burnt, are ſeparated from the reſt. The leaves of the *Ficki* Tea muſt be roaſted to a much greater degree of dryneſs, in order to be afterwards ground with ſo much the more eaſe, and reduced to a powder. Some of theſe leaves, being very young and tender, are put into hot water, and afterwards laid on a thick paper, and dried over the coals, without being roll'd at all, becauſe of their being ſo exceedingly ſmall. The Country people go a much ſhorter way to work, ſimply and without any great art, roaſting their leaves in earthen kettles. Nor is their Tea much the worſe for it, which beſides, as it coſts them no great trouble nor expence, they can afford to ſell very cheap. After the Tea hath been kept for ſome months, it muſt be taken out of the veſſels they keep it in and roaſted again on a very gentle fire, in order to be entirely deprived of all manner of humidity, whither it retained any ſince the firſt preparation, or attracted it during the rainy ſeaſon. Then at laſt it becomes fit for uſe, and may thence-forward be kept a long while without fear of being ſpoiled. The Tea-preparers complain mightily of the unhappineſs of their profeſſion, for nothing, they ſay, can be got cheaper in the Country than Tea, and yet no work is more tireſome and fatiguing than the preparation of it, which muſt be contrary to the rules of nature, done by night, with the loſs of their reſt.

§. 8.

Preſervation of the Leaves.

The Tea, after it hath undergone a ſufficient roaſting and curling, and is now become quite cold, muſt be put up forthwith and carefully kept from the air. In this indeed the whole art of preſerving it chiefly conſiſts, becauſe the air, in theſe hotter climates, doth much ſooner diſſipate its extreme ſubtile and volatile parts, than it would in our colder European Countries. I verily believe that the Tea, which is brought over into Europe, is actually deprived of its moſt volatile ſaline parts, for I muſt own, I could never find in it that agreeable taſte and gentle refreſhing quality, which I very well remember it poſſeſſes in an eminent degree, when taken in its native Country. The Chineſe put it up in boxes of a coarſe tin, which if they be very large, are encloſed in wooden caſes of fir, all the clefts whereof are firſt carefully ſtopp'd with paper, both within and without. After this manner alſo it is ſent abroad into foreign Countries. The Japaneſe keep their ſtock of the common Tea in large earthen pots, with narrow mouth. The better ſort of Tea, I mean that which the Emperor himſelf and the great men of the empire make uſe of, they chooſe to keep in porcellane pots or veſſels, particularly, if they can get them, in thoſe call'd *Maatſubo*, which are remarkable for their antiquity and great price. It is commonly believed that theſe *Maatſubo* pots do not only preſerve the Tea in an equal ſtate of goodneſs, but even improve its virtues, and that it ought to be eſteem'd the dearer and better, the longer it hath lain in them. The *Ficki Tsjaa*, or ground Tea, may be kept in theſe veſſels,

veſſels for ſeveral months, without being in the leaſt injur'd thereby. Nay, they go ſtill farther and pretend, that old and bad Tea, if it be put into theſe pots, will recover its loſt virtues and former goodneſs. Hence we need not wonder, that the great men of the Empire are ambitious of having one or two of theſe pots, whatever they may coſt them, and that among the ſet of inſtruments for drinking of Tea, ſumptuous and ſplendid as they are, they always allow them the firſt place. The peculiar goodneſs and excellency of theſe pots, I think, well deſerves, that their whole hiſtory be here inſerted, which I am the more willing to do, as I do not remember, that the ſame was ever before publiſh'd. *Maatſubo* properly ſpeaking ſignifies, a *true pot*, but in a wider ſenſe the very beſt ſort of veſſels. That particular ſort of porcellane veſſels, which now bears this name, was made of a fine earth in *Maurigaſima*, or the iſland *Mauri*, which once rich and flouriſhing iſland, they ſay, was, for the wickedneſs and perverſeneſs of its inhabitants, ſunk by the angry Gods, that there are now no remains to be ſeen of it, excepting ſome rocks, which appear in low water. It was ſeated near the iſland *Teyovaan* or *Formoſa*, about which there are in our maps ſmall points and ſtars, or croſſes, to denote a ſhallow rocky ground. The Chineſe give the following account of the deſtruction of this iſland. *Maurigaſima* was an iſland famous in former ages for the excellency and fruitfulneſs of its ſoil, which afforded, among the reſt, a particular clay, exceedingly proper for the making of thoſe veſſels, which now go by the name of *Porcellane* or China ware. The inhabitants very much inrich'd themſelves by this manufacture, but their encreaſing wealth gave birth to luxury, and contempt of religion, which incenſed the Gods to that degree, that by an irrevocable decree they determin'd to ſink the whole iſland. However, the then reigning King, and Sovereign of the iſland, whoſe name was *Peiruun*, being a very virtuous and religious Prince, no ways guilty of the crimes of his ſubjects, this decree of the Gods was reveal'd to him in a dream, wherein he was commanded, as he valued the ſecurity of his perſon, to retire on board his ſhips, and to fly from the iſland, as ſoon as he ſhould obſerve, that the faces of the two idols, which ſtood at the entry of the temple turn'd red. Theſe two idols, they ſay, were made of wood, both of a gigantick ſize, and call'd *In-Jo*, *Ni-wo* and *A-wun*. One is believ'd to preſide over the generation of things, the other to command their deſtruction: The firſt denotes heaven and an active principle, the ſecond earth and a paſſive principle, that opens and gives, this ſhuts and takes. Both had the face of a lion. Both wore crowns on their foreheads, and a ſhort commander's ſtaff wound about with a ſerpent in their hands, that call'd *In* in the right holding it upwards, this call'd *Jo* in the left preſſing it downwards cloſe to the breaſt. They were both naked, and wore only a looſe piece of drapery about their waſte. One had the mouth wide open, the other ſhut. They borrowed their names from their office and geſtures. The firſt and generating principle is call'd *In*, *Ni* and *A* in the learned language, and *Rikkiſiwoo* in that of the vulgar, the ſecond and deſtructive principle *Jo*, *Wo* and *Wun* in the language of

Hiſtory of Peiruun.

the learned, and *Kongowoo* by the vulgar. Theſe two idols ſtood, as hath been obſerved, at the entry of the temple, as they do to this day at the entry of ſeveral temples in Japan, and it was by their faces turning red, that the King ſhould be forwarned of the approaching deſtruction of the iſland. So preſſing a danger impending over the heads of his ſubjects, and the ſigns whereby they might know its approach, in order to ſave their lives by a ſpeedy flight, he caus'd forthwith to be made publick, but was only ridiculed for his zeal and care, and grew contemptible to his ſubjects. Some time after, a looſe idle fellow, farther to expoſe the King's ſuperſtitious fears, went one night, no body obſerving him, and painted the faces of both idols red. The next morning notice was given to the King, that the idols faces were red, upon which, little imagining it to be done by ſuch wicked hands, but looking upon it as a miraculous event, and undoubted ſign of the iſland's deſtruction being now at hand, he went forthwith on board his ſhips, with his family and all that would follow him, and with all the ſails crowded haſten'd from the fatal ſhores towards the coaſts of the province *Foktsju* in China. After the King's departure the iſland ſunk, and the ſcoffer with his accomplices, not apprehenſive that their frolick ſhould be attended with ſo dangerous a conſequence, were ſwallow'd up by the waves, with all the unfaithful that remained in the iſland, and an immenſe quantity of Porcellane-ware. The King and his people got ſafe to China, where the memory of his arrival is ſtill celebrated by a yearly feſtival, on which the Chineſe, particularly the inhabitants of the ſouthern maritime provinces, divert themſelves on the water, rowing up and down in their boats, as if they were preparing for a flight, and ſometimes crying with a loud voice *Peiruun*, which was the name of that Prince. The ſame feſtival hath been by the Chineſe introduced into Japan, and is now celebrated there, chiefly upon the weſtern coaſts of this empire. The Porcellane veſſels, which ſunk together with the iſland to the bottom of the ſea, are now taken up by diving. They are found ſticking to the rocks, and muſt be taken off from thence with great care for fear of breaking them, they are commonly very much disfigured by ſhells, corals, and the like ſubmarine ſubſtances growing thereon, which are ſcraped off by thoſe who clean them, though not quite, they leaving always ſome ſmall portion, as a proof of their being genuine. They are tranſparent, exceeding thin, of a whitiſh colour, inclining to green, in ſhape not unlike ſmall barrels, or wine veſſels, with a ſhort narrow neck, and altogether proper for keeping of Tea, as if they had been purpoſely made with that view. They are imported into Japan, though but ſeldom, by the Chineſe merchants of the province *Foktsju*, who buy them from the divers, and ſell them, the worſt for about twenty *Thails*, the middle ſort for an hundred or two hundred, and the beſt of all, which are large and entire, for three, four to five thouſand *Thails*. Theſe laſt no body dare preſume to buy, but the Emperor himſelf, who hath ſuch a quantity of them in his treaſure, inherited chiefly from his predeceſſors, as would amount to an immenſe ſum of money.

It

It is a very difficult matter to get them without cracks, or fiſſures, but the people who clean them, know how to mend and repair them, with a particular compoſition of paint, ſo neatly, that no art, nor the ſharpeſt eye is able to find out whether or where they were crack'd, unleſs they be for two or three days together boil'd in hot water, which will at laſt diſſolve the glue. Thus much of theſe precious Tea-boxes call'd *Maatſubo*.

The *Bantsjaa*, or coarſe Tea of the third and laſt gathering, is not ſo eaſily to be injured by the air, for though it hath leſs virtue, if compared to the other ſorts of Tea, yet thoſe few it hath are more fixed in proportion: Nor is it neceſſary to preſerve it with ſo much care, and in ſo curious and nice a manner. The Country people keep it, and indeed their Tea in general, in ſtraw baskets made like barrels, which they put under the roofs of their houſes, near the hole which lets out the ſmoak, they being of opinion, that nothing is better than ſmoak to preſerve the virtues of the leaves, and ſtill to fix them more and more. Some put it up with common Mugwort flowers, or the young leaves of the Plant call'd *Saſanqua*, which they believe adds much to its agreeableneſs. Other odoriferous and ſweet-ſcented ſubſtances were found upon trial not to agree well with it.

§. 9.

Uſe of the Tea.

The Tea, as it is taken inwardly, is prepared in two different ways. The firſt is uſed by the Chineſe, and is nothing elſe but a ſimple infuſion of the Tea-leaves in hot water, which is drank as ſoon as it hath drawn out the virtue of the Plant. The ſame way of drinking Tea hath been alſo introduced in Europe, and is now ſo well known to every body, that it is needleſs to add any thing about it. The other way, which is peculiar to the Japaneſe, is by grinding: The leaves are a day before they are uſed, or on the ſame day, reduced into a fine delicate powder, by grinding them in a hand-mill made of a black greeniſh ſtone, which is call'd *Serpentine Stone*: This powder is mix'd with hot water into a thin pulp, which is afterwards ſip'd. This Tea is call'd *Koitsjaa*, that is, thick Tea, by way of diſtinction from the thinner Tea, made only by infuſion, and it is that which all the rich people and great men in Japan daily drink. It is made and ſerv'd up in company after the following manner: The powder encloſed in a box, and the reſt of the Tea-table furniture is brought into the room, where the company ſits. Then all the diſhes are fill'd with hot water, and the box being open'd, they take out, with a ſmall neat ſpoon, about ſo much of the powder as would lay on the point of a pretty large knife, and put it into every diſh: After this they mix and ſhake it with a curious denticulated inſtrument, till it foams, and ſo preſent it to be ſip'd, whilſt it is hot. There is ſtill a third way of making the Tea by a perfect boiling, which goes farther than a ſimple infuſion, and is uſed by the vulgar and Country people, who drink of it all day long. Early in the morning, and before ſun-riſe, one of the domeſticks gets up, hangs the kettle over the fire, fills it water, and puts in, either when the water is cold,

cold, or after it hath been made hot, two, three or more handfuls of the *Bantsja* leaves, according to the number of heads in the family. At the ſame time he puts in a basket, of that ſize and ſhape which exactly fits the inſide of the kettle, by this means to keep the leaves down to the bottom, that they ſhould be no hindrance in drawing off the water. This kettle is to ſerve for the whole family all day long, to quench their thirſt. Every one, who hath a mind to drink, goes there, when he pleaſes, and with a pail takes out as much of the decoction, as he will. A baſon of cold water is put by it, that in caſe people have not time to ſip it leiſurely, they may cool it to what degree they pleaſe, and quench their thirſt without delay, by taking large draughts at once. Some leave the basket out, and inſtead of it put the leaves into a bag, which anſwers the ſame end. Only the *Bantsja* leaves muſt be boil'd after this manner, becauſe their virtues are more fix'd, and conſiſting chiefly in the reſinous parts could not be well extracted by a ſimple infuſion.

It is a particular art to make the Tea, and to ſerve it in company, which however conſiſts more in certain decent and agreeable manners, than in any difficulty as to the boiling or preparation. This art is call'd *Sado* and *Tſianoi*. As there are people in Europe, who teach to carve, to dance, to fence, and other things of the like nature, ſo there are maſters in Japan, who make it their buſineſs to teach children of both ſexes, what they call *Tſianoſi*, that is, to behave well, when in company with Tea-drinkers, and alſo to make the Tea, and to preſent it in company, with a genteel becoming and graceful manner. The poorer ſort of people, particularly in the province *Narâ*, ſometimes boil their rice, which is the main ſuſtenance of the natives, in the infuſion or decoction of the Tea, by which means, they ſay, it becomes more nouriſhing and filling, inſomuch that one portion of rice, thus prepared, will go ſo far with them as three portions, if it were boil'd only in common water. I muſt not forget to mention another external uſe of the Tea, after it is grown too old, and hath loſt too much of its virtues, to be taken inwardly: It is then made uſe of for dying of ſilk-ſtuffs, to which it gives a brown, or cheſnut colour. For this purpoſe vaſt quantities of the leaves are ſent almoſt every year from *China* to *Guſarattam*, (or *Suratta*.)

§. 10.

Its good and bad qualities.

Its virtues.

I took notice above, that the leaves of the Tea have ſomething narcotick in them, which very much diſorders the animal ſpirits, and is apt to make people, as it were, drunk. This ill quality is taken off, in a good meaſure, by a repeated and gradual roaſting, though not quite ſo effectually, but that ſome of it ſtill remains, which will affect the head, and which they cannot well be deprived of, but by degrees, in ten months time and more. Having lain ſo long, they are then ſo far from diſordering the animal ſpirits, that they rather gently refreſh them, and wonderfully chear and comfort

fort the mind. Hence it is, that taken too freſh, and within the term of a year, they are indeed exceeding agreeable and pleaſant to the taſte, but if drank in too large a quantity, they will ſtrongly affect the head, render it heavy, and cauſe a trembling of the nerves. The beſt and moſt delicate Tea, and which poſſeſſes its refreſhing quality in the moſt eminent degree, muſt be at leaſt a year old. It is never drank freſher, unleſs it be mix'd with an equal quantity of an older ſort. To ſum up the virtues of this liquor in a few words, it opens the obſtructions, cleanſes the blood, and more particularly waſhes away that tartarous matter, which is the efficient cauſe of calculous concretions, nephritick and gouty diſtempers. This it doth ſo very effectually, that among the Tea-drinkers of this Country I never met with any, who was troubled either with the gout or ſtone: And I am wholly of opinion, that the uſe of this Plant would be attended with the ſame ſucceſs, in the like caſes, even in Europe, were it not for an hereditary diſpoſition for either of theſe diſtempers, which is derived to ſome perſons from their anceſtors, and which is frequently cheriſh'd and fomented by a too plentiful uſe of wine, beer, ſtrong liquors and fleſh meat. Even in Japan the lovers of that ſort of beer, which is brew'd out of rice, and which is call'd by the Chineſe *Sampſu*, and by the Japaneſe *Sakki*, cry down, ſo much as in them lies, the uſe of the Tea, and others pretend, that the beſt quality it hath goes no farther, than juſt to correct the crudity of the water, and to keep people in company together. Among theſe indeed it is not very rare to meet with ſuch, as are troubled with gouty and arthritic diſorders, retention of urine, and the like diſtempers. They are very much miſtaken, who recommend the uſe of the *Veronica*, or Male Speedwell, and of the *Myrtus Brabantica*, inſtead of Tea, as being Plants of equal virtues. I believe, that there is no Plant as yet known in the world, whoſe infuſion or decoction, taken ſo very plentifully, as that of Tea is in Japan, ſits ſo eaſy upon the ſtomach, paſſes quicker through the body, or ſo gently refreſhes the drooping animal ſpirits, and recreates the mind. Thoſe perhaps might chance to meet with a better reward for their trouble, who would endeavour to find out the like virtues in ſome of thoſe Plants, which, for their bad and ſometimes reputed venomous qualities, are entirely rejected, by making them firſt undergo a due correction and preparation. But it ſeems, the Europeans are wholly ignorant of the art of depriving theſe vegetables of their bad and hurtful qualities, and withal ſo averſe to it, that for ought I know, one would injure his reputation too much, and perhaps run the hazard of being accuſed of witchcraft, if he ſhould only attempt ſuch a thing. The ingenious *Brahmines* are much better skill'd in this art. Thus for inſtance, they have learnt by long experience ſo to correct the *Datura*, or Poppy, (the excellent juice of which hath been rank'd among the poiſons by eminent lawyers, *Gothofr. ad L. 3. ff. ad L. Corn. de Sic.*) and other the like Plants growing in their Country, and either to deprive them, or elſe ſo to mitigate their narcotick qualities, that, taken inwardly, they make people under misfortunes unattentive

attentive to the unhappineſs of their condition, baniſh out of their mind all ideas of melancholy and ſolicitude, and raiſe others of mirth and pleaſure in their ſtead. They commonly give them in the form of Electuaries.

Its bad qualities.

I proceed now to the bad qualities of the Tea, which according to the account given by the Japaneſe are as follows. Drinking of Tea hinders and ſuppreſſes the effect of other medicines. It is hurtful, and muſt be carefully avoided in that ſort of colick, which is endemick to this Country. The infuſion of the freſh leaves, as it very much affects the head in general, ſo it hath been found by undoubted experiments particularly to hurt thoſe, who are troubled with inflammations in their eyes. I likewiſe enquired of the Chineſe Phyſicians about the bad qualities of this Plant, and had the following account given me by a grave elderly man. If one ſhould drink all day long of a ſtrong infuſion of the Tea leaves, he would thereby deſtroy the radical principle of life, which conſiſts in a due mixture of hot and cold, or dry and moiſt. The like ill effect would enſue, but for contrary reaſons, from a daily and too frequent uſe of fat food, and particularly of ſwine's fleſh, which the Chineſe are very fond of. But if theſe two contraries be put together, they will, far from being prejudicial, rather contribute to health and long life. For the truth of this aſſertion they vouch the caſe of a woman, who being weary of a paſſionate ſcolding husband, and one labouring beſides under a caſe of impotency, conſulted with a Phyſician about ways and means to get rid of him, and was adviſed to allow him for his daily food only ſwine's fleſh, and all manner of fat things, which ſhould undoubtedly kill him within a year's time: But not throughly ſatisfied with this advice, ſhe went to conſult another, who bid her make her husband, then almoſt reduced to a skeleton, drink frequently of a ſtrong infuſion of Tea leaves, telling her, that this would infallibly bring him to the grave within the term of a year. The woman, upon this, for diſpatch ſake, and to do her husband's buſineſs more effectually, made uſe of both, but found, to her great grief, that by the joint uſe of theſe two contraries, far from declining, he quickly got the better of his conſtitution, recover'd his ſtrength inſenſibly, and was at laſt reſtored to a perfect ſtate of health. I cannot forbear adding here the elegant verſes of *Auſonius*, a celebrated French poet, on a woman in the like caſe, who, in order to make away with her husband, gave him firſt a poiſon, and afterwards, to do his buſineſs more effectually, a doſe of Mercury, which happily proving an Antidote, deſtroy'd the effect of the poiſon, and preſerved his life. The words of *Auſonius* are,

TOXICA *Zelotypo dedit uxor mœcha marito,*
Nec ſatis ad mortem credidit eſſe datum.
Miſcuit ARGENTI *lethalia pondera* VIVI,
Cogeret ut celerem vis geminata necem.
Dividat hæc ſi quis, faciunt diſcreta venenum,
Antidotum ſumet, qui ſociata bibet.

Ergo

Ergo inter ſeſe dum noxia pocula certant,
Ceſſit lethalis noxa ſalutiferæ.
Protinus & vacuos alvi petiere receſſus,
Lubrica dejectis, qua via nota cibis.
Quam pia cura divûm! Prodeſt crudelior uxor;
Et cum fata volunt, bina venena juvant!

§. 11.

Inſtruments for making and drinking of Tea.

That there ſhould be nothing wanting to compleat this hiſtory of the Tea, I have thought fit to preſent the reader with the accurate draughts and deſcription of a portable machine, containing, in a very little compaſs, the diſhes, and whole ſet of inſtruments neceſſary for making and drinking of Tea, ſuch as the Japaneſe, for their uſe and diverſion, carry along with them in their journeys, and where-ever they go. (See *Tab.* XXXIX.)

A. and *B.* are two views of this portable machine, entire, with its hooks, hinges, buttons, and nails, as it appears on each ſide, being made all of wood, (the valves or folding-doors only, which cover it, excepted) and varniſh'd. *A* ſhews the fore part. *B* the back part.

C C. Two valves, or folding-covers of braſs, put together at the top of the machine, and faſten'd by two long braces.

d. An aperture, or hole, which goes through, juſt beneath the top of the machine, and is fitted up to receive a pole, for the eaſier carrying of the machine upon ſervant's ſhoulders, for which purpoſe alſo the two handles, which hang downwards, are contrived ſo, that being moved upwards, their appendices *e e* come juſt before the hole on each ſide, for the pole to go through them all at once.

f g. f g. The upper ſtory of the machine, containing two braſs veſſels, P and T, cover'd with tin on the inſide, which ſerve for keeping and boiling of water. The two braſs valves *c. c.* muſt be open'd to take them out.

g h. g h. The lowermoſt ſtory of the machine, containing three rows of wooden caſes V. W. and X. neatly varniſh'd within and without, wherein are kept the neceſſary things for drinking of Tea.

i. A hole to receive the bolt of the hanging valve L.

K. A long braſs hook to hold the hanging valve backwards upon its being open'd.

L. The hanging valve of wood (which ſhuts the lowermoſt ſtory of A, to hinder the wooden caſes from falling out) taken off from its hinges. In it are remarkable the bolt *m*, which is received by the abovementioned hole *i*, and the ring *n*, which anſwers to the hook *k*, which hook, as hath been obſerved, ſerves to keep the valve up, whilſt the caſes are taken out.

o. A hole on the oppoſite ſide B, to put in one's finger, and to puſh the caſes forward, in order to their being taken out with eaſe.

P. The larger braſs veſſel, wherein the water is boil'd. It hath three apertures at the top, each with a cover to it: The firſt ſerves to put in the cold,

cold, freſh water: The ſecond to let out the hot water: The third opens into a wind-oven conceal'd within, and ſerves for to put in coals. I have repreſented one of the opercula or covers hanging down, to ſhew both its edges, as they are contrived to make it ſhut cloſe. q. Is the wind-oven juſt mentioned. It is cylindrical, made of braſs, and ſtands in the middle of the water, being faſten'd to the veſſel in which it is contain'd, by its upper orifice, and its mouth at the lower end. r. Is the mouth of the oven, where the wind comes in to blow up the coals. s. s. s. Are the ſpiracula or breathing holes, which let the ſmoak and damp paſs through.

T. Is the ſmaller braſs veſſel, which ſerves for keeping the cold water, and hath an operculum, or covering, like the former.

V. Is a wooden caſe, containing the diſhes and ſeveral inſtruments requiſite for making and drinking the Tea, mark'd ſeparately with Num. 1. 2. 3. 4. 5. 6.

W. Is the ſecond and larger wooden caſe, which is divided into two partitions, in the outermoſt of which are kept coals and fuel, in the other ſome more diſhes for drinking Tea, or what other things people think proper to put in there.

X. Are three ſmaller wooden caſes ſtanding cloſe one upon the other, with their uppermoſt common cover invers'd. In theſe are kept ſeveral eatables, which are preſented along with the Tea.

1. Is the diſh to drink the Tea, with a ſmall conduit pipe through it, to receive the handle or haft 2. which is taken out, after it hath been made uſe of.

3. Is a cup or box full of the leaves of the Tea, either entire or ground.

4. Is a ſmall ſpoon to take out the ground Tea.

5. Is the inſtrument call'd *Ficki Tsjaa*, to mix the ground or powder'd Tea, before it is ſip'd.

6. Is a braſs veſſel, which ſerves to pour the Tea out. The lower part of it, which is alſo cover'd with tin on the inſide, is put into the larger aperture of the braſs veſſel P, by the aſcending vapours to keep its contents from cooling. It hath a cover much as above deſcribed.

Z. Is the ſcale, by which the largeneſs and dimenſions of the ſeveral parts of this machine were taken, for the uſe of thoſe, who would be curious to get ſuch another made. It contains one *Sakf*, or ten *Sun*, which comes very near one of our geometrical feet.

II.

Of the Paper manufactures of the Japaneſe.

Introduction.

IT is well known, that there were many ways of writing anciently in uſe among the inhabitants of theſe Weſtern parts of the world, and their neighbours the Egyptians, Syrians, Jews and other nations, all equally perplex'd and laborious, attended with too many tedious difficulties, not to be overcome but by an uncommon degree of patience and application. They had not as yet the uſe of that light and eaſy inſtrument, the Pen, but wrote with an iron Stylus, or a Pencil artfully made. Nor did they write upon Paper, which is now of ſo extenſive and univerſal an uſe, but upon various ſorts of tables and plates, made, not without a great deal of induſtry and labour, of skins, membranes, barks of trees, leaves, of braſs, lead and other metals, of wax and other ſubſtances. Amidſt theſe many difficulties of writing, the greateſt obſtacles to the preſervation of hiſtory, and the improvement of learning, Providence permitted the art of making Paper out of old rags to be found out. Some bring this invention back to the times of Alexander the Great, though it ſeems upon very ſlight grounds, it being ſcarce credible, that ſo uſeful an art ſhould have lain ſo long concealed, and continued in a ſtate of infancy for ſo many ages: Beſides, it was no ſooner brought to any tolerable degree of perfection, and made known to mankind, but it brought all the more ancient ways of writing, that upon parchment only excepted, quickly out of faſhion, which were readily exchanged againſt one ſo much more eaſy and commodious. The Eaſtern nations, which live neareſt to Europe, I mean, the Turks, Arabians, Perſians, the inhabitants of the leſſer Tartary, and the ſubjects of the Great Mogul, have thankfully received and admitted among them, ſo curious and uſeful an invention, with this difference only, that inſtead of old linnen rags they make uſe of others of wool and cotton, which yield a Paper of equal, if not ſuperior goodneſs. The black nations of Aſia, lying farther South, retain'd the way of writing uſed by their anceſtors, which was on palm leaves of different ſorts, whereon they ſtill write, or rather curiouſly engrave their characters with an iron ſtylus, and tying the ſeveral leaves together to ſmall wooden ſticks, bind them up after this manner into volumes. In the extremities of the Eaſt, (I mean in China and Japan) eminent for an earlier invention of moſt uſeful arts and ſciences, the uſefulneſs of Paper, both for writing and printing, and the way of making it, were known, and uſed with ſucceſs, from remoteſt antiquity. To explain the Chineſe way of making Paper would be foreign to my preſent purpoſe. I willingly leave this Province to ſo many European fathers who live there upon the ſpot, and have all imaginable opportunities to do it more accurately. My deſign is only to

give a ſhort, but clear and full account of the way of making Paper in uſe among the Japaneſe, a nation leſs known and leſs frequented, intended chiefly for the inſtruction and ſatisfaction of thoſe, who would be willing to try the ſame experiment upon ſome barks of our European trees.

II.

Way of making Paper.

The Paper is made in Japan of the bark of the *Morus Papyrifera Sativa*, or true Paper-tree, after the following manner. Every year, when the leaves are fallen off, or in the tenth Japaneſe month, which commonly anſwers to our December, the young ſhoots, which are very fat, are cut off into three foot long, or ſhorter ſticks, and put together in bundles to be afterwards boiled with water and aſhes. If they ſhould grow dry before they can be boil'd, they muſt be firſt ſoak'd in common water for about four and twenty hours, and then boil'd. Theſe bundles, or faggots, are tied cloſe together, and put upright into a large and ſpacious kettle, which muſt be well cover'd, and then they are boil'd, till the bark ſhrinks ſo far, as to let about half an inch of the wood appear naked at the top. When the ſticks have been all ſufficiently boil'd, they are taken out of the water and expoſed to the air, till they grow cold, then they are ſlit open lengthways for the bark to be taken off, which being done, the wood is thrown away as uſeleſs, but the bark dried, and carefully preſerved, as being the ſubſtance out of which they are in time to make their Paper, by letting it undergo a farther preparation, conſiſting in cleanſing it anew, and afterwards picking out the better from the worſe. In order to this, it is ſoak'd in water for three or four hours, and being grown ſoft, the blackiſh skin which covers it, is ſcraped off, together with the green ſurface of what remains, which is done with a knife, which they call *Kaadſi Kuſaggi*, that is, a *Kaadſi Razor*. At the ſame time alſo the ſtronger bark, which is of full a year's growth, is ſeparated from the thinner, which cover'd the younger branches, the former yielding the beſt and whiteſt Paper, the latter only a dark and indifferent ſort. If there is any bark of more than a year's growth mix'd with the reſt, it is likewiſe pick'd out and laid aſide, as yielding a coarſer and worſe ſort of Paper. All groſs, knotty particles, and whatever elſe looks in the leaſt faulty and diſcolour'd, is pick'd out at the ſame time, to be kept with the laſt coarſe matter.

After the bark hath been ſufficiently cleanſed and prepared, and ſorted according to its differing degrees of goodneſs, it muſt be boiled in clear lye. As ſoon as it comes to boil, and all the while they keep it on the fire, they are perpetually ſtirring it with a ſtrong reed, pouring from time to time ſo much freſh lye in, as is neceſſary to quench the evaporation, and to ſupply what hath been already loſt by it. This boiling muſt be continued till the matter is grown ſo thin, that being but ſlightly touched with the finger, it will diſſolve and ſeparate into flocks and fibres. Their lye is made of any ſort of aſhes in the following manner: Two pieces of wood are laid acroſs over a tub, and cover'd with ſtraw, on which they

lay

lay wet aſhes, and then pour boiling hot water upon it, which as it runs through the ſtraw into the tub underneath, is imbued with the ſaline particles of the aſhes, and makes what they call lye.

After the boiling of the bark, as above deſcribed, follows the waſhing thereof. This is a buſineſs of no ſmall conſequence in Paper-making, and muſt be managed with great judgment and attention. If it hath not been waſhed long enough, the Paper will be ſtrong indeed, and of a good body, but coarſe, and of little value. If on the contrary, the waſhing hath been continued too long, it will afford, 'tis true, a whiter Paper, but too greaſy, blotting and unfit for writing. This part of Paper-making therefore, if any, muſt be managed with great care and judgment, ſo as to keep to a middle degree, and to avoid either extreme. They waſh it in a river, putting the bark into a ſort of a fan or ſieve, which will let the water run through, and ſtirring it continually with the hands and arms, till it comes to be diluted into a delicate, ſoft wool, or down. For the finer ſort of Paper the waſhing muſt be repeated, but the bark put in a piece of linnen inſtead of a ſieve, becauſe the longer the waſhing is continued, the more the bark is divided, and would come at laſt to be ſo thin and minute, that it would run out through the holes of the ſieve, and be loſt. At the ſame time alſo, what hard knots or flocks, and other heterogeneous uſeleſs particles remain, muſt be carefully pick'd out, and put up with a coarſer ſort of bark for worſe Paper. The bark having been ſufficiently and thoroughly waſhed, is put upon a thick ſmooth wooden table, in order to its being beat with ſticks of the hard *Kuſnoki* wood, which is commonly done by two or three people, until it is wrought fine enough, and becomes withal ſo thin as to reſemble a pulp of ſoak'd Paper, which being put into water, will diſſolve and diſperſe like meal.

The bark being thus prepared, is put into a narrow tub, with the fat ſlimy infuſion of rice, and the infuſion of the *Oreni* root, which is likewiſe very ſlimy and mucous. Theſe three things being put together, muſt be ſtirred with a thin, clean reed, till they are throughly mixed in an uniform liquid ſubſtance of a good conſiſtence. This ſucceeds better in a narrow tub. But afterwards the mixture is put into a larger one, call'd in their language *Fine*, which is not unlike thoſe made uſe of in our Paper-mills. Out of this tub the leaves are taken off, one by one, on proper patterns, made of bulruſhes, inſtead of braſs wire, and called *Mijs*. Nothing remains now but a proper management in drying of them. In order to this, they are laid up in heaps upon a table cover'd with a double mat, and a ſmall piece of reed, (which they call *Kamakura*, that is, a cuſhion) is put between every leave, which ſtanding out a little way ſerves in time to lift them up conveniently, and take them off ſingly. Every heap is covered with a ſmall plank or board of the ſame ſhape and ſize with the Paper, on which are laid weights, firſt indeed ſmall ones, leſt the leaves, being then as yet very wet and tender, ſhould be preſſed together into one lump, but by degrees more and heavier, to preſs and ſqueeze out all the water.

water. The next day the weights are taken off, the leaves lifted up one by one, by the help of the ſmall ſtick abovementioned, and with the palm of the hand clapt to long rough planks made for this purpoſe, which they will eaſily ſtick to, becauſe of the little humidity ſtill remaining. After this manner they are expoſed to the ſun, and when full dry, taken off, laid up in heaps, pared round, and ſo kept for ſale.

I took notice that the infuſion of rice, with a gentle friction, is neceſſary for this operation, becauſe of its white colour, and a certain clammy fatneſs, which at once gives the Paper a good conſiſtence, and pleaſing whiteneſs. The ſimple infuſion of rice-flower would not do it, becauſe it wants that clammineſs, which however is a very neceſſary quality. The infuſion, I ſpeak of, is made in an unglazed earthen pot, wherein the rice grains are ſoak'd in water, and the pot afterwards ſhaken, gently at firſt, but ſtronger by degrees. At laſt freſh cold water is poured upon it, and the whole percolated through a piece of linnen. The remainder muſt undergo the ſame operation again, freſh water being put to it, and this is repeated ſo long as there is any clammineſs remaining in the rice. The Japaneſe rice is by much the beſt for this purpoſe, as being the whiteſt and fatteſt ſort growing in *Aſia*.

The infuſion of the *Oreni* root is made after the following manner. The root pounded, or cut ſmall, is put into freſh water, which in one night's time turns mucilaginous, and becomes fit for uſe, after it hath been ſtrained through a piece of linnen. The different ſeaſons of the year require a different quantity of this infuſion to be mixed with the reſt. They ſay, the whole art depends almoſt entirely upon this. In the ſummer, when the heat of the air diſſolves the jelly, and makes it more fluid, a greater quantity is required, and leſs in proportion in the winter, and in cold weather. Too much of this infuſion mixed with the other ingredients, will make the Paper thinner in proportion, too little on the contrary will make it thick and parched. Therefore a middle quantity is required to make a good paper and of an equal thickneſs. However, upon taking out a few leaves, they can eaſily ſee, whether they have put too much or too little of it. Inſtead of the *Oreni* root, which ſometimes, chiefly at the beginning of the ſummer, grows very ſcarce, the Paper-makers make uſe of a creeping ſhrub called *Sane Kadſura*, the leaves whereof yield a mucilage in great plenty, though not altogether ſo good for this purpoſe, as the mucilage of the abovementioned *Oreni* root.

I have alſo mentioned the *Juncus Sativus*, which is cultivated in Japan with great care and induſtry. It grows tall, thin, and ſtrong. The Japaneſe make ſails of it, and very fine mats to cover their floors.

It hath been obſerved above, that the leaves when they are freſh taken off from their patterns, are laid up in heaps, on a Table covered with two mats. Theſe two mats muſt be of a different fabrick; one, which lies lowermoſt, is coarſer, but the other, which lies uppermoſt, thinner, made of thin ſlender bulruſhes, which muſt not be twiſted too cloſe one to another,

ther, to let the water run through with eaſe, and very thin, not to leave any impreſſions upon the paper.

A coarſer ſort of Paper, proper to wrap up goods, and for ſeveral other uſes, is made of the bark of the *Kadſe Kadſura* ſhrub, after the method above deſcribed. The Japaneſe Paper is very tight and ſtrong, and will bear being twiſted into ropes. A thick ſtrong ſort of Paper is ſold at *Syriga*, (one of the greateſt towns in Japan, and the capital of the province of that name) which is very neatly painted, and folded up, ſo much in a piece as there is wanting for a ſuit. It looks ſo like ſilken or woollen ſtuffs, that it might be eaſily miſtook for them. A thin neat ſort of Paper, which hath a yellowiſh caſt, is made in China and Tunquin of cotton and bambous. The *Siamites* make their Paper of the bark of the *Pliokkloi* tree. They have two ſorts of it, one black and another white, both very coarſe, rude and ſimple, as they themſelves are. They fold it up into books, much after the ſame manner as fans are folded, and write on both ſides, not indeed with a pencil in imitation of thoſe more polite nations, who live farther Eaſt, but with a rude ſtylus made of clay. Thus far the deſcription of the way of making Paper in the Eaſt, which the (late) learned *Becmannus* was ſo deſirous to know, and ſo earneſtly intreated travellers to enquire into, miſtaken however in that he thought, and ſeem'd to be perſuaded, that it was made of cotton, whereas it evidently appears by this account, that all the nations beyond the Ganges make it of barks of trees and ſhrubs. The other Aſiatick nations on this ſide the Ganges, the black inhabitants of the more Southern parts excepted, make their Paper of old rags of cotton ſtuff, and their method differs in nothing from ours in Europe, but that it is not altogether ſo intricate, and that the inſtruments, they make uſe of, are groſſer.

Coarſer Paper.

III.

To compleat the account I propoſed to give of the Paper manufactures in Japan, I have here added the deſcription and figures of the Plants and Trees, whereof it is made.

Deſcription of the proper Plants for Paper manufactures.

KAADSI.

Papyrus fructu Mori celſæ; ſive Morus ſativa foliis urticæ mortuæ, cortice Papyrifera.

Tab. XL. *Fig.* I.

The PAPER-TREE.

FROM a ſtrong, branched, lignous root riſes a ſtreight, thick, equal *Trunk*, very much branched out, cover'd with a fat, firm, clammy, cheſnut-colour'd bark, rough without, and ſmooth on the inſide, where it adheres to the wood, which is looſe and brittle, with a large moiſt *pith*.

The branches and twigs are very fat, cover'd with a ſmall down, or wool, green, inclining to a dark purple. They are channel'd till the pith groweth, and quickly decay when broke off. The twigs are irregularly beſet with leaves, at two or three inches diſtance, or more, ſtanding on ſlender, hairy, two inch long footſtalks, of a dark purple caſt, and the bigneſs of a ſtraw. The leaves differ much in ſhape and ſize, being ſometimes divided in three, ſometimes in five ſerrated, narrow, unequally deep and unequally divided lobes, reſembling in ſubſtance, ſhape and ſize the leaves of the *Urtica mortua*, being flat, thin, a little rough, dark green on one ſide, and of a lighter green, inclining to white, on the other. They dry quickly, when broke off, as do all other parts of this tree. Strong ſingle fat nerves (leaving a remarkable hollow on the oppoſite ſide) run from the bottom of the leaves towards the top, and ſend out many tranſverſe ribs, almoſt parallel to one another, which ſend out others ſtill ſmaller, turn'd in towards the edges. In June and July come forth the fruits, (*Tab.* XL. *a.*) *ex alis foliorum*, upon the extremities of the twigs, ſtanding on ſhort footſtalks, round, ſomewhat larger than a pea, ſurrounded with long purple hairs, compoſed of *Acini*, firſt of a greeniſh colour, which turns to a black purple when ripe: The fruit is full of a ſweetiſh juice. I did not obſerve whether or no there are any *Juli* that come before the fruit. This tree is cultivated for the uſe and improvement of the Paper manufactures on hills and mountains. The young, or two foot long twigs, are cut off and planted in the ground at moderate diſtances, about the tenth month, which ſoon take root, and the upper part, which ſtood out of the ground, quickly drying, they ſend forth many fine young ſhoots, which are fitteſt to be cut for uſe towards the latter end of the year, when they are come to be about a fathom and a half long, and about the thickneſs of an arm of a middle-ſized man. There is alſo a wild ſort of *Kaadſi*, or Paper-tree, growing on deſart and uncultivated mountains, but it is ſcarce, and otherwiſe not very proper for Paper-making, and therefore never uſed.

KAADSI KADSIRA, *It.* KAGO KADSIRA.

Tab. XL. *Fig.* 2. *Papyrus procumbens lacteſcens folio longo lanceato, cortice chartaceo.*

The FALSE PAPER-TREE.

THIS Shrub hath a thick, ſingle, long, yellowiſh, white, ſtreight, hard root, cover'd with a fat, ſmooth, fleſhy, ſweetiſh bark, intermix'd with ſtreight fibres. The branches are many, creeping, pretty long, ſingle, naked, extended and flexible, with a very large pith, and little wood. Very thin, ſingle, brown, and towards the extremities hairy twigs riſe up from the branches, to which the leaves are ſet alternatively at an inch

inch diſtance from each other, more or leſs, ſtanding on very ſmall, thin footſtalks, not unlike, as to their ſhape, to the top of a lance, as growing broader from a ſmall beginning, and ending into a long, narrow, ſharp point. They are of different and uncertain ſizes, the loweſt being ſometimes a ſpan long, and two inches broad, whilſt the uppermoſt are ſcarce a quarter ſo big. They reſemble the leaves of the True Paper-tree in ſubſtance, colour and ſurface, and are deep and equally ſerrated, with thin ribs on the back, the largeſt of which running from the bottom of the leaf towards the point, divides it into two parts, and ſend off many tranſverſe ribs, which are croſs'd again by ſmaller veins. I can give no account of the flowers and fruit, not having been able to ſee them.

ORENI.

Alcea Radice viſcoſa, flore Ephemero, magno, puniceo. (Tab. XLI.)

FROM a white, fat, fleſhy root, with many fibres, and full of a viſcous juice, tranſparent like cryſtal, riſes a ſtem about a fathom high, commonly ſingle and annual, (the new ſhoots, if it happens to ſtand beyond a year, coming forth *ex alis foliorum*) with a looſe, fungous, white pith, full of a gluiſh juice. The ſtem is beſet at irregular diſtances with leaves, ſtanding on four or five inches long, carinated, light purple, commonly hollow, fleſhy and juicy footſtalks. The leaves are not unlike the leaves of the *Alcea Matthioli*, roundiſh about a ſpan in diameter, compoſed of ſeven lobes, divided by deep, but unequal ſinus's, ſerrated on the edges, excepting between the ſinus's, the ſerræ being large, few and ſomething diſtant from each other. The leaves are compoſed of a fleſhy ſubſtance, full of juice, rugged to the aſpect, hard to the touch, of a dark green colour, having ſtrong nerves, running along the middle of each lobe towards the extremities, and many rigid brittle, tranſverſe ribs, bent backwards towards the edge of the leaf. The flowers ſtand at the extremities of the ſtem, and twigs on an inch and a half long, thick, ſomewhat hairy footſtalk, ſomewhat broader, where it ends into the calyx. The flowers are ſupported by a pentapetalous calyx, or compoſed of five (half an inch long,) greeniſh petala, or leaves, with dark purple lines, and hairy round the edge. The flowers are pentapetalous alſo, of a light purple, inclining to white, with the umbilicus, of a deeper red purple, very large, and a hand broad, or broader, compoſed of large round, ſtriated leaves, with a narrow ſhort fleſhy beginning, where they are ſet to the ſtylus, which is an inch long, fat, ſmooth and ſoft, covered with a fleſh-coloured, yellowiſh powder, laid on, as it were, in tubercles. The ſtylus ends in five caruncles, covered with a red down, and ſet round in the form of a globe. The flowers laſt only one day, and wither at night, they are ſucceeded a few days after by a pentagonous and five capſular

tur-

turbinated ſeed-veſſel two inches long, an inch and a half broad, membranaceous, thick, growing black, when ripe, and opening it's five capſulas, wherein are contained an uncertain number (from ten to fifteen in each) of dark brown rough ſeeds, ſmaller than pepper-corns, ſomewhat compreſs'd and falling off eaſily.

FUTOKADSURA, *ſive* SANEKADSURA, *by others called,* ORENIKADSURA, *becauſe of its virtues and uſes.*

Frutex viſcoſus procumbens folio Telephij vulgaris æmulo, fructu racemoſo.
(Tab. XLII.)

THIS is a ſmall ſhrub, with many branches irregularly ſpread, about the thickneſs of one's finger, divided into twigs without any order, rough, warty, gaping, and yellow. It is covered with a thick fleſhy, viſcous bark, compoſed of a few thin fibres extended lengthways. A very little of this bark chewed fills the mouth with a mucilaginous ſubſtance. On ſmall, cannulated, purple footſtalks ſtand ſingle thick leaves, without any order, being not unlike the leaves of the *Telephium vulgare*, growing broader from a ſmall beginning, and ending in a point, being two, three, and four inches long, one inch broad about the middle, or broader, ſomewhat hard, though fat, ſometimes bent backwards, and undulated, ſmooth, and of a light green colour, with a few ſharp prickles, or ſerræ, round the edges, with one thin middle rib, and a few very ſmall ſcarce viſible tranſverſe ones. From an inch and a half long, green, thin footſtalks hangs down the fruit, being a bunch, or grape, compoſed of many (ſometimes thirty or forty) berries, ſet to a roundiſh body, as to a baſis. Theſe berries are altogether like the berries of grapes, turning purple in the winter when ripe, containing a thick, almoſt inſipid juice within a thin membrane. Within each berry lie two ſeeds, in ſhape reſembling a kidney, ſomewhat compreſs'd where they are join'd together, about the bigneſs of common vine-grape-ſeeds, covered with a thin greyiſh membrane, within of a hard whitiſh ſubſtance, very ſharp, rank and diſagreeable to the taſte. The berries are ſet round a roundiſh, or oval body, of a very white, fleſhy, fungous, ſoft ſubſtance, about an inch in diameter, not unlike a large ſtrawberry, reddiſh and ſtriated like a net, the marks of the berries remaining between the interſtices.

III.

Of the cure of the COLICK *by the* ACUPUNCTURA, *or* NEEDLE-PRICKING, *as it is uſed by the Japaneſe.*

THAT particular ſort of Colick, which the Japaneſe call *Senki*, is an endemial diſtemper of this populous Empire, and withal ſo common, that there is ſcarce one in ten grown perſons, who hath not ſome time or other felt its attacks. Thus far do the air, which is otherwiſe very healthful, the climate, the way of life of the natives, their victuals and drink jointly influence the human body, and diſpoſe it to an invaſion of this diſtemper. Foreigners are no leſs ſubject to it, than the natives, when once they are come to taſte the liquors of the Country. This we found to be too true by our own ſad experience, when upon our arrival in the Country we endeavour'd, as is uſual amongſt ſea-faring people, to waſh away the memory of the dangers, we had been expoſed to in our tedious and difficult paſſage, by a plentiful uſe of the cold beer of this Country, call'd *Sakki*. This beer is brewed out of rice to the ſtrength and conſiſtence of Spaniſh wines. It is of ſuch a nature, that it ſhould not be drank cold, but moderately warm, and out of diſhes, after the manner of the natives. The name of *Senki* is not given indifferently to all Belly-achs, but only to that particular ſort, which beſides a moſt acute pain in the guts, occaſions at the ſame time convulſions in the groins. For ſuch is the nature and violence of this diſtemper, that all the membranes and muſcles of the abdomen are convulſed by it. As to the cauſe of it, and of colicks in general, the natives are of opinion, that it is not at all a morbific matter lodged in the cavity of the guts, which, they ſay, would occaſion but a very ſlight pain, but that the ſeat of it is in the membranous ſubſtance of ſome other part of the abdomen, as for inſtance of the muſcles, the peritonæum, the omentum, the meſentery, or the guts, and that by ſtagnating there it turns into a vapour, or rather into a very ſharp ſower ſpirit, as they expreſs themſelves, which diſtends, cuts and corrodes the membranes wherein it is lodged. Upon the ſame theory is grounded their method of cure: whenever this ſpirit is let out of the narrow priſon it hath been confined to, and ſet at liberty, that very moment, they ſay, the pain which it hath occaſioned by diſtending thoſe ſenſible parts wherein it lay, muſt ceaſe. Before I proceed farther, I muſt beg leave to obſerve, that inſtead of the Latin name *Colica*, which is ſometimes wrongly given to this diſtemper, the gut, whence this name is derived, being frequently not ſo much as affected by it, the Brahmines choſe rather to call it in their language, according to the opinion of the Chineſe and Japaneſe, *convulſions or ſpaſms of the belly and guts*. Some very particular ſymptoms of this endemial diſtemper of Japan are, that mimicking the hyſteric af-

Deſcription of this diſtemper.

fection, it often puts the patient under an apprehenſion of being ſuffocated, the whole region from the groins up to the falſe ribs, and higher, being ſtrongly convulſed, that after it hath for a long time miſerably tormented the patient, it will end in tumours, and ſwellings arising in ſeveral parts of the body, and attended with dangerous conſequences, that particularly in men it will occaſion a ſwelling in either of the teſticles, which often ſuppurates and turns to an abſceſs, in women *tubercula*, or *puſtules* in the *anus* and on the *pudenda*, commonly attended with the falling of the hair. It muſt be obſerv'd however, that both theſe tumors of the teſticles, (which the Japaneſe call *Sobi*, and the patient afflicted with them *Sobimotz*) and the ſaid puſtules in the privities are likewiſe endemial diſtempers of this Country, and affect many, that have never lain ſick of the colick.

Deſcription of the needles.

Before I proceed to ſhew, by what particular method the Japaneſe proceed in the cure of this diſtemper, which is by the needle, it may not be amiſs to take notice, that there are two principal remedies in ſurgery, ſuppoſed to be equally ſucceſsful in the cure and prevention of diſeaſes, and which on this account are called in to aſſiſtance in theſe parts of the world by the healthful, as well as the ſick, by regular Phyſicians and Quacks, by rich and poor. The Coræans, Chineſe and Japaneſe, all great admirers of antiquity, and ſcrupulous to exceſs in keeping up the ancient cuſtoms delivered down to them from their anceſtors, unanimouſly pretend, that they were known in remoteſt ages, long before the invention of phyſick. Their very names indeed will appear terrible and ſhocking to the reader, they being no leſs, than fire and metal. And yet it muſt be owned in juſtice to the Japaneſe, that they are far from admitting of all that cruel, and, one may ſay, barbarous apparatus of our European ſurgery. Red hot irons, and that variety of cutting knives and other inſtruments requiſite for our operations, a ſight ſo terrible to behold to the patient, and ſo ſhocking even to the aſſiſtants, if they be not altogether deſtitute of all ſenſe of humanity and mercy, are things, which the Japaneſe are entirely ignorant of. Their fire is but moderate, it hath nothing to terrify the patient, it is ſuch, as the very Gods of the Country are not diſpleaſed to have burnt before them, and in a word nothing elſe but a gently glowing tent of the Plant, which bears the name of that celebrated Queen *Artemiſia*. So likewiſe the metals they make uſe of in their operations of ſurgery, are the very nobleſt of all, the ornament of royal palaces, the produce of ſun and moon, and, as the Philoſophers pretend, richly imbued with the qualities and virtues of thoſe two celeſtial bodies. The reader eaſily apprehends, that I mean, gold and ſilver, of which they have needles made in a particular manner, which are finely poliſhed, and exceedingly proper to perform the puncture in human bodies, and which are on this account held in ſuch an eſteem by the natives, that they conſtantly carry them along with them wherever they go, as they do whole boxes of ſuch other of their inſtruments or curioſities, which they have a particular

lar value for, or are the moſt likely to want. The uſe and application of both theſe remedies is a thing of ſuch conſequence, that the very knowledge of the parts, which are the moſt proper either to be burnt with the Moxa, or to be prick'd with the needles, is the object of a peculiar art, the maſters of which are called *Tenſaſi*, which is as much as to ſay, *touchers* or *ſearchers of the parts*, becauſe the main buſineſs lies in the choice of the part, on which either of theſe operations is to be performed. Thoſe who manage the needle, either purſuant to their own notions, or in compliance with the patients deſire, have the particular name of *Faritatte* given them, which ſignifies *Needle Prickers*. I now make haſte to give a deſcription of theſe needles. It would be ſcarce poſſible to thruſt a very thick needle into the body without ſome dangerous conſequence or other: For this reaſon, the needles, whereby this operation is to be performed, muſt be exceeding ſmall, made of either of the two metals abovementioned, ſo pure and fine as it is poſſible to get them, entirely ſeparate from copper, and ductile. It is a particular art to temper theſe needles, and to bring them to a certain degree of hardneſs, requiſite to make them fit for this operation, which art, although it be known but to very few perſons, yet even thoſe, who know it, are not allowed to make them without a particular licenſe granted under the Imperial ſeal. There are two differing ſorts of theſe needles, with regard to their ſtructure. The firſt ſort is made indifferently either of gold or ſilver; theſe are not unlike (as to their ſhape) to the bodkins, which our young boys at ſchool ſpell withal, or the ſtylus's with which the Indians write, only they are ſmaller, about four inches long, thin, ending in a very ſharp point, with a twiſted handle, in order to its being turn'd round or twiſted with more eaſe. Inſtead of a box, they are kept in a ſmall hammer, which is fitted up ſo, that on each ſide of the handle one of theſe needles may be conveniently lodged. This hammer is made of wild bulls-horns, finely poliſhed, and is ſomewhat longer than the needle, with a compreſs'd roundiſh head, wherein lies a piece of lead, to make it heavy. On that ſide, which touches the needle, in beating it into the body, it is defended by a piece of leather, commonly of a violet colour, and this to prevent, that in beating it ſhould not leap up. The needles of the ſecond ſort are made only of ſilver, and are not unlike the firſt, as to their ſhape and length, but exceedingly ſmall, with a ſhort thick handle, which is ſtriped or furrowed lengthways. They are kept ſeveral together in an oblong, ſquare, wooden box, varniſh'd without, with the bottom within covered with a piece of cloth, in the woolly part of which the needles are ſtuck. For the ſatisfaction of thoſe, who are curious in names, I have thought fit to take notice, that theſe two ſorts of needles, and in general all needles, that are made uſe of in ſurgery, are called *Uutsbarri*, that is, turning or twiſting needles. The needles of the ſecond ſort have the particular name of *Fineribarri*, which ſignifies the very ſame thing; and if the operation be performed, as is done frequently, through a ſmall braſs pipe, they are then called *Fudabarri*, that is, *channel'd needles*. This pipe is about one

one third of an inch ſhorter than the needle, as big as a goſe-quill, and ſerves to guide the needle, in order to make the puncture on any part of the human body ſo much the ſurer. Theſe needles with their caſe, the hammer, and ſmall pipe, are repreſented, as big as the life, in Tab. XIII where-in Fig. 1. is the lower part of the caſe for the ſilver needles, with the needles lying in it. Fig. 2. The covering of the ſaid caſe. Fig. 3. The braſs pipe, which is to guide the operator in pricking. Fig. 4. The hammer, with one of the gold-needles ſtanding out a little way, and Fig. 5. a gold-needle taken out.

But to come now to the operation itſelf, the ſame is performed after the following manner. The ſurgeon takes the needle near its point in his left hand, between the tip of the middle finger, and the nail of the forefinger, ſupported by the thumb, and ſo holds it toward the part which is to be pricked, and which muſt be firſt carefully examined, whether it be not perhaps a nerve, then with the hammer in his right hand, he gives it a knock, or two, juſt to thruſt it through the hardiſh reſiſtent outward skin. This done, he lays the hammer aſide, and taking the handle of the needle between the extremities of the fore-finger and thumb, he twiſts it till the point runs into the body to that depth, which the rules of art require, being commonly half an inch, ſometimes, but ſeldom, an inch or upwards, in ſhort, till it runs into the place, where the cauſe of the pain and diſtemper is ſuppoſed to be hid, where he holds it, till the patient hath breathed once or twice, and then drawing it out, compreſſes the part with his finger, by this means, as it were, to ſqueeze out the vapour and ſpirit. The needles of the ſecond ſort are not knocked, but only twiſted in, the operator holding them between the extremities of the thumb and middle finger: Thoſe who are very dextrous at it, give it a knock with the fore-finger, laid upon the middle finger juſt to thruſt it through the skin, and then they compleat the buſineſs by twiſting; others make uſe for this purpoſe of a pipe, ſuch as above deſcribed, which is ſomewhat ſhorter than the needle, and will by this means ſtop it from running in too deep. The precepts and rules of this pricking art are very different, with regard chiefly to the hidden vapours, as the ſuppoſed cauſe of the diſtemper. Hence, when the operation is to be performed, a careful and circumſpect Phyſician muſt determine with all his attention and judgment, where and how deep they lie. The acupunctura is eſteem'd a very good remedy for thoſe diſtempers, which are cured by burning with the Moxa, and the needle is to be applied nearly on the ſame places, and with the ſame cautions, as that Cauſtick; but of this more in my account of it. Even the common people will venture to apply the needle, meerly upon their own experience, and without the advice of an expert *Tenſaſi*, taking care only not to prick any nerves, tendons or conſiderable blood-veſſels. Having premiſed thus much concerning the *Acupunctura* in general, it now remains to add a few words relating to its uſe in the cure of the colick in particular.

In

In order to cure the colick the Japaneſe perform this operation in the belly, in the region of the liver, making nine holes in three rows, diſpoſed after the manner of a *Parallelogram*, at about half an inches diſtances from each other in grown perſons, (vid. Tab. XLIII. Fig. *6.*) Each of theſe rows hath its peculiar name, as they are alſo made according to different rules. The firſt row is called *Sioquan*, and is made juſt beneath the ribs; the ſecond row is called *Tſiuquan*, and claims the middle place between the navel and the *cartilago mucronata*, or enſiformal cartilage; the third is called *Gecquan*, and is made about half an inch above the navel. I have been myſelf ſeveral times an eye-witneſs, that upon theſe three rows of holes, made according to the rules of art, and to a reaſonable depth, the colick *Senki* pains, as they call them, ceaſed almoſt inan inſtant, as if they had been charmed away.

Some endeavours have been made to cure this colick, by burning the patient with the Moxa, but upon trial this method hath not been found altogether ſo ſucceſsful, as that of the *Acupunctura*. However it may not be amiſs to take notice, that in this caſe the cauſtick muſt be applied to the belly, on both ſides of the navel, about two inches from it. Both theſe places are called *Tenſu*; they are famous for having numbers of cauſticks applied to them, and are known even to thoſe, who do not practiſe this art. But of this more in another place.

To compleat this account, I muſt not forget to mention another remedy of pretended great efficacy, and frequently uſed by the common people in the colick, of which hitherto, as alſo in the cholera morbus, which is a very frequent and fatal diſtemper in this Country, in that belly-ach, which they call *Saku*, and which is likewiſe an endemial diſtemper, not very different from the *Senki*, and from the common colick, in other pains of the lower belly, where the cauſe of the diſtemper lies in the guts, out of reach both of the needle and Moxa; and in ſeveral other diſeaſes, which I here forbear mentioning. It is a powder, to be taken inwardly, and called by the common people, *Dſioſei*, and in the language of the learned, *Wadſuſan*. It is ſold in the village *Menoki*, in the province *Oomi*, ſealed up by the inventor, who, by a religious fraud, obtained a privilege for the ſole diſpoſal of it. For he gave out, that the ingredients of it, being vegetables, were ſhewn him by the God *Jakuſi* in a dream, growing upon a neighbouring mountain, which is otherwiſe famous for many fabulous ſtories, ſaid to have happened on it, and in the neighbourhood. The good effect people found upon taking it, ſoon brought it into repute, and the great conſumption there is of it, enrich'd that whole family, which was formerly very poor, but became afterwards able to build three temples, as publick and laſting monuments of their gratitude to the God, who communicated the ſecret to them. Theſe temples ſtand oppoſite to three ſhops, where this powder is now made and ſold. I brought a quantity of it with me out of Japan, but found upon trial, that it would not at all agree with my Countrymen. It is bitterer than gall. The preparation of it is kept a ſecret in the family. However, upon ſeeing ſome of the ingredients in a ſhop, where I bought

I bought mine, I took notice, that the bitter ſort of *Coſtus*, which is called *Putsjuk*, and is imported into Japan by the Dutch, who bring it from *Suratte*, was one of the chief; the virtues of this *Coſtus* are ſaid to be very conſiderable, and there is a much greater demand for it in Japan, than for any other exotick drug, excepting only the root of the *Sifarum montanum Coræenſe*, or *Ninſin* of Dr. *Cleyer*.

IV.

An account of the Moxa, an excellent Cauſtic of the Chineſe and Japaneſe, with a Scheme ſhewing what parts of the human body are to be burnt with that Plant in ſeveral diſtempers.

Introduction.

THERE are in Aſia three *Helicons*, that of the Arabs, Bramines and Chineſe. Whatever nations inhabit that vaſt extent of ground, which reaches from Europe to the very extremities of the Eaſt, and ſo far as our Antipodes, have all the arts and ſciences flouriſhing among them, derived from theſe three chief ſeats of the Eaſtern Muſes. I forbear enlarging at preſent upon ſeveral things, which might be urged in proof of my aſſertion, confining myſelf only to what relates to my own profeſſion. It is not in the leaſt to be wonder'd at, that ſo many nations, and theſe ſo widely differing in their religion, cuſtoms, language, and the very nature of the climate, which they inhabit, ſhould have alſo different principles of the healing art, different remedies, different precepts and methods of cure. The differing *Helicons*, which gave birth to all the learning of the Eaſt, eaſily account for it. Thus far however they are obſerved to agree, that being ask'd their opinion about the cauſes of diſtempers, they have ſo frequent a recourſe to winds and vapours, that they ſeem, in imitation of our divine Hippocrates, *Lib. de flat.* to look upon them as the general cauſes of almoſt all diſeaſes incident to human bodies, particularly thoſe which are attended with pain. Upon this principle is grounded their method of cure, and the frequent uſe of cauſtics, which they ſay are the moſt effectual remedies to diſcuſs and expell all manner of winds and vapours. But then indeed it is a great queſtion with them, what ſort of Cauſtics are the moſt proper to anſwer this end, whether fire, or hot irons? To try the joint ſtrength of Vulcan and Mars upon human bodies, they eſteem a cruelty, not only needleſs in itſelf, and to no purpoſe, but altogether unbecoming a rational Phyſician, who can, and ought to have no other intention in the application of Cauſtics, but to diſcuſs and reſolve the viſcid matter, which is the cauſe of the pain and diſtemper, and afterwards to make room for it to come out. Hence it is, that

that they are more favourably inclined for a ſlow and gentle burning, and, in a word, will prefer thoſe Cauſtics, which are found proper, by vertue of their aperitive ſalts, to open and diſſolve the obſtructions, and to draw out the cauſe of diſtempers, ſlowly indeed, but with ſafety, that, I ſay, they will preferr them before all the cruel apparatus of other more violent cauteries, which by their ſharp and burning vitriolick and cutting quality, miſerably corrode and deſtroy the parts they are applied to. For the ſame reaſons it is, that the ancient Egyptian, Greek and Arabian Phyſicians, to whom we Europeans are indebted for the invention and many improvements in the Phyſical art, choſe to apply burning muſhrooms, or the fiery roots of *Struthium* and *Ariſtolochia*, preferably to hot irons: That ſome others uſed hot melted Sulphur; others again ſpindles of box, dipt in burning hot oil, and applied to the affected part. But it is foreign to my preſent purpoſe to enumerate all the various Cauſtics in uſe among the ancient Phyſicians. Whoever hath a mind to be farther inform'd about this matter, may conſult *Mercatus*, *Pr. L.* 4. *c.* 1. *p.* 162. or *M. A. Severinus*, among the modern writers. My deſign is to give ſome account of thoſe Cauſtics only, which are in uſe, at this day, in ſeveral Aſiatick Countries.

§. 2.

Various Cauſtics uſed in Aſia.

1. *Among the Arabians.*

The Arabians, and thoſe Aſiatick nations, which received their arts and ſciences from them, as, for inſtance, the Perſians, and thoſe of the Great Mogul's ſubjects, who embraced the Mahometan faith, ſo far as I could learn upon diligent enquiry, never make uſe of any other Cauſtic, but woollen cloth dy'd with woad, or what the French call *Cotton Bleu*. They take a piece of this blue cloth, wrap it together, tight and cloſe, into the form of a Cylinder, about half an inch in diameter, and two inches long. They apply this Cylinder to the part, and then ſet fire to the top of it, letting it glow and burn down inſenſibly, till it is quite conſumed into aſhes. This Cauſtick is not only extremely painful, but beſides laſts very long, and troubles the patient ſometimes a quarter of an hour, and longer, before it is burnt out, and the heat over. It is likewiſe attended with very bad conſequences, frequently corroding and eating through the fleſh, ſo as to occaſion ſordid and almoſt incurable ulcers, which I know to be true, inſomuch, as during my ſtay in thoſe Countries, many patients under theſe circumſtances applied to me for relief. The burning being over, the Surgeon hath nothing more to do, but to anoint the part, and when the Eſchara, or Cruſt comes off, to promote the ſuppuration. I am apt to believe, that the extreme and laſting pain, occaſion'd by theſe Cauſtics, and the great difficulty of curing the ulcers, which too frequently follow the application thereof, are the reaſon, why the inhabitants of theſe Countries make ſo little uſe of them, for all they are ſo much commended by their Phyſicians in their writing and converſation. I have juſt now mentioned the *Glaſtum*, or *Dyers Woad*, and muſt beg leave to add ſomething farther upon this ſubject. The Cauſtics of the Arabian Phyſicians muſt be

of

of a ſubſtance died with the decoction of this Plant, upon a ſuppoſition, that it encreaſes the Force of the fire, which ſuppoſition, they ſay, is far from being imaginary, but grounded on a continued experience of many centuries. This opinion of the Arabians is alſo ſupported by a notion, which very much prevails among the common people in Europe, that burning a piece of cloth dyed blue with dyers-wod, and holding it under the noſe of People in Epileptick convulſions, or poſſeſs'd with the Devil, as ſome call it, will take off the fit more effectually, than the ſmoak either of white linnen, or any other ſtuff whatever. Thus much I can affirm, as matter of fact, that in my own practice in the Indies, I found it very ſucceſsful in external inflammations, to apply blue bandages and rags, in fomentation and otherwiſe, inſtead of common white linnen, to which in the like caſes they are certainly preferable.

2. Among the Brahmines, and Indian Heathens.

The *Brahmines*, or *Gymnoſophiſtæ* of the ancient Greek writers, who are the Philoſophers, Divines and Phyſicians, of the Indian Heathens, and all thoſe Pagan nations, which follow their doctrine, do not confine themſelves to one ſingle Cauſtick, like the Arabians, but make uſe of many, according to the variety of caſes and diſtempers. They ſay, that the hidden cauſes of diſeaſes are not all of the ſame kind, and that their changes are equally various, that conſequently the uſe of one ſingle cauſtick cannot with any probability be ſuppoſed equally ſucceſsful in all caſes, but that ſuch a one muſt be choſen, as hath been found, by repeated experiments, to agree beſt with the nature of the diſtemper, and the conſtitution of the patient. But what various ſorts of Cauſticks the Brahmines make uſe of, and how they ought to be applied, I could not learn, for all I diligently enquired, as indeed it is almoſt impoſſible for foreigners, in general, to penetrate into the ſecrets of theſe myſterious doctors. The moſt common Cauſtick, uſed in theſe Countries (for the reſt, whatever they be, are applied but ſeldom) is the pith of the *Junci*, or ruſhes, which grow in moraſſy places. It is no matter, what ſort of ruſhes it be, provided it be ſomewhat thicker and larger than the common *Scirpus*. This pith they dip into *Seſamus's*-ſeed-oil, which plant grows in great plenty in their fields, and burn the skin with it after the common manner. I took notice, that the *Malayans*, *Javans* and *Siamites* make uſe of this pith in burying their dead, which cuſtom, it is highly probable, obtains alſo amongſt ſeveral neighbouring nations.

3. Among the Eaſtern nations beyond the Ganges.

Advancing ſtill farther beyond the Ganges, we ſhall there meet with another excellent Cauſtick, preferable to all the reſt, and very much uſed by the Chineſe and Japaneſe. Theſe two nations trace up its origin to the remoteſt antiquity, and pretend that it was known long before the invention of Phyſick and Surgery, and that conſequently the uſe of it is ſufficiently ſupported by a continued experience of ſo many ages. This ancient and ſo much commended Cauſtick goes by the name of *Moxa*, not only in China, but in all other Countries, where the learned characters and language of the Chineſe are known, as in *Japan*, *Coræa*, *Quinam*, the *Luzon*,

or

or *Philippine* iſlands, the iſland of *Formoſa*, and the kingdoms of *Tunquin* and *Cotſjinſina*. 'Tis the hiſtory of this Cauſtick, I now propoſe to give, flattering myſelf, that the reader will eaſily excuſe, if inſtead of the Chineſe names, which I am very ſenſible would be the moſt acceptable, I inſert the Japaneſe ones, which I did not only for their being eaſier, but chiefly, becauſe having ſtaid in the Country myſelf for ſome time, I was better acquainted with them.

§. 3.

Preparation of the Moxa.

Moxa is a ſoft down, or flaxy ſubſtance, of a grey or aſh-colour, very apt to take fire, though it burns but ſlowly, and with a moderate heat, there being ſcarce any ſparkling obſerved, till it is quite conſumed into aſhes. It is made of the dry leaves of the *Artemiſia vulgaris latifolia*, or common mugwort with broad leaves, which are pluck'd off, when the Plant is very young and tender, and hung out in the open air for a long while. The Japaneſe ſay, that it is not at all times equally proper to gather the mugwort for making the Moxa, but that it muſt be done only on ſuch days, which have been by their Aſtrologers ſingled out for this purpoſe, and have the advantage of a particular benign influence of the Heavens and ſtars, whereby the virtues of this Plant are greatly increas'd. Theſe days are the firſt five days of the fifth Japaneſe month, call'd *Gonguatzgonitz* by the natives, which according to the Gregorian almanack anſwer to the beginning of June, and ſometimes, but ſeldom, the latter end of May. For, as I have elſewhere obſerved, the Japaneſe begin their year with the new-moon, which is next to the ſpring equinox. The Plant muſt be gather'd early in the morning, before it loſes the dew, which fell in the night, and then hung out in the air on the Weſt-ſide of the houſe, till it is full dry. It is afterwards laid up in the garret, and it muſt be obſerved, that the older it is, the tenderer and better down may be obtained from it, for which reaſon ſome keep it ten years. The freſh and young Mugwort is by the Japaneſe call'd *Tutz*, and, when it is full grown, and come to perfection, they call it *Jamoggi*. And here I cannot forbear taking notice, that it is cuſtomary, both in China and Japan, for men to change their names, when they come of age, or have been rais'd to any conſiderable poſt. In the like manner different names are frequently given to Plants (not to mention other things) according to their different ſtate of perfection, and differing uſes. This variety of names, 'tis true, conveys to our mind a clear and diſtinct idea of things, as they are at different times, and under different changes, but on the other hand it ſo multiplies the numbers of words, as to become very troubleſome to the memory. The preparation of the Moxa is a matter of no great art or difficulty. In the firſt place, the leaves are beaten with a peſtle into the form of a coarſe flax, and then rubb'd with both hands, till they loſe the coarſer fibres, and harder membranous parts; which being done, there remains

only that ſoft, delicate, homogeneous, and ſo much commended down, which nature beſtow'd on the young Mugwort preferably to other plants.

§. 4.

What perſons are fit to be burnt with the Moxa, and in what diſtempers.

The burning of the *Moxa* hath nothing in the leaſt to terrify people, and to deter them from going through the operation. It burns ſo ſlowly, that ſcarce any ſparkling can be diſcern'd, and it might be doubted, whether it burns at all, were it not for a thin ſcarce viſible ſmoak ariſing from it, which however is not at all diſagreeable to the ſmell. The pain is not very conſiderable, and falls far ſhort of that which is occaſion'd by other Cauſticks, or actual Cauteries. Thoſe Cones indeed, which the Japaneſe call *Kawakiri*, that is, *Skin-Cutters*, are ſomething more painful, being the firſt two or three tents ſucceſſively applied to the skin. 'Tis from theſe Cones that the Japaneſe call the new taxes, laid on them by their Princes and Governors, *Kawakiri*, becauſe they ſay they are very hard to be bore at firſt, but become much eaſier in time. I have ſeen many times the very boys ſuffer themſelves to be burnt in ſeveral parts of their body, without ſhewing the leaſt ſenſe of pain: For they burn indifferently, and without regard, old and young, rich and poor, male and female; only women big with child are ſpared, if they have not been burnt before. The intent of burning with the *Moxa* is either to prevent or to cure diſeaſes. But it is more particularly recommended by their Phyſicians as a preventive medicine, for which reaſon they adviſe the healthy, more than ſick people, to make uſe of it. This practice of theirs they ground upon the following principle, that by the very ſame virtue, whereby it diſpells and cures preſent diſtempers, it muſt of neceſſity deſtroy the ſeeds of thoſe to come, and by this means prevent them. Hence it is, that in theſe extremities of the Eaſt, all perſons, who have any regard for their health, cauſe themſelves to be burnt once every ſix months. This cuſtom is ſo thoroughly and ſo religiouſly obſerved in Japan, that even thoſe unhappy perſons, who are condemn'd to perpetual impriſonment, are not deprived of this benefit, but are taken out of their dungeons once in ſix months, in order to be burnt with the *Moxa*. The burning with the *Moxa*, by way of prevention, requires but a few tents, and thoſe very ſmall ones, but if it be intended to cure a diſtemper, there muſt be more, and larger, particularly if the cauſe of the diſtemper lies deep, and is conſequently ſo much the more difficult to be removed.

If you ask either the Chineſe or Japaneſe, in what diſtempers it be proper to burn with the *Moxa*, they return the following anſwer, That it is proper in all thoſe diſtempers, where an occult vapour, and which lies, as it were, impriſon'd within the body, occaſions a diſſolution of the ſolids, and a ſenſe of pain, and hinders the affected part from duly performing its functions. Conſidering things in this view, there is ſcarce a diſtemper, of all that infinite number, incident to human bodies, but the Japaneſe and Chineſe Phyſicians will adviſe their Patient to be burnt with the *Moxa* for it, which quickly, as they pretend, and in a very ſhort time, deſtroys and removes its cauſe.

cauſe. This Cauſtick is not unknown to thoſe black Aſiatick nations, which inhabit the torrid Zone. They learnt it from their neighbours, and it is not long ago that its uſe was introduced among them, with that difference only, that they apply much larger tents, or cones, than either the Chineſe or Japaneſe, of whom they had it, in proportion as the diſtemper is difficult and dangerous, or as its cauſe lies deep in the body. Even the Dutch in the Indies have lately experienced, what a good effect may be expected from burning with the *Moxa* in arthritick, gouty, and rheumatick diſtempers. This Cauſtick breaks the force of the ſaline and tartarous particles, which the too plentiful uſe of Rheniſh wines leaves in the blood, and which being fix'd about the joints, and particularly irritating that ſenſible membrane, which encompaſſes the bones, are the cauſe of gouty paroxyſms. It diſſolves the ſtagnating lymph, which being gather'd about the articulations, occaſions Rheumatick and Arthritick pains, provided a larger cone or tent be applied for either of theſe purpoſes, and provided it be applied in time, before the morbid matter be accumulated ſo far as to break and lacerate the capillary veſſels, to tear the membranes and muſcles, in which it is lodged, and thereby to occaſion thoſe tumours and impoſtumations, which are frequently the conſequences of theſe dangerous diſtempers, and which will then yield no farther to any emollient or diſſolvent medicine whatever. However, it may not be amiſs to obſerve, that although in the hot Aſiatick Countries the uſe of this Cauſtick hath been found upon experience very ſucceſsful in the above-mention'd diſtempers, yet the like ſucceſs cannot be reaſonably expected from its application in our colder European climates. In hot Countries the perſpiration is ſtronger, the fluids thinner, the pores wider, the muſcles and membranes more relax'd. Sometimes alſo, by the application of this Cauſtick, the pain will be only removed, and not entirely taken off. The force of the ſaline particles will be broke in thoſe parts, which are burnt by the *Moxa*, and ſometimes perhaps it will penetrate ſo deep as to burſt and tear the perioſtium. This will doubtleſs take off the ſenſe of pain in theſe very parts, but be no hindrance to its ſhifting to others. The Brahmines indeed go farther, and confidently aſſure their patients, that the pain, being once removed, will never return, if they do but abſtain from eating of fleſh, and from ſtrong fermented inebriating liquors, ſuch as wine, beer, and the like. Theſe, they ſay, breed new crudities, which, when they come into the blood, will fall down again upon the legs, and there lay a new foundation for gouty paroxyſms. *Buſhofius*, a Miniſter of the Goſpel at Batavia in the Indies, went too far, when he recommended the *Moxa* to his Countrymen in Europe, as an infallible remedy for the gout. I have reaſon to apprehend, that many a patient in Germany found himſelf diſappointed in his expectation: This is what the learned Dr. *Valentini*, a German Phyſician, and Member of the Academy of Sciences founded by the late Emperor Leopold, complain'd of, and not without reaſon, in a printed letter of his to Dr. *Cleyer*, to whom it was deliver'd in my preſence. The neighbouring black

black Aſiatick nations make more uſe of the *Moxa*, than the Chineſe and Japaneſe themſelves, in Epileptic fits, and all Chronical diſtempers of the head. Their way is to burn a good quantity of it all along the *Sutura Coronalis*, which ſometimes hath been attended with ſo good a ſucceſs, that ſome patients recover'd, who had been given over by the Phyſicians.

§. 5.

Places to be burnt with the Moxa.

The Chineſe and Japaneſe Phyſicians widely differ in their opinions concerning the parts of the human body, which it is proper to burn with the *Moxa*, in order either to cure, or to prevent particular diſtempers. And although ſuperſtition and ſelf-conceit have a very conſiderable ſhare in their reaſonings, yet they all plead either their own experience, or that of their maſter, for what they aſſert. If their different opinions were to be brought together, I believe, that in ſome diſtempers there would be ſcarce any one part of the human body left, but what ſome of them would ſingle out as the moſt proper to be burnt with ſucceſs. The common people ſeldom recede from the common places and rules, handed down to them from remoteſt antiquity, and repreſented, for the benefit of the publick, in particular printed ſchemes. They are ſtill more ſuperſtitious about chooſing the proper time, when particular parts of the human body ought to be burnt in particular diſeaſes: And here great regard is had to the ſituation and influence of the Conſtellations of the Heavens, for it is agreed on all hands, that even when they are come to a reſolution, what parts it is proper to burn, yet the operation ought not to be perform'd on an ill day, and in an ill hour, when, according to their way of reaſoning, the leſs favourable influence of the Stars gives room to apprehend an ill ſucceſs. In this again their judgment and opinions are ſo various, that if there was any attention given to what every one in particular thinks and adviſes, it would be ſcarce poſſible to find any good day or hour at all. What they chiefly aim at in chooſing the proper places for burning with the *Moxa*, is to find out ſuch as are the moſt conveniently ſeated, either to draw out the vapours, which are the ſuppoſed cauſe of the diſtemper, or to remove them from the affected part. Theſe they all pretend to be well known to them by the obſervations of their anceſtors, and by their own experience. No part of the human body ſuffers ſo much by this Cauſtick, as the back ſide, all along the Spina Dorſi, on both ſides quite down to the loins. I found the backs of the Japaneſe (and this is likely to be the caſe of all other Aſiatick nations, that make uſe of the *Moxa*) of both ſexes ſo full of ſcars, and marks of former exulcerations, that one would imagine they had undergone a moſt ſevere whipping. But to whatever degree they be disfigured by the *Moxa* in this and other parts of their body, their beauty is, according to their notions, not in the leaſt leſſen'd thereby. And as to the back in particular, it is a very eaſy matter for the Japaneſe to uncover it, and they do it very frequently when they go even about a ſlight work, letting their gowns, which are tied about their girdle, fall down behind their back, leſt they ſhould

be

be ſpotted with their ſweat, they wearing no ſhirts, by which means their wounds and ſores, in both ſexes, are laid open to view.

§. 6.

I come now to the operation itſelf, which requires no great nicety or skill. A ſmall quantity of *Moxa* is rolled or twiſted, between the thumb and fore-finger, into the form of a Cone, almoſt an inch high, and ſomething leſs broad at the bottom. This Cone is put on the part which is to be burnt. Some wet the bottom a little with ſpittle to make it ſtick to the skin. This done, they put fire to the top with a thin burning ſplinter, which the Japaneſe call *Senki*. The Cone being conſumed, which is done in a very ſhort time, another, if needful, is applied to the ſame part, and burnt as before. This is repeated as often as the Patient deſires, or the Operator directs, or the caſe ſeems to require. The Surgeons, whoſe buſineſs it is to perform this operation, are call'd by the Japaneſe *Tenſaſi*, that is, *feeling people*, or, according to the literal ſenſe of the word, *people that penetrate with the touch*, becauſe, before the operation, they always feel about, and examine the part, which the Cauſtick is to be applied to. The little rods, or candles, which they make uſe of to put fire to the Cauſtick, are the very ſame which the Heathen Prieſts burn in the temples before their idols, and whereby they meaſure the hours of devotion, in imitation, as it were, of the fires, which it is cuſtomary to make in camps, to indicate and to meaſure the time for watching. They burn but ſlowly, and have a very fragrant ſtrong ſcent. They are made of the ſlimy bark of the *Taab* tree, as they call it, or *Taabnoki*, that is, *Laurus Japonica ſylveſtris, wild Japaneſe bay-tree*, one of the talleſt and largeſt trees growing in the Country. This bark is reduced into a powder, and mix'd with *Aloe* wood, or its reſinous and deareſt part, call'd *Calamback*, and with other ſweet-ſcented ſpecies, according to every one's fancy, all reduced into a powder. Theſe powders are mix'd with water to the conſiſtence of an Electuary, or thick pulp, which muſt firſt undergo a ſufficient kneading, and being then put into a baſon with many ſmall round holes at the bottom, and weights being laid upon it, there are ſqueez'd out through theſe holes long round pieces, or rods, ſcarce thicker than a ſtraw, which being taken off, are laid on lathes and dried in the ſhade, and afterwards ſold in ſhops for burning candles, and for the uſe above-mention'd, by bundles wrapt up in paper. Theſe *Senki* candles however are not ſo abſolutely neceſſary for the operation, but that they may be rank'd rather among the more elegant and leſs uſeful Apparatus of Surgeons. Any common ſplinter, or ſtraw, will anſwer the end full as well, and theſe are what the common people make uſe of. The main art lies in the knowledge of the parts, which it is proper to burn in particular diſtempers. The chief intention of burning is, to draw out the humours and vapours, which lying concealed in the body, prove the cauſe of the ſickneſs. And although, upon this ſuppoſition, one would reaſonably imagine that place to be the

moſt proper which is the neareſt to the affected part, yet the operators frequently chooſe ſuch others, as are not only very remote from it, but would be found, upon an Anatomical inquiry, to have ſcarce any communication with it, no more than by the common integuments. As ſtrange as that Poliſh nobleman thought it, to have a clyſter order'd him, when he complain'd of a pain in his head, ſo ſurprizing will the effects of this Cauſtick appear to foreigners, when applied to places which ſeem too remote from the affected part, to ſuppoſe any communication with it. A few inſtances will ſerve to explain this. In Indigeſtion, and ſickneſs of the ſtomach, and loſs of appetite, they apply the Cauſtick to the ſhoulders. In pleuritick caſes they burn the Vertebræ of the back, and in the tooch-ach the adductor Muſcle of the thumb, on that ſide where the pain is: and ſo on. I am ſenſible, that the moſt skilful Anatomiſt would be at a loſs to find out any particular correſpondence of theſe remote and differing parts with one another.

§. 7.

Rules of burning.

There are ſeveral things required, and many particular rules to be obſerved, in the application of this Cauſtick, with regard chiefly to the place which is the moſt proper to be burnt, to the time, when the operation is to be perform'd, to the number of Cones, which muſt be applied ſucceſſively, to the ſituation of the Patient, when under the operation, to the proper diet to be undergone both before and after, and other the like circumſtances. The following are the chief and moſt general rules. Tendons, Arteries and Veins muſt be avoided with all poſſible care, in order to which the operator muſt not only call to help his eyes, in a careful examination of the parts, but make uſe alſo of his fingers, and feel whereabouts they lie. Whatever ſituation the Patient was in, when the propereſt place for the application of the Cauſtick was examined and determined, in that ſame he muſt remain, whilſt the operation is perform'd, whether he was ſitting or ſtanding. He that is to be burnt, muſt ſit on the ground croſs-leg'd, after the faſhion of the Eaſtern nations, holding the palms of his hands to his cheeks, that poſture being the neareſt to that in the mother's womb, and thought the moſt proper to ſhew the ſituation and interſtices of the muſcles. Thoſe that are to be burnt in the legs, muſt ſit on a ſtool or chair, holding their legs down into a tub of warm water, becauſe, they ſay, that in theſe parts, which are ſo remote from the fountain of heat, the perſpiration muſt be promoted by art. Thoſe perſons, who are of a tender ſickly conſtitution, muſt not have more than three Cauſticks applied at a time, to any part of their body whatever. To ſtrong people ten, twenty and more, muſt be order'd, according to the nature of the diſtemper. There are no certain rules to go by, as to the number of Cones, which muſt be burnt on any part ſucceſſively, or whether the ſame muſt be applied alternatively, this depending in a great meaſure upon the Patient's patience, and the operator's pleaſure. The day after the operation

tion, and for ſome following days, the operator examines and dreſſes the part. If he finds it dry and not ſuppurated, he looks upon it as a very bad ſign, and a proof that nature is ſcarce ſtrong enough to throw out the morbifick matter. In this caſe he endeavours to promote the ſuppuration, by applying pounded onions. Thus far what I could learn concerning the *Moxa*, by converſing with the Surgeons of the Country, and thoſe perſons, who make it more particularly their buſineſs to burn people with it.

As to the more particular rules of this burning art, they have tables printed in Chineſe and Japaneſe characters, of which I here preſent the Reader with one, which I endeavour'd to explain and tranſlate, ſo well as the nature of the Chineſe verſe, wherein it is wrote, and the principles of their Philoſophy would admitt of. I have likewiſe added two Schemes, (*vid. Tab.* XLIV.) being two different views of the human body, wherein is ſhewn, what parts are proper to be burnt in certain diſtempers, with the particular names of theſe parts. They are ſold in bookſellers ſhops, and by mountebanks, who cry them up in the ſtreets and publick places, to allure the common people to buy, for a trifle, all the rules and precepts of an art, which they are ignorant of. The text, as I found it in the Japaneſe original, is printed in Italick characters, and the few notes, which I was able to add to explain the ſame, in Roman, encloſed within two hooks.

KIUSIU KAGAMI.

A Treatiſe (in the literal ſenſe a Looking-glaſs) *ſhewing what parts of the human body are to be burnt with the* Moxa.

CHAP. I.

Shews the method of burning deliver'd in verſe in certain propoſitions, whereby this whole art is diſcover'd to the world.

1. *IN the head-ach, ſwimming of the head, fainting fits, in the* DSEOKI, (*Dſeoki* is a particular kind of an inflammation in the face, occaſioned by a ſcorbutick diſpoſition of the body, which is very common in this Country. Perſons, who labour under it, are frequently affected with ſwellings in their faces, and ſometimes the whole head, attended with an almoſt intolerable ſenſe of heat and burning, and this very often from ſlight cauſes, as from bathing, and exceſſes in drinking, and exerciſe. This ſwelling is often followed by an inflammation of the eyes.) *in a dimneſs of the eyes, occaſioned by a too frequent attack of the Dſeoki, in pains of the ſhoulder after head-ach, in aſthma's and ſtreightneſs of breath, it is proper to burn that part of the human body, which is call'd* KOKO.

2. *In*

2. *In diſtempers of the Children, particularly ſwellings of the belly, looſeneſſes, loſs of appetite, in the itch and exulceration of the noſes, as alſo in ſhortneſs of ſight, the region of the* SIUITZ, (or eleventh vertebra) *muſt be burnt on both ſides with fifteen or ſixteen cones, leaving one* SUN *and a half's diſtance (about two or three inches) between the two places, which they are to be applied to.* *Remark* 1. *Siuitz*, or the eleventh, is ſo called from its being the eleventh vertebra in number, computing from the fourth vertebra of the neck, that being the moſt apparent of any, when the head is bowed down forwards towards the breaſt. The ſame rule muſt be obſerved with regard to all the other vertebræ, whereof the number only is mentioned. *Remark* 2. *Sun* is properly ſpeaking a meaſure, whereby they meaſure the length of things. They are of two different ſizes, the longer is made uſe of by merchants, the ſhorter by builders, and workmen. The *Sun*, as it is above mentioned, with regard to the method of burning with the Moxa, muſt be underſtood of neither of theſe, but its length taken from the ſecond joint of the middle-finger of that very perſon on whom the operation is to be perform'd, as bearing the moſt accurate proportion to other parts of the ſame body.

3. *In the Sakf* (a chronical and intermitting kind of a colick,) *in the Senki*, (or that colick, which is endemial to this Country, and hath been amply treated of in Numb. III. of this Appendix) *and in the Subakf*, (or gripings of the guts occaſioned by worms) *you muſt burn on both ſides of the navel at two Suns diſtance. This place is called* TENSU.

4. *In the obſtruction of the menſes, and in fluxes; in whites, in piles, and the exulceration of the hæmorrhoids, and in the Tekagami*, (an intermitting ſort of a cold, attended with pain and heavineſs in the head) *you muſt burn the place* KISOO *or* KITZ, *on both ſides with five cones. To find out this place, you muſt meaſure from the navel ſtreight down four Suns, then ſidewards at right angles four Suns on each ſide, ſo that there be eight Suns diſtance between the two places to be burnt.*

5. *In a difficult delivery you muſt burn three cones on the extremity of the little finger of the right foot. This will give inſtant relief, and promote the delivery.*

6. *In want of milk in nurſes, five cones muſt be burnt between the two breaſts in the middle.*

7. *In arthritick pains and rheumatiſms, in pains of the legs, as alſo in ſtrangury, or retention of urine, you muſt burn about eleven cones, on the thighs about three inches above the knees*, (or on the place for iſſues.)

8. *In ſwellings and pain of the belly, in pain at the heart from a quotidian fever, in pain of the ſtomach, and loſs of appetite, you muſt burn ſix cones above the navel. The place, which you are to burn, muſt be four Suns diſtant from the navel, in a ſtreight line upwards.*

9. *In pain of the hips and knees, for weakneſs of the legs in particular, and of all the members of the body in general, you muſt burn the place, called* JUSI. (*Juſi* is that place on the thighs, which one may reach with the extremity

tremity of his middle-finger, holding his hands ſtreight downwards in a natural ſituation.

10. *Thoſe, who have a hardneſs and ſwelling in the Hypochondria, as alſo thoſe who have frequent ſhiverings, or relapſes of putrid fevers, muſt be burnt in the place called* SEOMON. (*Seomon* is juſt beneath the laſt falſe rib on each ſide. The burning of this place is extream painful. I ſhould have thought it more proper to write it *Schomon*, or *Siomon*, but hearing the Japaneſe pronounce it themſelves, I found that they make a ſhort *e* of it.)

11. *In claps you muſt burn in the middle of the place called* JOKOMON. (*Jokomon* is above the privities in the middle between them and the navel.)

12. *Thoſe perſons who are ſubject to colds, bleeding at the noſe, or ſwimming of the head, will find great benefit, if they cauſe from fifty to an hundred cones to be burnt* (ſucceſſively) *in the place, called* TUUMON. (*Tuumon* is the region of the *Os ſacrum.*)

13. *Thoſe who are troubled with tumours and ulcers in the anus, muſt have one cone burnt three ſuns from the extremity of the Os Coccygis:* (The burning of this place is attended alſo with a very great, and almoſt intolerable pain.)

14. *In the procidentia ani, the Os Coccygis itſelf muſt be burnt.*

CHAP. II.

Nindſin, (the ſpirit of the Stars) *lodges in the ſpring about the ninth vertebra, in the ſummer about the fifth vertebra, in autumn about the third, and in winter about the fourteenth, and near both hips: For this reaſon care muſt be taken not to burn any of theſe places, at the times above-mentioned.*

2. *Upon the turning of the four ſeaſons of the year, you muſt avoid burning either the place, called Seomon, or the fourteenth vertebra, becauſe inſtead of being beneficial, it would rather prove hurtful, and encreaſe the diſtemper.*

3. *You muſt entirely abſtain from burning in rainy, wet, or too hot weather, and on a cold day.*

4. *You muſt not lie with your wives three days before, and ſeven days after the burning.*

5. *Angry, paſſionate people muſt not be burnt, before their paſſion is calmed. Weary people, and who are juſt come from their work, muſt not be burnt, till they have reſted themſelves. The ſame rule is to be obſerved, as to hungry people, or ſuch as have eat too much.*

6. *People muſt abſtain from drinking of Saki* (a ſpirituous fermented liquor, brewed out of rice) *before they are burnt, but after the operation hath been performed, it is not only ſafe but adviſable to do it, becauſe it promotes the circulation of the ſpirits and blood.* (The Japaneſe knew long ago, that the fluids circulate in our body, but how, and after what manner the circulation is performed, they are ſtill ignorant of.)

7. *Great care muſt be taken not to go into a bath of ſweet water, for three days after the operation.* (The Japaneſe are very great lovers of bathing, and uſe it every day. I believe that this is the reaſon why the pox ſpreads ſo much leſs, than it would be otherwiſe like to do in ſo populous a Country.)

8. *Medicines ſhould be given to cure the diſtempers incident to our body, and the burning with the Moxa ſhould be ordered to preſerve us from them. For this reaſon even thoſe, who are otherwiſe in a good ſtate of health, ſhould be burnt twice a year, once in the ſecond month* (March) *and once in the eighth* (September.) (The proper days for burning, and which are favoured by the influence of the Stars, are ſet down in their almanacks.)

9. *You muſt feel the pulſe before you burn: If it be too quick, you muſt act prudently, becauſe that ſhews that your patient hath got a cold.*

10. *The places to be burnt, muſt be meaſured by SAKU and SUNS. The length of the Sun muſt be determined from the middle joint of the middle-finger, in men in the left and in women in the right hand.*

CHAP. III.

Women who would have done breeding, muſt have three cones burnt on the navel.

CHAP. IV.

Women that would be glad to have children, muſt have eleven cones burnt on the ſide of the twenty-firſt vertebra.

V.

Some obſervations concerning Ambergreaſe.

§. 1.

The ſubſtance of Amber-greaſe.

THE deſign of this paper is to give a ſhort account of that precious, and ſo much eſteem'd bituminous ſubſtance, known by the name of *Ambergreaſe*. Nothing hath been hitherto found to exceed it in ſweetneſs of ſmell. 'Tis to the Sea mankind is indebted for it, though it is thrown out but in a very ſmall quantity, as indeed, in general, the more valuable things are, the leſs liberally nature ſeems to produce them. Authors differ widely in their opinions, concerning both its origin and production, nor do they ſo much as agree, what kind of ſubſtance it properly is. Some take it to be a bituminous ſubſtance, others a ſort of earth or clay, others a ſea-ſpunge, others an excrement of the

the whale, others the dung of birds. Many more could be mentioned, if I did not avoid being tedious : But of all the differing opinions, none ſeems to me to have ſo little foundation, and likelihood, on its ſide, as that of a late French author (*Jean Baptiſte Denys, Conference ſeconde dans le Journal des ſcavans de l' an* 1672.) He draws his concluſions merely from ſome likeneſs in the ſubſtance and ſmell, and aſſerts, *that Ambergreaſe is a mixture of wax and honey, gathered upon the ſea-coaſts by the bees, that being firſt digeſted by the heat of the ſun, it falls into the ſea, that there it undergoes a farther preparation, and is by the violent motion of its waves, and the admixtion of its ſaline particles, changed into this precious ſubſtance.* An idle and groundleſs conjecture, which beſides its being new, not thought of before, and ſupported by the protection of a great Prince, will be found in all other reſpects too trifling, in the leaſt to prejudice the opinion, which hath been generally received, and allowed of by thoſe, who have taken pains to examine this ſubſtance more accurately, and have found it to be a kind of bitumen generated in the bowels of the earth, or a ſubterraneous fat, grown to the conſiſtence of a Bitumen, which is by ſubterraneous canals carried into the ſea, and there undergoes a farther digeſtion, being by the admixtion of its ſaline particles, and the heat of the ſun, changed into Ambergreaſe. The few following remarks, gathered chiefly from the curious obſervations of the Chineſe, from what accounts I could procure from the Japaneſe Whale-fiſhers, and from a view of the Provinces and Coaſts, upon which the Ambergreaſe is found, are intended to eſtabliſh the juſt mention'd old opinion in oppoſition to that of Monſieur *Denys*.

1. Ambergreaſe is found in ſeveral Countries, where there are no bees upon the Sea-coaſts, nay not even in the Countries themſelves : On the contrary, many Countries abound in bees, where there is no Ambergreaſe found upon the coaſts.

2. Several Chineſe and Japaneſe fiſhermen, who make it their buſineſs, upon the rocks along the coaſts of China and Japan, to look for the edible birds-neſts, (being neſts of ſea ſwallows, which theſe birds make of the fleſh of Holothuria, a ſort of ſea-qualms) all deny that they ever obſerved any ſuch thing as hives ſticking to rocks under water, which Monſieur *Denys* fancies to be now and then thrown off by the impetuoſity of the waves. Nature is too careful for the preſervation of her productions, not to teach bees, by inſtinct to avoid the coaſts of the ſea, and all places, which are ſo much expoſed to ſtorms and tempeſts.

3. Honey, Wax and Honeycombs, being mix'd with a fluid, do not unite into one ſubſtance, but are diſſolved and ſeparated.

4. Honeycombs, with their Honey, in whatever parts of the world they be inſpiſſated by fire, the coagulated ſubſtance will be always of the ſame kind. On the contrary, there are various ſorts of Ambergreaſe, according to the variety of ſubterraneous veins, wherein it is generated. And ſome ſorts there are peculiar to certain Countries, inſomuch, that skilful perſons, upon a narrow inſpection, will be able to conjecture, what coaſts it hath been found

found upon, much after the ſame manner as expert vintners know by taſting a wine, what ſort it is, and of what growth. Some ſorts of Ambergreaſe are like a coarſe *Bitumen*, or *Aſphaltus*, or the black *Naphta* dried, conſequently more or leſs black and heavy, and of a different conſiſtence in proportion. Other ſorts are whiter, from a mixture of nobler particles: Theſe are alſo lighter and dearer, and this again in differing proportions: Some other ſorts there are exceedingly light, and not unlike a muſhroom, whence the learned *Scaliger* conjectured, after *Serapion*, that Ambergreaſe might well be a ſort of a *Fungus marinus*, or ſea-muſhroom.

5. Ambergreaſe, when freſh, and but juſt thrown out by the ſea, is ſoft, and nearly reſembles cow-dung. It hath alſo at the ſame time a ſort of a burnt ſmell, which is quite foreign to any melleous ſubſtance.

6. There are very often black ſhining ſhells, and fragments of other ſubmarine ſubſtances, found in Ambergreaſe, ſometimes alſo particles of ſuch things, as will eaſily ſtick to it, when it hath been juſt thrown upon the coaſts, and is as yet ſoft: But I never heard that it was obſerved to contain bees, or wax, or honeycombs. Monſieur *Denys* was certainly impoſed upon, when he was told, that honeycombs, with wax and honey, (why not bees too?) had been found in Ambergreaſe: And ſome later French writers, who maintain the ſame opinion upon the ſole authority of Monſieur *Denys*, are altogether guilty of the ſame error.

7. They find ſometimes exceeding large pieces of Ambergreaſe, far beyond the ſize of the largeſt bee-hives. Not to inſtance in thoſe monſtrous large pieces, of which *Garcias ab Orta* ſpeaks, (*A. H. l.* 1. *c.* 1.) leſſer ones, and which I ſaw myſelf, will ſerve my purpoſe equally well. When I was in Japan, a very good piece of a fine greyiſh Ambergreaſe was found upon the coaſts of *Kijnokuni*. It weighed upwards of an hundred *Catti's*, Japaneſe, that is, 130 lb. Dutch weight, and being by much too large to be purchaſed by one perſon, it was divided into four parts, in form of a croſs. One of the four parts I was offer'd to ſale myſelf, whereby I could eaſily conjecture to be true, what I was told of the largeneſs of the whole piece. But that piece was ſtill larger, which, in the year 1693, after I had left Japan, was ſold by the King of *Tidori* to the Dutch Eaſt-India Company, for eleven thouſand Rixdollars, (or upwards of 2000 *l.* Sterling.) It was ſent to Amſterdam the year after, where it is now kept in the Company's Rarity Chamber. It weigh'd 185 lb. Dutch weight. It was of a greyiſh colour, of a very good ſort, and in ſhape not unlike a tortoiſe, with the head and tail cut off. It was bought on condition, that if it ſhould be diſcover'd to have been any ways adulterated, the money ſhould be reſtored. The learned Dr. *Valentini*, Profeſſor at Giſſen, figured it in his *Muſeum Muſeorum*, *Lib.* 3. *c.* 28. (*as hath alſo Rumph in his Amboinſche Rariteitkammer*, T. LIII. *and* LIV. *from whom, it ſeems, Valentini took it. The ſame author hath given an accurate deſcription of it*, p. 267. *& ſeq.*)

§. 11. Of

§. 11.

Of the Adulteration of Ambergreaſe, the ſigns of its goodneſs and its virtues, I procured the following account.

The attributes of Ambergreaſe:

Ambergreaſe is the moſt ſuſceptible of being adulterated, when it is freſh thrown up upon the Coaſts, it being then as yet ſoft, and like a mealy ſubſtance. Nothing is more proper, as the adulterators themſelves confeſs'd to me, to be incorporated into the ſubſtance of Ambergreaſe, than the flower of Ricehusks, which gives it at once a lightneſs and greyiſh colour, but this cheat cannot remain long undiſcovered, the worms quickly getting into it. It is not an eaſy matter to find out, whether or no Ambergreaſe hath been adulterated by an addition of *Storax*, *Benzoin*, and other ſweet ſcented ſpecies. It is leſs difficult to diſtinguiſh the true Ambergreaſe from that ſpurious ſort, which is an artificial compoſition of tar, wax, roſin, ſtorax, and the like, the ſeveral ingredients of it being very apparent to the eye, touch and ſmell. Both theſe ſorts I was frequently offered to ſale during my ſtay in the Country. It is cuſtomary for thoſe, who find Ambergreaſe upon the coaſts, to ſqueeze ſeveral ſmall pieces into a large one, which, if it be too difform, and too much expanded, is further compreſſed into the form of a roundiſh ball, whereby its bulk is diminiſhed, and its weight increaſed, though without prejudice to its goodneſs. One of the ſureſt and moſt common ways to try, whether or no Ambergreaſe hath been adulterated, is, to lay a few grains on a redhot plate, by which means, if there be any heterogeneous ſubſtance mix'd with it, the ſame will diſcover itſelf by the ſmoke, or elſe its genuineneſs appear by the ſmall quantity of aſhes. The Eaſtern nations beyond the Ganges commonly make this experiment on a thin piece of gold money, of an oval ſhape, called *Koobang*, which they have ready at hand, and which for this purpoſe they lay on coals, with ſome Ambergreaſe ſcraped upon it. Of the good ſorts of Ambergreeſe, the Chineſe take that to be the beſt, the ſcrapings of which being put into boiling hot water, and covered, diſſolve better and diffuſe more equally. I have ſeen them try this experiment in the porcellane diſhes, out of which they drink their Tea. The worſt ſort of Ambergreaſe is that, which is found in the guts of the whale, where it loſes much of its virtues. The whale, in the inteſtines of which it is found, is called, in the language of the Country, *Mokos*: it is three, or at fartheſt four fathoms long, and is taken very frequently in all the ſeas about Japan. When upon opening the guts, a grumous ſubſtance, not unlike lime, appears to the Eye, it is a ſign, that they are like to find Ambergreaſe alſo. This ſort of Ambergreaſe, and that, which is ſometimes thrown up upon the coaſts, along with the excrements of the whales whilſt yet alive, are both very common in Japan, and called by the Natives *Kunſuranofuu*, that is, *Whale-Dung*, which name is ſometimes given to all ſorts of Ambergreaſe in general. There is ſometimes a ſtrange fat ſubſtance thrown up

by the ſea upon the more Southern Coaſts of the Eaſt-Indies, which to all outward appearance nearly reſembling Ambergreaſe, often impoſes upon its finders. Such a piece, which was ſaid to have been found upon the coaſts of the *Luzon*, or Philippine iſlands, I was offer'd to ſale for true Ambergreaſe, but finding it to be whitiſh, fungous, brittle, of an offenſive ſmell like rank bacon, I took it to be nothing elſe but whales-fat, which underwent this change by having lain a long while upon the Coaſts, and therefore would not meddle with it. I have ſuch another piece in my poſſeſſion, which I was preſented with for a piece of true Ambergreaſe: it is of a very difform ſhape, of about three pound weight, and was found upon the coaſts of *Banda*. I take it to be a ſort of tallow, or fat of that kind, which *Schroder* calls whitiſh Ambergreaſe, and which commonly goes by the name of *Sperma Ceti*, which floating on the ſurface of the Sea, was gathered ſomewhere, (perhaps on a rock) and was afterwards by the heat of the Sun melted into one piece. There are three ſorts of *Sperma Ceti*, as they call it, came to my knowledge. One ſort is found floating on the ſurface of the water in the Northern Seas, and is gathered in baskets made of twigs, as hath been long known by the accounts of ſeveral perſons, who have been eye-witneſſes of it. The ſecond ſort is that, which according to the accounts of Bartholin, Wormius, and thoſe that ſail to Greenland for the whale-fiſhery, is found in great plenty in the head of a certain kind of whale, called by the Latins *Orca*, and by the Duch *Potuis*. The third ſort is gathered in the *Ferre*, or *Feroe* iſlands, ſituate to the North far beyond Scotland. The inhabitants of theſe iſlands, for the greateſt part poor people and fiſhermen, gather it on the body of a particular fiſh with a very long head, called in their language *Buskoppe*, which name hath been given alſo to one of theſe iſlands, being the furthermoſt to the North, about which this fiſh is caught in great plenty. I do not know of any author's having ever mentioned this laſt ſort of Sperma Ceti: What account I had, and here preſent the reader with, was communicated to me by a very honeſt man, who averred to me, that having been ſhipwreck'd near theſe iſlands, he had not only ſeen, but done it himſelf in company with the natives, for about ſix months he lived with them. He farther told me, that that fiſh exceeded a man in length and ſize, that the head particularly was monſtrouſly large, and covered all round, chiefly about the chops, with a great quantity of this mucous fatty ſubſtance, which is ſcraped off by the fiſhermen, and afterwards cleaned and kept from growing rank by a ſtrong lye, and by being dried in the ſun. Sailors, when they catch ſharks, which after the crocodile is the fierceſt of all ſea-animals, and very frequent in the Indian ſeas, always look for a certain exceeding white ſubſtance, which is ſold for *Sperma Ceti*, and is found in the head, though it be quite a different thing from the brain of the creature, which I found to be exceedingly ſmall. This ſubſtance hath nearly the ſame diuretick qualities with the Sperma Ceti itſelf, though properly ſpeaking it doth not belong to this claſs, being

being little elſe than a powder, and altogether without that mucilaginous fat, which is common to the ſeveral different ſpecies of Sperma Ceti. The coagulated ſubſtance, above-mentioned, which I have in poſſeſſion myſelf, and which hath all the characteriſticks and qualities of the Sperma Ceti, ſeems to belong to the firſt of the above-mentioned three ſorts, ſo far that I think it could be ſold for true Sperma Ceti, if it was but reduced to a powder. I muſt own, that I have oftentimes uſed it inſtead of Sperma Ceti, and with the ſame good ſucceſs. The *Succinum*, or Pruſſian Amber hath been with a better appearance of reaſon ranked by ſeveral natural hiſtorians among the ſpecies of Ambergreaſe, being likewiſe a ſubterraneous fat, not unlike Ambergreaſe, but tranſparent, and dried upon the coaſts much after the ſame manner, by lying expoſed to the air in the ſand. I have not only frequently ſeen it gathered upon the Pruſſian Coaſts, as it was thrown out by the ſea, but alſo dug up in the mines of that Kingdom. But the latter and foſſil one, being commonly very tender and brittle, is put into ſea-water, in order to its growing harder. Had Monſieur Denys known this, he would not have been at ſuch pains to fetch it from the woods and foreſts of Sweden upon the Coaſts of Pruſſia. The Nations, that live furtheſt to the Eaſt, and more particularly the Japaneſe, ſet a much greater value upon Amber, than they do upon Ambergreaſe, nay they eſteem it more than the precious ſtones, (red corals only excepted) of which they make little or no uſe. But of all the different ſorts of Amber, the yellow tranſparent one, which is ſo common and ſo little valued with us in Europe, is the moſt acceptable to them, and what they would give almoſt any price for, becauſe of its perfection, and the antiquity they attribute to it. All the other ſpecies of Amber are deſpiſed by them, ſo far that endeavouring to convince them of their ill taſte, and to give them reaſons, why they are and ought to be eſteemed preferable to the yellow one, I was only laughed at, and found, that I had taken pains to as little purpoſe, as it would be to perſuade an European, that gold is of leſs value than ſilver. The black nations of Aſia, upon whoſe coaſts Ambergreaſe is found, make no manner of uſe of it. It is well known, that we Europeans uſe it in Phyſick. But the greateſt conſumption of it is in Perſia, Arabia, and the great Mogul's Country, where it is made uſe of as an ingredient of moſt of their ſweet meats. The Chineſe, Japaneſe and Tunquineſe keep it for no other purpoſe, but to mix it with ſweet-ſcented ſpecies, they believing, that it not only heightens, but fixes the pleaſantneſs of the ſmell, which otherwiſe, by reaſon of the great volatility of the odoriferous parts, is apt to loſe itſelf too quickly. And theſe ends, indeed, the Ambergreaſe is not unlike to anſwer, as it hath no very conſiderable ſmell of itſelf. To enumerate the virtues of Ambergreaſe, would be enlarging this account to little purpoſe, they being already well known. I will only add a ſecret againſt impotency, which was communicated to me by an expert Japaneſe Phyſician, as ſomewhat very valuable. Take as much as you pleaſe of crude opium, put it into a piece of linnen, and ſuſpend it in the ſmoke of boiling hot water, what

Some account of Amber.

ſweats

ſweats out of the linnen, and ſticks to the outſide, affords the beſt and pureſt opium. Take this ſubſtance, mix it with twice the quantity of Ambergreaſe, and make it up into ſmall pills. A few of theſe pills taken inwardly, at night before you go to bed, are ſaid to be an excellent ſtimulating medicine in that caſe.

VI.

An Enquiry, whether it be conducive for the good of the Japaneſe Empire, to keep it ſhut up, as it now is, and not to ſuffer its inhabitants to have any Commerce with foreign nations, either at home or abroad.

I.

Introduction.

MANY will call it malice to divide the globe of our Earth, ſmall as it is, and they will think it a crime equal to murder, to break through the ſociety and mutual communication, which ought to be among Men. All nature pleads for Society. To declaim and reaſon againſt it is, in fact to reflect on the Author of nature. We all behold one Sun, we all tread on the ſame ground, we breath all the ſame air, nature hath ſet us no bounds, nor hath the Creator eſtabliſhed any laws, but what tend to mutual aſſociation. Should men be born to a worſe condition than ſtorks and ſwallows? Is it not enough for our Soul, that nobleſt part of ourſelves, which partakes of the liberty of the Supreme and All-free mind, to be confined to our body? Muſt the Body alſo be kept priſoner in one Country, and the Soul denied the liberty to make it, and herſelf with it, enjoy the pleaſure of others. The very Stars, diſperſed through the boundleſs Heaven, ſtrongly argue for it. Many believe, that ſuch majeſtick, ſuch noble bodies, have not been left naked and empty, but are inhabited by various kinds of living creatures, which praiſed the All-wiſe Creator of all things, before even the foundations of our Earth were laid, as he is pleaſed to expreſs himſelf in the viiith of *Job*. Whoever dares, from the low and vulgar notions of ſchoolmen, to raiſe his mind to nobler and higher thoughts, will not ſcruple, nor think it derogatory to the bounty and wiſdom of the Supreme Being, to aſſert, that theſe Heavenly bodies are like ſo many great towns, inacceſſible indeed to one another, becauſe of the vaſt extent of the fluid wherein they float, but for that very reaſon fit to be, what it is not unlikely they are, inhabited by creatures of various kinds, differing in their nature, frame, and degrees of perfection. As conformable to truth, as it is highly probable this aſſertion is, ſo reaſonable will it appear on the other hand, that thoſe creatures, which the All-wiſe Creator hath made of the ſame nature and ſubſtance,

and

and which he hath confined to any one of theſe globes, as within the walls of a town, ſhould live in a friendly communication together, a communication, which it cannot but be highly criminal to break through. As to our Earth in particular, the Creator deſigning it to be the habitation of men, hath alſo in his wiſdom and goodneſs purpoſely framed it ſo as to make it common to all. Different Countries produce different Plants, Animals and Minerals: Not even the moſt delightful have been ſupplied indifferently with all:

Hic ſegetes, illic veniunt felicius Uvæ;
India mittit Ebur, molles ſua Thura Sabæi.

The very occaſion men ſhould have of each others aſſiſtance, was to be the ſtrongeſt knot of mutual friendſhip and communication. How juſtly therefore, how deſervedly accuſed ſtand the Japaneſe of a ſignal breach of the laws of nature, of an open diſregard to the Supreme Will of the All-wiſe Creator, of a wilful infraction of the laws of ſociety, which it was his intention ſhould be for ever among men? *To ſhut up the Empire*, as they do, *to deny all acceſſion and commerce to foreigners, to repell them by force, if any there be who attempt to enter, to keep the natives, as it were, priſoners within the bounds of their own Country, to ſentence to perpetual impriſonment, as fugitives, even thoſe whom ſtorms and diſtreſs of weather forced away upon other coaſts, to condemn to the Croſs thoſe who leave the Country of their own choice, either out of diſſatisfaction, or with an intent to ſee other tranſmarine parts of the world, to impriſon thoſe who have the misfortune to be driven upon their coaſts by ſtorms or ſhipwrecks:* What is it elſe but breaking through the laws of nature, and the All-wiſe order which the Supreme Being eſtabliſhed in the world.

Whoever hath a mind to offer theſe, and perhaps many more arguments and objections of this kind, againſt the truth of what I propoſe to demonſtrate in this enquiry, with regard to the advantages, that muſt and do accrue to the Japaneſe from the preſent condition of their Empire, as I hear ſome late Philoſophers have, ſhall not be by me denied that liberty. But in the mean time, I muſt beg leave as freely to declare, that with me they carry no force of perſuaſion, and that I am nevertheleſs, for many good and plauſible reaſons, inclined to believe, that it is by no means inconſiſtent with the Divine Wiſdom and Providence, that this globe of our Earth ſhould be inhabited, as it is, by nations of different languages, cuſtoms and inclinations. If we ſurvey it in the ſtate it now is in, we ſhall find it fitted up for the reception, not of one alone, but of many nations, we ſhall find its parts ſeparated from each other by rivers, ſeas, and chains of mountains, we ſhall obſerve remarkable differences in the climates, and ſuch, as it ſeems, are the very bounds which nature ſet to keep every nation within that climate, which hath been aſſigned for its habitation. Hath not God himſelf, in that dreadful confuſion of tongues at Babel, where men as yet made up one ſociety, given the ſtrongeſt proofs of his will and

intention, that their intimacy and mutual communication ſhould be broke, and that thence-forward different Countries ſhould be inhabited by different nations. Such is the perverſity of human nature, that whenever we are become one body, one kingdom, or common-wealth, where one and the ſame language is ſpoken, we are naturally inclined to hate our neighbours, who ſpeak another language, and to envy their ſtate and condition. Princes ambitious of enlarging their dominions beyond the limits ſet by nature, very often, when they are buſy about adjuſting and compoſing the differences, or tumults, ariſing in one part thereof, loſe another by inſurrection, or invaſion. The greateſt and moſt powerful republicks are ſo far from being ſupported by the joint ſtrength of many nations, acknowledging their ſupremacy, that an exceſs of power proves rather their ruin, and the ſeveral dominions of their dependency become ſo many ſeparate Governments, which always bear a ſecret and cover'd hatred one towards another. Happy would have been the condition of men, if nature had ſo bleſs'd each Country with all the neceſſaries of life, that the inhabitants fully ſatisfied with their ſituation, ſhould have no reaſon to entertain any thoughts of invading the rights and properties of others. Hiſtory then would not have been fill'd with ſo many tragical events. Murdering and plundering of each other, ravaging and unpeopling of whole Countries, laying in waſte and ruin publick and private, ſacred and profane buildings, and many other calamities, the dreadful conſequences of war, cruelty and ambition, would have been entirely unknown to mankind. Men, on the contrary, free from other buſineſs, would have been more attentive to promote their publick and private welfare, more diligent to cultivate the deſart and barren places of their Country, more induſtrious in the improvement of arts and ſciences, more bent upon the practice of vertue, more inclined to equity, freer from paſſion and ſelf-intereſt, juſter in rewarding the good and puniſhing the wicked, more careful in the education of their children, more exact and mindful in the care and management of their private families: In a word, they would have made themſelves and others happy, and in their ſeveral ſocieties ſtood a pattern of a Government, the beſt that could be wiſhed for, in imitation of the Japaneſe, who confined within the limits of their Empire enjoy the bleſſings of peace and contentedneſs, and do not care for any commerce, or communication with foreign nations, becauſe ſuch is the happy ſtate of their Country, that it can ſubſiſt without it. It cannot be denied, but that we are deſirous of communication and commerce with foreign Countries, merely becauſe from thence we fetch the neceſſaries of life, or becauſe they ſupply us with thoſe things, which contribute to make it agreeable, pleaſing and commodious, and to keep up luxury and magnificence. Laws prudently to govern the ſtate, Religion for the eaſe and comfort of our conſciences, Sciences to embelliſh our minds, Mechanical arts for the uſe and elegance of life, various ſorts of Goods and Commodities for cloathing and the table, Medicines to preſerve or reſtore our health, are all what we can look for among foreigners.

It

If then there be ſuch a Country, which nature hath proved ſo very kind to, as to ſupply it with all theſe things, neceſſary for the eaſe and ſupport of life, and which, through the induſtry and labour of its inhabitants, hath raiſed itſelf to a high pitch of power, and makes a very conſiderable figure in the world, it muſt neceſſarily follow, that it is not only adviſable, but very much to its advantage, that its inhabitants, ſo long as they can ſubſiſt without the produce and manufactures of foreign Countries, ſhould be kept alſo from their vices, from covetouſneſs, deceits, wars, treachery, and the like, provided ſuch be the ſtate of the Country, as to admitt, without any great difficulty, of their being confined within the limits thereof, and provided they themſelves have ſtrength and courage enough to defend it, in caſe of need, againſt any invaſion from abroad. And that this is the caſe of *Japan*, preferably to any other Country as yet known, will, I hope, evidently appear from the following ſhort deſcription, wherein I propoſe to conſider it chiefly with regard to the point in queſtion.

§. 2.

Deſcription of Japan.

Japan, by the natives called *Nipon*, which ſignifies the ſupport, or foundation of the Sun, is that ſame iſland, which the celebrated traveller *Marc Paul*, a Venetian, who is the firſt of all European writers, that takes any notice of it, calls *Zipangri*. It is, properly ſpeaking, not one, but a whole ſet of iſlands, broke through by many gulphs, ſtreights, and arms of the ſea, not unlike the Kingdoms of Great Britain and Ireland, and ſituate in the remoteſt part of the Eaſt. Nature herſelf hath done the beſt part towards making this Empire invincible, by making it almoſt inacceſſible, and by ſurrounding it with a dangerous, and exceedingly tempeſtuous ſea. All thoſe ſhips, that come from the Southern parts of the world, have the beſt part of the year to ſtruggle with ſtorms and contrary winds. But a very few months are proper for our own ſhips to make their voyage. The ſteep and rocky coaſts are waſhed by a ſea full of clifs and ſhallows. There is but one good port known, fit to harbour ſhips of any conſiderable bulk: This is that of *Nagaſaki*, the entry whereof is very narrow, with many windings and turnings, and of a dangerous and difficult paſſage even to thoſe Pilots, who ought to be well acquainted with its many ſhallows, rocks and clifs. If there be any more good harbours, 'tis more than we know, and more than the natives, ſo they value their lives, dare let us know. Not to mention all the troubles and difficulties of our paſſage acroſs the main ſea, chiefly near *Formoſa* and the *Liquejo* iſlands; a paſſage, which hath been ever attended with ſo many and ſo eminent dangers, that formerly, in the times of the Portugueze, when navigation was not as yet ſo much improved, as it now is, 'twas thought a very good voyage, when of three ſhips bound thither, one got ſafe home.

It is inacceſſible.

Very populous.

The Country is populous beyond expreſſion, and one would ſcarce think it poſſible, that being no greater than it is, it ſhould nevertheleſs maintain, and ſupport ſuch a vaſt number of inhabitants. The highways are an almoſt continued row of villages and boroughs: You ſcarce come out of one,

one, but you enter another; and you may travel many miles, as it were, in one ſtreet, without knowing it to be compoſed of many villages, but by the differing names, that were formerly given them, and which they afterwards retain, though joined to one another. It hath many towns, the chief whereof may vy with the moſt conſiderable in the world for largeneſs, magnificence, and the number of inhabitants. One of the chief is called, *Kio*, or *Miaco*, that is the *Town*, or *Metropolis*, by way of pre-eminence, being the ſeat of the Eccleſiaſtical hereditary Emperor. It hath about three hours walking in length, and two in breadth. It is very regularly built, all the ſtreets being cut at right angles. (*v.* Tab. XXVII.) *Jedo*, (Tab. XXX.) properly the Capital of the whole Empire, and the ſeat of the ſecular Monarch, is ſo large, that I may venture to ſay, it is the biggeſt town known. Thus much I can affirm from my own certain knowledge, that we were one whole day riding a moderate pace from *Sinagawa*, where the Suburb begins, along the chief ſtreet, which goes acroſs, a little irregularly indeed, to the other end of the town.

The Japaneſe a warlike people.

The Japaneſe are not wanting ſomething, which I don't know, whether I ſhall call it boldneſs, or Heroiſm; I mean, ſuch a contempt of their life, that when they have been ſubdued and conquer'd by an enemy, or when they find it out of their power to revenge ſome ſcorn or injury done to them, they do not ſcruple, with an undaunted ſtoiciſm, to lay violent hands upon themſelves: (*The author's Latin expreſſion ſignifies laying violent hands upon their bowels, becauſe they generally make away with themſelves by ripping open their belly.*) The hiſtories of their civil wars are full of ſuch ſurprizing actions, whereby, it ſeems, that in former ages they ſtrove, who could ſhew the moſt courage, and greatneſs of mind. Whoever was to be acquainted, out of their hiſtories, with the great and heroic actions of a *Joſitzne*, a *Kijomori*, a *Kuſnoki*, an *Abino Nakimar*, and other illuſtrious perſons, would find himſelf obliged to own, that Japan can boaſt, as well as Rome, of its *Mutij Scævolæ*, and *Horatij Coclites*. As an inſtance of what I have here aſſerted, let it ſuffice at preſent, to mention one ſingle exploit of ſeven young men, natives of the province *Satzuma*, an action the more ſurprizing, as it was committed in a foreign Country, in preſence of the Dutch, no longer ago than 1630. The caſe was this: A ſmall Japaneſe veſſel had been a trading to the iſland Formoſa, then as yet in poſſeſſion of the Dutch. Japan was not at that time ſhut up, and its inhabitants at liberty to trade to what Country they pleaſed, and the iſland Formoſa hath been ſince taken by the Chineſe, in whoſe poſſeſſion it now remains. *Peter Nuits*, a Dutchman, who was then Governor of *Formoſa*, treated the Japaneſe, who came on board this veſſel, with ſome hardneſs and ſeverity, perhaps by way of reprizals. The Japaneſe took it as an affront and injury done not ſo much to themſelves, as to their Prince, to whom, when they got home, they made grievous complaints, inſomuch that he grew very paſſionate and angry, the rather, as he ſaw himſelf, as it were, under an impoſſibility of revenging ſo heinous an affront, offered him by *Nanbani*,

that

that is, Southern people, (a contemptible name, which they give to foreigners, and particularly the Dutch) whereupon his guards addreſſed him in the following manner: *We will no longer, Sir, ſaid they, guard your perſon, if you will not give us leave to revenge your honour and reputation. Nothing but the offenders blood ſhall waſh off this ſpot: Command, and we will cut off that wicked head, or bring him alive into your preſence, to be puniſhed by you, as you ſhall deſire, and he deſerves. Seven of us will be enough. Neither the danger of the voyage, nor the ſtrength of his caſtle, nor the number of his guards, ſhall preſerve him from our wrath, they are Nanbani, we of divine extraction, Niſonſin,* that is, *Japaneſe*, or in the literal ſenſe, inhabitants of the ſubceleſtial world. They would not deſiſt from their demand, till leave was granted them. The attempt indeed was bold, but carried on with no leſs prudence than courage and ſucceſs. After a happy voyage they came ſafely to *Formoſa*, and being admitted to an audience of the Governor, they all drew their ſwords, ſeized upon his perſon, and carried him off priſoner to their veſſel in the middle of the day, amidſt all his guards and domeſticks, none of which durſt offer to ſtir in his defence, or to reſcue him from his bold conductors, who with their ſwords drawn, threatned to ſtab him the moment, any the leaſt oppoſition ſhould be made.

Revengeful.

It cannot be ſuppoſed, that courage and reſolution in war ſhould be wanting in a nation, where love as well as hatred, eſteem and contempt, are handed down to lateſt poſterity, where wrongs and injuries are reſented by ſucceeding generations, where mutual enmities do ſeldom ceaſe, but with the death, and total deſtruction of one of the parties concerned. The mutual contentions of the *Feki* and *Gendſi* Families, for the throne, which involved Japan into long and cruel civil wars, are a late but mournful inſtance, both of the revengefulneſs and laſting continuance of jealouſy and enmity in the minds of the Japaneſe. Nothing would ſatisfy the victorious *Gendſi* party, but the total extirpation of the illuſtrious houſe of the *Fekis*, whereof but a few eſcaped a cruel death, who fled to take ſhelter in the inacceſſible mountains of the province *Bongo*, where they were diſcovered not long ago, dwelling in holes and caverns, ignorant of their illuſtrious deſcent, almoſt deprived of ſenſe and humanity, and more like ſatyrs, than men.

Invincible.

Japan is ſo well guarded by nature itſelf, that it hath ſtill leſs to fear from a foreign enemy. An invaſion was attempted but ſeldom, and never with ſucceſs. This valiant and invincible nation never obey'd any other commands, but of their own Princes. About a thouſand years ago, under the reign of the Emperor *Kwan Muu*, whole legions were, as it were, thrown out upon the Japaneſe coaſts, by that abyſs of the great Tartary (as the Greeks juſtly call it from its vaſt extent, ἀπὸ τῦ ταρτάρυ, not from a river as ſome imagine.) The attack was ſo ſudden and unexpected, that the enemies eaſily got footing in the Country, and the Japaneſe found it very difficult to get rid of them. For although by repeated skirmiſhes, wherein they were often worſted, they were reduced very low,

yet as from time to time, freſh recruits were ſent over from Tartary, it enabled them to maintain themſelves 15 years, till the year of Chriſt 799, when the help and power of the tutelar Gods of the Country, and the ſtrength and courage of the Japaneſe forces concurred totally to ruin and deſtroy them. For it is related in the Japaneſe annals, that *Quan Non*, or *Quanwoni*, that many-handed *Briareus* of the Country, and one of their greateſt Gods, did in a ſtormy night, with his numerous arms (the emblems of his power) ſink the enemies fleet, that the next day *Tamaramar*, General of the Japaneſe, ſingled out by the Gods for this glorious deliverance of his Country, attack'd the enemies, perplex'd and dejected as they they were, without the leaſt proſpect of ſucceſs, even without hopes of a retreat, and obtained ſo compleat a victory, that not one remained, to bring his Countrymen the melancholy news of this total defeat. Such another attempt was made, but with no better ſucceſs, in the year of Chriſt 1281, when *Goouda* was Emperor of Japan. The Tartarian Monarch *Sijſu* had at that time made himſelf maſter of the Empire of China, and was adviſed by *Mooko*, one of his Generals, to ſubdue alſo that of Japan, and to annex it to the vaſt Dominions already conquer'd by him. Accordingly that general was ſent over, with 4000 ſhips, and 240000 men, (Chineſe writers mention only 100000) but when they got upon the coaſts of Japan, this whole reputed invincible Armada was beaten by a violent ſtorm, and the numerous army on board totally deſtroyed. Japan was never ſo ſeverely attack'd before: No victories the Japaneſe have more reaſon to rejoyce at, than the defeat of theſe two enemies, equally numerous and powerful. And in ſhort, to do juſtice to the Japaneſe nation, it muſt be owned, and ſo I believe, it will appear in ages to come, that they are not wanting prudence, reſolution, and conduct in war, not good order in their military expeditions, nor a due and chearful obedience to their commanding officers. Not even the long peace and profound tranquillity, which the Empire now enjoys, is like to breed in the natives, what it hath been too apt to do in many other nations, a certain ſlothfulneſs and inactivity, which might in time degenerate into effeminacy. Commemorating, as they do, the great exploits, and noble actions of their illuſtrious anceſtors, they keep up in their minds a certain martial ardour, and earneſt deſire of glory and reputation. Such is the education of their children, that it ſeems, ideas of courage and reſolution, are the very firſt and chiefeſt impreſſions, they endeavour to make upon their tender minds. In the very firſt ſtage of infancy, when they cry, and are out of humour, warlike ſongs and ballads are made uſe of to appeaſe them. The boys at ſchool, who learn to read and write, have farce any other book, or copy, allowed them, but the remaining letters and hiſtories of their illuſtrious heroes, and thoſe perſons, who made away with themſelves, an action, which the Japaneſe eſteem noble and heroic, that by this means courage, reſolution, and contempt of life might take place in their minds, from their tendereſt years. Grown perſons turn the converſation, when in company together, chiefly upon the heroic

heroic exploits of their forefathers, they call to mind, what is recorded in their hiſtories, to the minuteſt circumſtances, they cannot ceaſe to admire them, and are ſooner drunk with love of fame and glory, than they are of their inebriating liquors. Hence it is, that when, according to the cuſtom of the country, there are fires lighted at night at the top of the mountains, which is never done, but upon ſome imminent danger, threatning the Empire, or otherwiſe, when the Emperor commands the Princes of the Empire, to ſend their quota of troops upon the firſt notice given, their ſubjects crowd to be enrolled, carrying their arms along with them, impatient where to be commanded, and emulating upon one another, who ſhould be foremoſt in obeying : Nay, they are ſo deſirous of fame, and ſo much inflamed with martial ardour, that they willingly expoſe themſelves, where the danger is greateſt, even before they are commanded, which impatience however, as it may ſometimes prove prejudicial, doth not deſerve much commendation. Nor are they wanting proper arms: at a diſtance they fight with arrows and guns, when they get hand to hand, they make uſe of pikes and ſcimeters. Their ſcimeters particularly are ſo very ſharp, that at one ſtroke they will cut a body aſunder, and of ſo good a make, and ſo well temper'd, that long ago it hath been forbid to ſell them to foreigners, or to ſend them abroad, under pain of the croſs for the ſeller, and death for all perſons concerned in the fact.

Laborious, and inured to hardſhips.

The Japaneſe are very induſtrious, and enured to hardſhips. Very little will ſatisfy them. The generality live on plants and roots, tortoiſes, ſhell-fiſh, ſea-weeds, and the like. Water is their common drink. They go bare-headed and bare-legg'd. They wear no ſhirts. They have no ſoft pillows to lay their heads on. They ſleep on the ground, laying their heads, inſtead of a pillow, on a piece of wood, or a wooden box, ſomewhat depreſs'd in the middle. They can paſs whole nights without ſleeping, and ſuffer all manner of hardſhips. But otherwiſe they are great lovers of civility and good manners, and very nice in keeping themſelves, their cloaths and houſes, clean and neat.

And indeed, I am far from thinking, that the Japaneſe are deſcended from the effeminate Chineſe, and I flatter myſelf, that whoever is not prejudiced by the accounts given by ſome of the firſt travellers, and would take the pains of ſearching and enquiring into the origin of the nation in the Country itſelf, would make no ſcruple to ſubſcribe to my opinion. They have rather a Tartarian genius and inclinations, ſoftned by a greater degree of politeneſs and civility. There is a mixture in their blood of the fire and impetuoſity of the Tartars, and the ferociſty and calmneſs of the Chineſe.

III.

The Japaneſe do not want to have any commerce with foreigners.

And yet, with theſe many and conſiderable advantages, I have hitherto enumerated, it would be ſtill a vain attempt in the Japaneſe, even with all their ſtrength and reſolution, to keep their Country free from invaſions from

from abroad, and to ſtay at home themſelves without any communication with foreign nations, were it not, that within their own limits, they find enough where-withal to live content and happy. Ever ſince the Empire hath been ſhut up, nature, that kind miſtreſs, taught them, and they themſelves readily own it, that they can wholly ſubſiſt upon what it affords, and that they have no need of being ſupplied by foreigners with the neceſſaries of life. Any one who will take the pains to conſider the Country in its preſent happy ſtate and condition, will find it to be true what I here aſſert. And in the firſt place, which is no inconſiderable an advantage, the Climate is exceedingly temperate, not expoſed to the burning heat of the more Southern Sun, nor froze by the extream cold of the more Northern Countries. It is well known, that no Countries are ſo fruitful, none ſo pleaſant and agreeable, as thoſe which lie between thirty and forty Degrees of North Latitude. It might be objected indeed, that Japan is a rough and ſtony Country, with many chains of ſteep high mountains, and that it would be altogether barren in moſt places, were it not cultivated with uncommon care and induſtry. But even in this particular nature hath been exceeding kind to this Country : this ſeeming defect in the ſoil, this want of culture, is what keeps up in the inhabitants that ſo much commendable ſpirit of labour and induſtry. Such is otherwiſe the fruitfulneſs of the Climate, that there is ſcarce a hill, though never ſo abrupt, ſcarce a mountain, though never ſo high, which being cultivated, as moſt are, do not ſufficiently reward the pains and care the induſtrious labourer beſtows upon them. Not even the moſt barren places, which will ſcarce admit of any culture at all, are altogether uſeleſs. A numerous nation, ſo much an enemy to idleneſs, as the Japaneſe is, and withal confined within the narrow limits of their own Country, learnt to make uſe of moſt productions of nature, which either ſea or land affords, not only for the ſupport of life, but alſo for its eaſe and pleaſures. Little can be thought of, but what appears at their table in ſome dreſs or other. Many things, deſpiſed by other nations, make up part of their deſert and moſt delicate diſhes. The woods and foreſts, the moraſſes and waſte grounds of the Country, contribute their Plants and Roots towards the plenty, as well as ornament of their tables. The ſea affords a vaſt variety of animal and vegetable ſubſtances, of crab-fiſh, ſhell-fiſh, *Holothuria*, as natural hiſtorians call them, or ſea-qualms, ſea-weeds, and the like. Not even the venomous qualities of ſome fiſh exclude them from uſe. Nature did not in vain ſo liberally beſtow upon this nation, bodies fit for hard labour, and minds capable of ingenious inventions. A ſoil barren in itſelf, and ſo difficult to be cultivated, as theirs is, was in a manner neceſſary, leſt they ſhould be wanting proper opportunities to exerciſe their induſtry, leſt inſtead of being laborious, as they are, they ſhould fall into idleneſs, and grow ſlothful, like the black inhabitants of the Torrid Zone, who depending upon the ſpontaneous growth of the neceſſaries of life, are for that very reaſon ſo very much given to lazineſs and inactivity, leading a life little better than beaſts. Another objection that

Living in a happy Climate.

that could be made, is, that a Country muſt be ſtill unhappy, whoſe inhabitants are kept, as it were, priſoners within the limits thereof, and denied all manner of commerce and communication with their neighbours, a Country beſides ſo much divided, and ſplit into ſo many and almoſt numberleſs iſlands: But this again is rather a ſingular inſtance of nature's kindneſs. Theſe many and different iſlands are, with regard to the whole Empire, what differentCountries and Provinces are with regard to the whole globe: Differing in ſoil and ſituation, they were to produce various neceſſaries of life. And indeed there is ſcarce any thing that can be wiſhed for, but what is produced in ſome Province, in ſome iſland or other, and produced in a quantity ſufficient to ſupply the whole Empire. They find gold in *Oſiu*, *Sado*, *Syriga* and *Satzuma*; ſilver in *Kitamai* and *Bengo*; copper in *Syriga*, *Atſingano* and *Kijnokuni*; lead in *Bungo*; iron in *Bitsju*. *Tſikuſen* ſupplies them with charcoals, and *Ono* with wood-coals. The burning mountain *Iwogaſima* throws out vaſt quantities of ſulphur, which is dug up beſides in many other places. In *Fiſen* they have a certain white clay, of which they make all ſorts of Porcellane-ware. Great quantities of wood come from *Toſſa*, *Ofarra and Aki* *Nagatta* breeds oxen, *Osju* and *Satzuma* horſes. *Canga* is very fruitful in rice, *Tſikuſen* in cheſnuts, *Wakaſa* in figs and other fruits. The coaſts of the Province *Oki* are eminent for affording plenty of ſhell-fiſh, thoſe of *Niſij Jamma* for ſea-weeds, and other ſub-marine plants; the coaſts in general plentifully ſupply the Country with a great variety of fiſh. Not to mention at preſent all ſorts of grains, pulſe and peaſe, which grow plentifully in ſeveral provinces, and variety of other things, which ſerve for their manufactures and cloathing. The *Pearls* are found in the gulph of *Omura*, Ambergreaſe upon the coaſts of the *Riuku* iſlands, and of the Provinces *Satzuma* and *Kijnokuni*, cryſtals and precious ſtones in *Tſugaru*. Nor have they occaſion to ſend for any medicines from abroad: So many hills and vallies, ſo many high and low grounds, produce within the compaſs of one Country, what plants and trees grow in many differing climates. Now as to all ſorts of handicrafts, either curious or uſeful, they are wanting neither proper materials, nor induſtry and application, and ſo far is it, that they ſhould have any occaſion to ſend for maſters from abroad, that they rather exceed all other nations in ingenuity and neatneſs of workmanſhip, particularly in braſs, gold, ſilver and copper. What skill they have in working and tempering of iron, is evident by the goodneſs and neatneſs of their arms. No nation in the Eaſt is ſo dextrous and ingenious in working, carving, graving, gilding of *Sowaas*, which is a particular kind of a precious blackiſh metal, made artificially of a mixture of copper with a little gold. Things made of this metal, when they come out of the workman's hands, look altogether like gold, and are indeed ſcarce inferior to it in colour and beauty. They weave ſilken ſtuffs ſo fine, ſo neat and equal, that they are inimitable even to the Chineſe. This is the common amuſement of the great men of the Emperor's Court, when in diſgrace and baniſhed to certain iſlands, where they have nothing elſe

A fruitful Country.

Not deſtitute of arts.

to do, but to ſpend their ingenuity and time upon this, or the like curious workmanſhip. Their beer, which they call *Saki*, and which is brewed out of rice, is much better and ſtronger than that of the Chineſe. They alſo exceed the Chineſe in dreſſing of their victuals, which they generally ſeaſon with ſpices of their own growth. Their Paper likewiſe, which they make of the bark of the *Morus Sylveſtris*, or Paper-tree, is ſtronger, of a better body, and whiter, than that which the Chineſe make of reeds and cotton. All their varniſhed or japan'd houſhold-goods are ſurprizingly fine. The Chineſe and Tonquineſe, with all their care and induſtry, never came up to that skill and dexterity, which the Japaneſe have in the compoſition of their varniſh, as well as in laying of it on. For as to the *Siamites*, although their Country be full of varniſh-trees, they are themſelves ſo much given to a lazy and idle life, that nothing is to be expected from them. It will not be improper to obſerve, that all theſe ſeveral and many other handicrafts and productions of art, whether they be abſolutely neceſſary for life, or ſerve only for luxury and magnificence, are not made equally good and curious in all Provinces of the Empire, nor to be purchaſed every where at the ſame price. Hence it is ſcarce credible, how much trade and commerce is carried on between the ſeveral provinces and parts of the Empire! how buſy and induſtrious the merchants are every where! how full their ports of ſhips! how many rich and flouriſhing mercantile towns up and down the Country! There are ſuch multitudes of people along the coaſts, and near the ſea-ports, ſuch a noiſe of oars and ſails, ſuch numbers of ſhips and boats, both for uſe and pleaſure, that one would be apt to imagine the whole nation had ſettled there, and all the inland parts of the Country were left quite deſart and empty. But beſides the ſtructure of their ſhips hath ſomething very ſingular, for among other material differences they muſt, by virtue of the Laws of the Country, leave the ſtern quite open, (*See Tab.* XXI.) and this in order to put it out of their power to attempt an eſcape from the Japaneſe coaſts, for ſhould they venture too far out upon the main, their ſhips would take water, and infallibly ſink.

Trade and Commerce.

Sciences.

Now if we proceed farther to conſider the Japaneſe, with regard to ſciences and the embelliſhments of our mind, Philoſophy perhaps will be found wanting. The Japaneſe indeed are not ſo far enemies to this Science, as to baniſh the Country thoſe who cultivate it, but they think it an amuſement proper for monaſteries, where the monks leading an idle lazy life, have little elſe to trouble their heads about. However, this relates chiefly to the ſpeculative part, for as to the moral part, they hold it in great eſteem, as being of a higher and divine origin. They acknowledge, that they ſtand indebted for it to that incomparable Philoſopher *Koo* or *Kooſi*, or as we Europeans call him, *Confutius*, and it is nearly the ſame, which *Socrates*, who lived near an hundred years after *Confutius*, was thought by the *Greeks* to have firſt communicated to mankind, after it had been reveal'd to him directly from Heaven. I confeſs indeed, that they are wholly ignorant of muſick, ſo far as it is a ſcience built upon certain precepts of harmony.

They

They likewiſe know nothing of mathematicks, more eſpecially of its deeper and ſpeculative parts. No body ever cultivated theſe ſciences but we Europeans, nor did ever any other nations endeavour to embelliſh the mind with the clear light of mathematical and demonſtrative reaſoning. The ſame might be ſaid of the knowledge of God and belief in him, as it is conducive to our Salvation through the merits of Chriſt. This otherwiſe polite nation is forbid, under the moſt ſevere penalties, to forſake the Religion profeſſed by their forefathers, and to embrace a foreign, new, and at firſt ſight incredible Doctrine, of a God, who was made Man and ſuffered the ſhameful death of the Croſs for the Salvation of mankind. About an hundred years ago, the light of the Chriſtian Religion ſhone in full brightneſs in this extremity of the Eaſt, but alas! it was ſoon after extinguiſh'd by the blood of numberleſs Martyrs; and what is ſurprizing, through the faults and misbehaviour of thoſe Reverend Fathers, who lighted it with ſo much zeal and indefatigable pains. I am apt to think, that the Fathers of the Society of Jeſus would meet with much better ſucceſs in the propagation of the Chriſtian faith, and a ſurer reward of their care and induſtry, could they forbear too much to depend upon ſlender beginnings, and at the ſame time to entertain too high notions of their own prudence and abilities. Impatient of ſucceſs, when there is but the leaſt proſpect of it, and deſirous to ſee the grand-work of converſion quickly brought to a happy iſſue, they often make other cauſes act in concurrence, and meddle with affairs, which are entirely foreign to the purpoſe they are ſent for: Hence, a few and haſty ſteps, made even, when they are advanced ſome way, prove often fatal to their main deſign. Liberty of conſcience ſo far prevails among the Heathen nations, that they never condemn a Religion, and never deny the preachers of a foreign Doctrine admittance among them, till they find it prejudicial to the publick peace and tranquillity. As to the Japaneſe, it cannot be ſaid of them, that they are or live like Atheiſts. There are many Religions eſtabliſhed in their Empire: They profeſs a great reſpect and veneration for their Gods, and worſhip them in various ways: And I think I may affirm, that in the practice of virtue, in purity of life, and outward devotion, they far out-do the Chriſtians: Careful for the Salvation of their Souls, ſcrupulous to exceſs in the expiation of their crimes, and extremely deſirous of future happineſs. They are more expert in Phyſick than Surgery, at leaſt the European way of treating Chirurgical caſes. The Phyſicians however do not load their Patients with medicines. They make uſe of two external Remedies, Fire and the Needle, both which are thought very efficacious, to exterminate the cauſes of diſtempers, (which they call Obſtructions) and to give room to the obſtructing matter, as the cauſe of pain (which they call wind) to eſcape from its priſon. The frequent and daily uſe of bathing, which the natives of this Country are ſo fond of, out of a principle of purity in point of Religion, and a natural love of cleanlineſs, greatly contributes to keep them in good health, and diſpells many diſtempers, which they would be otherwiſe liable to. But there are beſides

Phyſick and Surgery.

beſides many and efficacious hot baths in the Country, whether they ſend, as we do, Patients labouring under ſtubborn and lingring ſickneſſes. But to proceed: Some will obſerve, that the Japaneſe are wanting a competent knowledge of the Law. I could heartily wiſh for my own part, that we Europeans knew as little of it as they, ſince there is ſuch an abuſe made of a Science, highly uſeful in itſelf, that innocence, inſtead of being relieved, is often ſtill more oppreſſed. There is a much ſhorter way to obtain juſtice in Japan, and indeed all over the Eaſt: No neceſſity of being at Law for many years together, no occaſion of ſo many writings, anſwers, briefs, and the like. The caſe is without delay laid before the proper Court of Judicature, the parties heard, the witneſſes examined, the circumſtances conſider'd, and judgment given, without loſs of time. Nor is there any delay to be apprehended from appealing, ſince no ſuperior Court hath it in his power to mitigate the ſentence pronounced in another, though inferior. And although it cannot be denied, but that this ſhort way of proceeding is liable to ſome errors and miſtakes in particular caſes, yet I dare affirm, that in the main it would be found abundantly leſs detrimental to the parties concerned, than the tedious and expenſive Law-ſuits in Europe. No body can be ignorant, how long ſometimes cauſes are depending in the Courts of Judicature, how many exceptions, demurrs, delays, and an hundred other crafty ſubterfuges: And after all theſe difficulties have been once removed, and made eaſy, what are the parties the better for it, but that an appeal being lodged, they are drawn before a higher Court. Here the cauſe muſt be heard over again, the patience of the parties concerned put to a new trial, the troubles, the difficulties, the expences increaſe in proportion, and all that can be ſaid is, that having eſcaped the *Charybdis*, they are ſwallowed up by the no leſs dangerous *Scylla*. But in the mean time, I would not have the Reader imagine, that the Japaneſe live entirely without Laws. Far from it. Their Laws and Conſtitutions are excellent, and ſtrictly obſerved, ſevere penalties being put upon the leaſt trangreſſion of any. And indeed, it would be impoſſible without them, to keep ſo wealthy and populous an Empire in ſuch a flouriſhing condition, and to deter from mutinies and inſurrections ſo brave and valiant a nation, and which is of no leſs fiery and changeable a temper, as the neighbouring ſea is ſtormy and tempeſtuous. The nature of theſe Laws, and the happy condition the Empire is in, ever ſince it hath been ſhut up, will appear by what follows, wherein I propoſe to acquaint the Reader, what it was that put the Japaneſe Government upon taking this reſolution, and how it was put in execution.

Law

§. 4.

The ſhutting up of the Empire of Japan, how it was brought about.

The Japaneſe, after their firſt arrival from *Daats*, or *Tartary*, doubtleſs led an obſcure life for many ages, diſperſed through the ſeveral Provinces of this Empire, and ſupported, as is probable, chiefly by what fiſh the Coaſts afforded. *Dſinmu Tei*, a Prince of great prudence, and a majeſtick aſpect,

aſpect, who was nearly cotemporary with Romulus, founded the Japaneſe Monarchy. From him their Annals and Chronology begin. In whoſe hands the ſupreme authority was before him, the Japaneſe hiſtory, through the careleſneſs of thoſe times, is entirely ſilent, as alſo of what elſe remarkable happened to this nation in the remoter ages before the foundation of the Monarchy. The reign of the firſt *Mikaddi*'s, (as they ſtile themſelves) or Emperors of Japan, which was in thoſe early times looked upon as the only inhabited part of the globe, was peaceable and happy. Proud of an illuſtrious and divine extraction, of a lineal deſcent from *Tendſio Daidſin*, the ſupreme of their Gods, by his firſt-born ſon, and ſo down, they aſſumed to themſelves a ſuperſtitious holineſs, ſupported by ſo great a pomp and magnificence, as begot in their ſubjects a more than human veneration for their perſons, which in after-times proved very detrimental to the proſperity of their government, and the tranquillity of the Empire. It would have been unbecoming Princes boaſting of ſo eminent a degree of holineſs, to govern their ſubjects and adorers otherwiſe than with clemency. So nearly related to the Gods, and themſelves reſpected as Gods, it would have been beneath their dignity, to take the management of political and human affairs into their own hands, but that was to be left to ſecular perſons. By this means, and by the growing malice of ſucceeding ages, the power of the nobility encreaſed to that height, that it overthrew the ſupreme authority of the Emperor, under whom they were to act. The Princes of the Empire not only made themſelves ſovereign and independant in the provinces, the government whereof the Emperor had committed to their care, but they carried their ambitious deſigns ſtill farther, chiefly after the invention of arms, and quarrell'd with the Princes their neighbours, attempting by force to diſpoſſeſs each other of their dominions. Hence what a train of evil conſequences. How many lives were not loſt in the civil wars! how many illuſtrious houſes totally extirpated! Dreadful effects of diſcontent, jealouſy, enmity, revengefulneſs and ambition.

Firſt Emperors of Japan, like Popes.

In this ſtate of affairs, and in order to check and repreſs the inſolence and ambition of the Princes of the Empire, it was thought expedient, that the *Seogun*, or Crown-General, ſhould be ſent againſt them at the head of the imperial army. It was uſual to raiſe the Emperor's eldeſt ſon, as preſumptive heir of the Crown, to this eminent and important poſt, which became in time the foundation of the ſecular Monarchy. For the Crown-General *Joritomo*, who lived about fivehundred years ago, being diſappointed in his hopes of ſucceeding to the Imperial Throne, aſſumed to himſelf a ſovereignty in ſecular affairs, and is accordingly mentioned in Japaneſe hiſtories as the firſt ſecular Monarch. His ſucceſſors however ſtood for ſome time upon tolerable and decent terms with the Eccleſiaſtical Emperors, for whoſe ſacred perſons they ſtill preſerv'd a great regard, the rather as they, the Eccleſiaſtical Emperors, had it in their power to entruſt with the command of the army, which was the chief and only ſupport of the ſecular authority, whomſoever they pleaſed. About the beginning of

Crown-Generals, and their power.

the ſixteenth century, the then Crown-General carried matters ſo high, that he ſhook off at once all dependency, and made himſelf abſolutely ſovereign in the ſecular government of the Empire: An undertaking which met with fewer difficulties in its execution, than could well have been expected from its nature, moment and conſequences. This Crown-General was the Emperor's ſecond ſon: excluded by his birth from the ſucceſſion to the Imperial Throne, and yet fond of power, he forcibly maintained himſelf in the command of the army, and ſtript the Emperor his father of all his authority in the management of ſecular affairs, which he took wholly to himſelf, leaving only his holineſs and authority in ſpiritual affairs unprejudiced, as prerogatives, which he enjoyed by virtue of his divine extraction and lineal deſcent from the Gods of the Country.

Taico is from a low condition raiſed to be Emperor of Japan.

The ſucceſs of this bold and temerarious enterprize was ſuch, as in the end proved more beneficial to the Empire, than to the then Crown-General, who only laid the foundation of a new form of government, highly conducive to its happineſs and tranquillity, and exceedingly proper to keep in awe a nation ſo much inclined to revolts and ſeditions. The uſurper was far from being left in peaceable poſſeſſion of his unlawfully acquired Crown. Many of the moſt powerful Princes of the Empire contended for a long while, who ſhould make himſelf maſter of it, as a thing well worth diſputing, till at laſt fortune beſtowed it on that incomparable Hero *Fidejos*, or as he was afterwards called, *Taico*, a Prince of great courage and conſummate wiſdom, who from a mean ſervile condition of life, had by his own merit and conduct raiſed himſelf to be one of the moſt powerful Monarchs in the Univerſe. This great revolution happen'd about the year of Chriſt 1583. The prudent Monarch, throughly acquainted, as he was, with the condition the Empire was then in, with the ambitious views of the Princes thereof, the genius, inclination, power and wiſhes of the whole nation, well foreſaw, that it would be impoſſible for him to eſcape meeting with the fate of his predeceſſors, and that he would not be able to maintain himſelf in the poſſeſſion of the ſupreme authority, unleſs he found means to check the inſolence and ambition of the great ones, and to reduce their power and liberty to a narrower bottom. This was an enterprize of the utmoſt importance to him, but clogg'd with ſo many, and to all appearance, ſuch inſuperable difficulties, that it ſeemed to have been purpoſely left to be brought about in his time, and by no leſs a man than himſelf. And indeed it was then ſo far ripe for execution, as many of the moſt powerful Princes of the Empire had been already ſubdued, and others conſiderably weakned by mutual quarrels and diſſenſions. And as to thoſe few, who ſtill oppoſed him, he had power and conduct enough quickly to get the better of them.

He reduces the power of the Princes of the Empire.

The ambition and inſolence of the Princes of the Empire was ſucceſſively grown to ſuch a height, that at laſt it became almoſt impoſſible for the Eccleſiaſtical Emperors to reſtrain and controul them. In vain did they for four ages together ſend the Crown-Generals their ſons againſt them, at the

the head of numerous armies. And yet this great work was brought about by *Taico* in about ten years time, not ſo much indeed by force of arms, as by his prudent conduct and good management, beſides that the times were then ſuch, as greatly ſeconded his deſigns. The ſtrength and forces of the Princes of the Empire had been already conſiderably broke by the long continued civil wars, but it ſtill ſeem'd requiſite, that the ſame ſhould be done more effectually, in order to which *Taico* reſolved to invade the neighbouring Pen-Inſula *Coræa*, as of right belonging to him. His main deſign, in taking this reſolution, was to remove the moſt powerful of the Princes of the Empire from their Dominions and native Country, not doubting but that, whilſt they ſhould have enough to do to ſubdue the Tartarian inhabitants of that Pen-Inſula, he ſhould in the mean time find leiſure and proper opportunities to compaſs his other deſigns, and to ſecure himſelf in poſſeſſion of his newly acquired authority. In this indeed he ſucceeded according to his beſt wiſhes. But the expedition into *Coræa* proving not ſo ſucceſsful as 'twas expected, he began to think of recalling his Generals. Worried out by the fatigues of a troubleſome war in a foreign Country, their treaſures exhauſted, their forces broke, he doubted not, but that they would be neceſſitated to lay aſide all thoughts of ſedition and revolt, and be glad at laſt to purchaſe their return home, and the peaceable enjoyment of their dominions, almoſt at any rate, even upon his own hard terms, which were, that their wives and families, under a pretext indeed of a neceſſary ſecurity for their perſons in thoſe troubleſome and dangerous times, ſhould be ſent to Court to live within his own Caſtle and Reſidence, which on this occaſion, and for theſe purpoſes, he had taken care to fortify, and to adorn with ſuitable palaces for their reception, that they, the Princes themſelves, ſhould after their return be put into poſſeſſion of their dominions, and that a time ſhould be fixed for them to make their appearance at the Emperor's Court, and to ſee their wives and families once a year. And thus it was, that *Taico*, at one fatal ſtroke, put the Government of the Empire upon a new foot, weakning the power, and reducing the condition of the Princes of the Empire ſo low, that for the future there ſhould be no room for any apprehenſion from their ſecret and ſeditious practices. For whilſt they themſelves were ordered to come to Court once a year to pay their duty and allegiance to the Emperor, their wives and families were the ſureſt hoſtages of their fidelity. Truly an incomparable and unparallell'd inſtance, of ſo many and powerful Princes being ſubjected by a ſoldier of ſo mean an extraction and within ſo ſhort a compaſs of time.

Subdues the whole Nation.

The ambition and power of the Princes of the Empire, which was always found detrimental to the publick tranquillity, and the ſecurity of the Emperors, having once been ſufficiently broke, it remained to controul and refrain alſo the unrulineſs and inſolence of the common people, than which nothing can be more pernicious in a Government. The new-modell'd authority was to be ſecured from the ſeditious rage of the licentious vulgar, that manyheaded beaſt, by a ſet of new Laws. And very hap-

happily for the new Monarch the times then were ſuch, that he could make what laws he pleaſed, or thought would beſt agree with the ſtate of the Country, and the genius of his ſubjects, that is, ſo rigorous ones, that one would think they had been wrote by the *Athenian Dragon*, not with ink, but with blood. And yet it cannot be aſſerted, that theſe Laws, though never ſo ſevere, command any thing which is not eaſily to be obey'd, or that in the end they were made with any other deſign, but that of promoting the general good of the Empire, and preſerving that form of Government, which ſeemed to be the moſt conducive thereunto. Much leſs could it be ſaid, that they were made with a cruel and ſanguinary view, like thoſe of that famous Tyrant *Dionyſius*, who cauſed his laws to be hung up ſo high, and ſo much out of peoples ſight, that no body being able to read them, there ſhould be more offenders, and the number of executions ſo much greater in proportion. The rigour of the Japaneſe Laws conſiſts chiefly in that no crimes whatever are to be puniſhed by fines only, and pecuniary mulcts: None but corporal puniſhments, or death, without hopes of pardon or reprieve, attend on the tranſgreſſion of the Imperial commands. From this utmoſt ſeverity, however, the Princes and great men in the Empire are ſo far excepted, that for their miſdemeamours they are either baniſhed to certain iſlands, or elſe commanded to make away with themſelves. Such Laws, and no others, were proper to controul and refrain a nation of that temper, which the Japaneſe is of. It was thought pernicious and unjuſt in the higheſt degree, (and certainly not without reaſon) that the Laws ſhould be made only for the poor, and that the rich, by being enabled to buy off the puniſhments, ſhould have it in their power to commit what crimes they pleaſed. I have often admired, in my journeys through this Country, the ſhortneſs and laconiſm of theſe tables, which are hung up on the roads, in places particularly appointed for this purpoſe, to notify to the publick the Emperor's pleaſure, and to make known the Laws of the Country, for it is barely mentioned, and in as few words as poſſible, what the Emperor commands to be done or omitted by his ſubjects: There is no reaſon given how it came about, that ſuch or ſuch a Law was made, no mention of the Law-giver's view and intention, nor is there any certain determined penalty put upon tranſgreſſion thereof. Such a conciſeneſs is thought becoming the Majeſty of ſo powerful a Monarch. It is enough that he ſhould know the reaſons of his commands, whoſe judgment 'twould be treaſon to call in queſtion. Beſides no body can plead ignorance of the penalty, or complain of any wrong done him, in a Country where all crimes are puniſhed with the utmoſt rigour, and where the bare tranſgreſſion of the Laws of the Country is capital, without any particular regard had either to the degree and heinouſneſs of the crimes, or elſe to the favourable circumſtances an offender's caſe may be attended with. What the Great Duke of Muſcovy *Johannes Baſilides* uſed to ſay of his ſubjects, holds equally true of the Japaneſe: *They muſt be governed with an iron rod.* It wanted moſt ſevere Laws, and as ſevere puniſhments,

niſhments, to refrain from tumults and ſeditions ſo ſtubborn and unruly a nation, to preſerve peace and tranquillity in ſo many large Provinces, as differing in their principles, as they are remote from each other, and what is ſtill more, to keep in awe the Princes and Heads of the Empire. 'Twas to be feared, that men of ſo much reſolution, ſuch noble and generous diſpoſitions, as the Princes of the Japaneſe Empire ſhew'd upon all occaſions, could and indeed would not forbear one time or other to attempt the recovery of that liberty and power, which they cannot but with ſorrow remember to have once enjoyed, and that they would not fail of being back'd and ſeconded by their ſubjects and the common people, who are always lovers of change, and inclined to factions and parties, if ſufficient care had not been taken to break the ſtrength and forces of the one, and to refrain the inſolence and unrulineſs of the other.

Upon the death of Taico the family of Tokngava ſeizes the Crown.

Taico having thus ſettled the affairs of his Empire upon a ſure and laſting foundation, and recommended to his ſucceſſors to tread in the ſame ſteps, departed this life in the year of Chriſt 1598. He was a Prince of conſummate prudence, and was after his death related among the Gods of the Country, by the name of *Sſin Fatzman*, that is, the ſecond *Fatzman*, or Mars of the Country. Not unhappily for the Empire *Ongoſhio*, who was afterwards called *Jejas*, and after his death *Gongin*, took the Government into his hands. He was of the illuſtrious houſe *Tokngava*, and had been by *Taico* himſelf, upon his death-bed, appointed tutor to his only ſon *Fide Juri*, then but ſix years of age, (whom he afterwards deprived of the life and throne.) His deſcendants continued in poſſeſſion of the Empire ever ſince, and govern the ſame with no leſs prudence than ſucceſs, following the maxims and examples of their illuſtrious Predeceſſors, and ſtrictly keeping to the ſevere laws by them eſtabliſhed. They know very well, and 'tis indeed the main point, the happineſs of their Government depends upon, how to keep the Princes and the great men of the Empire in awe and within due bounds of ſubmiſſion, ſo as not to ſuffer their power and ſtrength to increaſe beyond what the ſecurity of the ſtate will conveniently bear. They do not indeed oppreſs them, or keep them low by force of arms, nor do they load them with heavy taxes, but endeavour to gain their friendſhip and affection by a courteous obliging behaviour towards them, and by beſtowing upon them ſignal marks of their Imperial bounty, although of ſuch a nature, that in fact they ſqueeze thoſe to whom they prove liberal, exhauſt thoſe whom they honour with their preſence, and clog thoſe on whom they conferr great titles. In ſhort, there is no mark of honour, no kind of favour, which they do not freely and liberally beſtow on the Princes of the Empire, at once to ſecure their obedience and ſubmiſſion, and to engage them to ſpend the revenues of their dominions, which might, if heap'd up, prompt and entice them to war and rebellion. For ſuch is the pride of this nation, that they imagine, whatever favours are ſhewn them, whatever honours conferr'd on them by the Emperor, they muſt increaſe their pomp and expences in proportion, live

in a more magnificent and profuſe manner, both at home and in their journeys to Court, whether they muſt all go once a year. Thus depriv'd, as they are, of the real power and grandeur they were once poſſeſs'd of, they have the ſatisfaction, at leaſt with the remaining ſhadow to feed their ambition. Not to mention at preſent numberleſs other contrivances and artifices, the Emperors uſe to keep them from mutual communication and interviews with each other, to dive into their moſt ſecret converſations, and the private tranſactions of their families, to eſtabliſh alliances and friendſhip, or to raiſe mutual jealouſies and enmities amongſt them, as it beſt ſuits their intereſt. Among other things particular care is taken to be appraiſed of the true ſtate and revenues of the Country, to know, with what faithfulneſs and ſincerity the Imperial officers diſcharge their duty, to be informed of the inclinations and way of life of the Clergy, particularly thoſe amongſt them, who are entruſted with authority, to enquire, how juſtice is adminiſtred in the Empire, and to take cogniſance what decrees are pronounced particular cauſes.

Abolition of foreign cuſtoms and Religions.

Affairs being now ſo far ſettled, that there was little room left to be apprehenſive of ſeditions and revolts at home, the propenſity of the nation towards the like undertakings notwithſtanding, it was thought highly adviſable to cut off alſo what foreign cauſes ſtill remained, which might one time or other breed troubles and diſturbances in the Empire. The work indeed had ben already begun, and was very much advanced, but it ſtill wanted a finiſhing ſtroke. The growing happineſs of this new-modelled common-wealth was to be raiſed to a higher pitch, the publick tranquillity, lately procured, to be farther ſecured, and in ſhort, all things to be eſtabliſhed upon a ſure and laſting foot. This required all the thoughts and conſtant application of the Emperors. At leaſt, whatever revolutions might happen hereafter, poſterity ſhould have no reaſon to accuſe them of neglect or want of conduct, and to lay to their charge what ſome Politicians commonly attribute to the influence of the climate, or the fatal inconſtancy of human Empires. The foreign manners and cuſtoms, whether brought from abroad by the natives, or introduced among them by foreigners, were the firſt, and indeed the main ſubject of this reformation. Cards, dice, duels, luxury and profuſeneſs both of the table and cloathing, and all foreign dainties whatever, were declared obſtacles and hindrances to the practice of virtue and continence. Not even the Chriſtian Religion, and the Doctrine of the Salvation of mankind through the Merits of Chriſt, could eſcape falling under the diſpleaſure of the rigid Cenſors, but was declared highly detrimental to the form of Government, as then eſtabliſhed, to the peace and tranquillity of the Empire, to the Religions of the Country, to the worſhip of their Gods, and to the holineſs and authority of the *Mikados*, or Eccleſiaſtical Hereditary Emperors, who are, as it were, the Popes of Japan. The voyages and travels of the natives into foreign Countries, of foreigners into Japan, were judged prejudicial to the publick tranquillity, foraſmuch as they ſerve only to breed foreign inclinations, inconſiſtent with

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the nature of the Country, and the genius of the Nation. In a word, whatever evil the common-wealth ſtill laboured under, or was like to be for the future liable to, was all laid to the charge of foreign Cuſtoms and Countries. Now 'twould be certainly a vain attempt to reſtore the body to its priſtine ſtate of health, unleſs the mortified parts be cut off. 'Twould be preſumption to hope for a ceſſation of the evil, ſo long as its cauſe is ſuffered to ſubſiſt.

Shutting up of the Empire.

Hence the ſtate and condition of the Empire, ſuch as it then was, the form of Government, as it had been lately eſtabliſhed, the happineſs and welfare of the people, the nature of the Country, and the ſecurity of the Emperor in concurrence required, that the Empire ſhould be ſhut up, ſhut up for ever, and throughly purged of foreigners and foreign cuſtoms. Hence the Emperor and the Council of State came at laſt to a reſolution, by a laſting and for ever inviolable Law to enact, *That the Empire ſhould be ſhut up.*

Fall of the Portugueze.

Of all foreigners, none were thought to have got ſo ſtrong a footing in the Country, and withal ſo much to its prejudice, as the Portugueze, a nation of no leſs pride and vanity than the Japaneſe themſelves. Soon after the diſcovery of this Colchis, which was merely accidental, a ſhip having been caſt thither in a ſtorm, about the year of Chriſt 1543, invited by the proſpect of gain, they made large ſettlements there, and within a ſhort compaſs of time, with their foreign commodities, with the Doctrine of the Goſpel preach'd by their Miſſionaries, and with mutual marriages between them and the new converts, they ſo enrich'd and ingratiated themſelves into the favour of the nation, and won over ſo many to their intereſt, that fluſhed with ſucceſs, they durſt carry their views even to ſome revolution in the Government, and form ſchemes full of ingratitude and malice, and highly prejudicial to the ſecurity of the then reigning family. The Emperor was ſtruck with horror and ſurprize at the ſight of two letters full of treacherous deſigns, one of which had been intercepted by the Dutch, then at war with the Portugueze, and ſtriving to gain this profitable branch of trade to themſelves, and the other ſent over by the Japaneſe from *Canton*, a City in China. At once many circumſtances offer'd very much to their diſadvantage. Heavy complaints were made at Court by one of the chief Counſellors of State, becauſe, being met on the road by a Jeſuit Biſhop, the haughty Prelate would not pay him the ſame deference and reſpect, which is uſually ſhewn them by the natives. The exceſſive profits the Portugueze made with ſo curious a nation, and ſo deſirous of foreign rarities, the immenſe treaſures exported by them, touch'd the Government to the quick. The vaſt ſucceſs in the propagation of the Chriſtian Religion, the union of the new converts, the hatred they bore to the Gods and Religion of the Country, their conſtancy in the profeſſion and defence of their Faith, afforded matter of uneaſineſs and apprehenſion. 'Twas to be feared, that if the Chriſtians were ſuffered farther to increaſe in number, there would be freſh cauſe, new occaſions of ſedition and revolt againſt thoſe very Monarchs, who with ſo much pains, and the loſs of ſo much blood, had

but

but lately broke the ſtrength of the Princes of the Empire, and by bringing about their ſubjection, put an end to the civil wars, which had ſo long deſolated the Country.

Deſtruction of Chriſtianity.

For theſe ſeveral weighty reaſons, *Taico* begun to put a ſtop to the increaſe of the Portugueze intereſt, and the propagation of the Chriſtian Faith. However, he made but a ſlow progreſs in a work of ſo much conſequence, and which ſeem'd to require a great deal of time, and dying ſoon after, left it to be finiſhed by his ſucceſſors, who, under pain of the Croſs, ordered that all the Portugueze, with their Clergy and Japaneſe kindred, ſhould leave the Country, that the natives of Japan ſhould for the future ſtay at home, that thoſe, who then happen'd to be actually abroad, ſhould return within a certain limited time, beyond which they ſhould be liable, if taken, to the ſame puniſhment, and laſtly, that thoſe, who embraced the Doctrine and Faith of Chriſt, ſhould forthwith renounce the ſame. 'Twas not without the utmoſt difficulty theſe orders were at laſt complied with. It coſt leſs Heathen blood to acquire the ſupremacy of the Empire, than there was now ſhed of the Chriſtian to ſecure and eſtabliſh it. The new converts being not to be confuted with reaſons, ſwords, halters, fire, croſs, and the like hard arguments were made uſe of to convince them, and to make them ſenſible of their error. And yet all this hard uſage, all the dreadful variety of torments invented by their cruel butchers, was ſo far from ſhaking their piety and virtue, that to the eternal ſhame of theſe Heathens, they did not ſcruple joyfully to ſeal the truth of their Faith with their blood even on the Croſs, and ſhewed ſuch unparallel'd examples of conſtancy, that their very enemies were ſtruck with ſurprize and admiration. This cruel perſecution, which hath not its equal in hiſtory, laſted about forty years. *Jjemitz*, who was after his death called, *Teijojin*, ſon and ſucceſſor of *Fide-Tadda*, or as he was after his death called, *Teitokuni*, and grandſon of *Jjejas*, gave at laſt the finiſhing ſtroke, and with unparallel'd barbarity exterminated in one day all the ſacred remains of Chriſtianity in Japan, butchering about ſeven and thirty thouſand Chriſtians and upwards, whom deſpair and the inſufferable torments, their brethren had been forced to undergo, brought together in the Caſtle *Simabara*, ſeated upon the Coaſts of *Arima*, with a firm reſolution to defend their lives to the very laſt. This Caſtle was, after a ſiege of three months, taken on the 28th day of the ſecond month in the period *Quanje* (that is, on the 12th of April, 1638.) according to the printed Japaneſe annals *Nendaiki*, and *Odaiki*, and another book publiſhed in Japan by the title of *Simabara Gaſen*, wherein the whole hiſtory of this revolt of the Chriſtians is ſet forth more at large. This was the laſt ſcene of this bloody Tragedy: The Chriſtian Blood being now let to the laſt drop, the butchery and perſecution ended about the year 1640. And thus the Japaneſe Empire was at laſt throughly cleared, and ſhut up, for ever after, to the natives as well as to foreigners. In vain did afterwards the Portugueze at *Macao* ſend over a ſplendid Embaſſy. Not the Law of nations, not the ſacred Character of Ambaſſadors, was able to protect

tect them from the puniſhment, put by the Japaneſe Government upon all thoſe who ſhould preſume to enter the Empire contrary to their Edicts. The Ambaſſadors, and their whole retinue, to the number of ſixty-one perſons, were beheaded by ſpecial command of the Emperor, excepting a few of their meaneſt ſervants, in order to bring their Countrymen the melancholly news of this barbarous reception.

Admits the Dutch.

The Dutch Eaſt-India Company had carried on a trade to Japan ever ſince the beginning of the ſeventeenth Century. It was thought a hardſhip and injuſtice to treat thoſe with equal rigour, whoſe ſincerity and loyalty they had experienced ever ſince their firſt arrival, not only againſt the Portugueze, then declared enemies of the Empire, but alſo very lately in the Rebellion of the Chriſtians in *Arima:* Beſides the liberty of Trade had been ſecured to them by two Imperial privileges, one of which they obtained from the Emperor *Ijejas* in 1611, the other from his ſucceſſor *Fide-Tadda* in 1616. For this reaſon, a medium was to be found out, and affairs were ſo regulated with regard to them, that the ſame priſon, for ſo I may well call it, which had been built for the Portugueze in the harbour of *Nagaſaki*, ſhould be aſſign'd for their future abode. It was not thought adviſeable to oblige them alſo to quit the Country, and yet dangerous freely to admit them. For this reaſon they are now kept, little better than priſoners, and hoſtages under the ſtrict inſpection of crowds of overſeers, who are obliged by a ſolemn oath narrowly to watch their minuteſt actions, and kept, as it ſeems, for ſcarce any other purpoſe, but that the Japaneſe might be by their means informed of what paſſes in other parts of the world. Hence, to make it worth their while to ſtay, and patiently to endure what hardſhips are put upon them, they have given them leave to ſell off their goods to the value of about 500,000 Crowns a year. It is certainly an error to imagine, that the Japaneſe cannot well be without the goods imported by the Dutch. There is more Silk and other Stuffs wore out in the Country in one week's time, than the Dutch import in a year. And as to moſt of their other Commodities, as *Catsju*, Bornean Camphire, *Putſiu*, or Coſtus, Spices, and many more, they ſerve only for luxury and medicines.

And Chineſe.

The Chineſe, to whom the Japaneſe ſtand indebted for their arts and ſciences, and even ſome Religions flouriſhing in the Country, and upon whoſe government that of their own Empire had been in great meaſure modelled, were not included in the general excluſion of foreign nations, but their trade and liberty reſerved, with this reſtriction however, that *Nangaſaki* ſhould be the only place of their reſort, and that they ſhould put into no other harbour. Upon this foot they were admitted not only from China, but alſo from other Eaſtern Countries and Kingdoms, whither they had been diſperſed after the late conqueſt of their Empire by the Tartarian Monarch. But afterwards, when the Chriſtian Religion was preached and admitted in China, they began to import, amongſt other Chineſe Books, which they bring over and ſell in Japan, ſuch as treated of the

Goſpel and Faith in Chriſt, and by this means to ſpread anew, and revive a Doctrine which had been declared prejudicial to the publick tranquillity, and rooted out not long before with ſo much trouble, and the death of ſo many Martyrs. This ſo incenſed the Japaneſe Government, that it was reſolved to put them upon the ſame foot with the Dutch, and to confine them much after the ſame manner. Nay their condition is ſo far the worſe, as they have not the ſame skill and dexterity, where-with the Dutch know how to withſtand and ward off the crafty impoſitions of the Japaneſe. On the contrary, although they all bear the ſame name, yet as they live in different Countries, they do what they can to thwart and croſs one another, and are withal ſo avaricious, that they chooſe rather to bear whatever inſults are offer'd them, than to miſs any, though never ſo inconſiderable profit.

§. 5.

Happy condition of the Japaneſe Empire, ſince its ſhutting up.

In this ſtate of affairs, when the Empire was now entirely ſhut up, nothing could withſtand the views and intentions of the ſecular Monarchs: No ways apprehenſive, neither of the ambition of the great ones, then ſufficiently ſubjected, nor of the obſtinacy and unrulineſs of the common people, nor of the counſels and aſſiſtance of foreign nations, nor laſtly, of the converſation and influence of thoſe whom they admitted and tolerated, they had their hands tied no longer, but were at liberty to do what they thought fit, to attempt things, which it would be impoſſible to bring about in any open Country, where there is a free acceſs and commerce, to bring towns, burroughs, villages, all colleges and mutual ſocieties, not even the corporations of workmen and artificers excepted, to the ſtricteſt order and regulations imaginable, to reform the old cuſtoms, to introduce new ones, to aſſign and limit every one's work, by commendation and recompenſe to rouze up their ſubjects to a ſpirit of induſtry, to the perfection of arts, and ſearching after new uſeful inventions, but at the ſame time alſo by appointing multitudes of overſeers and rigid cenſors to have a watchful Eye over the conduct of the people, to keep them within due bounds of ſubmiſſion, to oblige every one to a ſtrict practice of virtue, and in ſhort, to make the whole Empire, as it were, a ſchool of civility and good manners. And thus the ſecular Monarch have in a manner revived the innocence and happineſs of former ages, free from apprehenſions of revolts at home, and ſo far relying on the excellency of their Country, and on the courage and ſtrength of their invincible ſubjects, as to deſpiſe the envy and jealouſy of all other nations. And indeed ſuch is the happy condition of the Japaneſe Empire, that they have no enemies to fear, no invaſions from abroad to dread. *Liquæo*, *Jedſo*, *Coræa*, and all the neighbouring iſlands acknowledge the ſupremacy of the Japaneſe Emperor. And ſo far is it, that they ſhould have any thing to apprehend from China, though indeed a mighty and powerful Empire, that they themſelves are rather formidable to the Chineſe. The Chineſe are too effeminate a nation for any attempt

attempt of this nature, and the now reigning Emperor, who is of Tartarian extraction, is already ſo loaded with Kingdoms and Empires, that he will ſcarce think of extending his conqueſts ſo far as Japan. *Tſinajos*, (a ſon of *Ijetzna*, who was after his death call'd *Genjujin*, and grandſon of *Teitoquini*) who now ſits on the ſecular Throne of Japan, is a Prince of great prudence and conduct, and heir of the virtues and good qualities of his predeceſſors, and withal eminent for his ſingular clemency and mildneſs, though a ſtrict maintainer of the Laws of the Country. Bred up in the Philoſophy of Confutius, he governs the Empire, as the ſtate of the Country, and the good of his people require. Happy and flouriſhing is the condition of his ſubjects under his reign. United and peaceable, taught to give due worſhip to the Gods, due obedience to the Laws, due ſubmiſſion to their Superiors, due love and regard to their Neighbours, civil, obliging, virtuous, in art and induſtry exceeding all other nations, poſſeſs'd of an excellent Country, enrich'd by mutual Trade and Commerce among themſelves, couragious, abundantly provided with all the neceſſaries of life, and withal enjoying the fruits of peace and tranquillity. Such a train of proſperities muſt needs convince them, whether they reflect on their former looſe way of life, or conſult the Hiſtories of the remoteſt ages, *That their Country was never in a happier condition than it now is, governed by an arbitrary Monarch, ſhut up, and kept from all Commerce and Communication with foreign nations.*

FINIS.

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An Explanation of the Plates belonging to the ſecond Volume of this Hiſtory of Japan.

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Tab. XXXIII. *Fig.* 1. A ground-plot of the hot bath near *Uriſſijno*, deſcrib'd *p.* 453, wherein *a* is a *Zuſnoki*, or large Camphire-tree. *b*, A centry-box. *c*. The ſpring of the hot water. *d*. A ſummer-houſe ſtanding upon long poles, with a ſtair-caſe leading up to it. *f*. A reſting place cover'd with a roof. *g*, *g*, *g*. The baths. *h*, *h*, A canal deriv'd from the large river *i*, *i*, which runs by the village. *Fig.* 2. A ground-plot of the town of *Kokura*, *p.* 459, 460, wherein *a* the inner caſtle and reſidence of the Prince of *Kokura*. *b*. The outermoſt caſtle. *c*. The high tower, the uſual mark of princely reſidences. *D*, The firſt, *E*, the ſecond, and *F* the third part of the town, *g*, our Inn. *Fig.* 3, 4, 5. Three inſtruments, which are uſually carry'd before the criminals in publick executions, deſcrib'd *p.* 373. *Fig.* 6. A large *Gum Gum*, or bell, deſcrib'd *p.* 599, 600. *Fig.* 7. A ſhuit of ſilver, as they are commonly nail'd to Proclamation-poſts, for the end mention'd *p.* 607. *Fig.* 8. 9. Pillars or bound-ſtones. *Fig.* 10. A ground-plot of the *Simmios* temple, which hath been deſcrib'd and the references explain'd *p.* 603, 604. *Fig* 11. A ſingular ſemi-circular bridge, leading to that temple, as it was repreſented in an original drawing of the Japaneſe. *Fig.* 12. *Kurumado*, a temple near *Miaco*, deſcrib'd *p.* 600, 601. *Fig.* 13. A view of the town and caſtle of *Mijah*. *Fig.* 14. A view of the town and caſtle of *Quano*.

Tab. XXXIV. A view of the *Kiomids* temple at *Miaco*, p. 552, and 601.

Tab. XXXV. A view of the *Daibods* temple at *Miaco*, p. 552, and 601, copied from an original drawing of the Japaneſe, made in water-colours, now in Sir *Hans Sloane*'s collection.

Tab. XXXVI. A view of a *Quanwon* temple at *Miaco*, wherein are 33333 Idols, (*p.* 554, and 602,) likewiſe copied from an original drawing of the Japaneſe made in water-colours.

Tab. XXXVII. The idol of *Quanwon*, ſitting on a *Tarate* flower, accurately copied from a large Chineſe print in Sir *Hans Sloane*'s collection, whereby it appears diſtinctly, what it carries in every hand.

Tab. XXXVIII. *A*, is a branch of the *Tea*-ſhrub, with the leaves, flowers and fruits. *B*. Is one of the young ſhoots, which came up the firſt year, after the ſhrub hath been cut. At the bottom are the three capſular, bicapſular and unicapſular fruits. In a corner, is the figure of a *Tea*-ſhrub. as repreſented by the Japaneſe in the *Kinmodſui*, a printed herbal of theirs. (*See p.* 2, & 4. *of the Appendix.*)

Tab. XXXIX. In the middle is the figure of *Darma*, an eminent Saint of the Japaneſe, (*p.* 3, 4, of the Appendix) with a reed under his feet. He was the firſt, that reveal'd the uſe of the Tea-leaves to mankind. *A. B.* Two views of a portable machine, containing a whole ſet of inſtruments for keeping, making and drinking of Tea, together with the figures of the inſtruments themſelves. This machine hath been deſcrib'd, and the references explain'd *p.* 19, and 20, of the Appendix.

Tab. XL.

Tab. XL. A branch of the true Paper-tree, with the fruit *a*, *p.* 25. of the Apppendix. A branch of the ſpurious Paper-tree, *p.* 26. *ibid.*

Tab. XLI. *Oreni*, a beautiful *Alcea*, the infuſion of the root whereof is of uſe in the Paper-manufactures of the Japaneſe, *p.* 24, & 27, of the Appendix.

Tab. XLII. *Sanekadſura*, a ſhrub, the infuſion of the leaves whereof is uſed by ſome inſtead of the infuſion of the *Oreni* root, (*See* p. 24, & 28, of the Appendix.)

Tab. XLIII. The *Acupunctura*, or needle-pricking of the Japaneſe, for curing the cholick, deſcrib'd *p.* 29, & *ſeq.* of the Appendix. *Fig.* 1. The ſilver needles in the caſe. *Fig.* 2. The covering of the ſaid caſe. *Fig.* 3. A braſs pipe to guide the needles in pricking. *Fig.* 4. The hammer, with one of the gold-needles ſtanding out a little way. *Fig.* 5. One of the gold-needles taken out. *Fig.* 6. Shews, where and after what manner people are prick'd.

Tab XLIV. Two ſchemes ſhewing, what parts of the human body are to be burnt with the *Moxa* in ſeveral diſtempers, explain'd *p.* 43, & *ſeq.*

Tab. XLV. Three ſeveral alphabets of the Japaneſe language, in explanation of which it muſt be previouſly obſerv'd, that the ſimple characters always denote whole ſyllables, and that conſequently there cannot be, in this language, an alphabet compos'd of ſimple vowels and conſonants, like the alphabets of our European languages. The *Firo Canna*, and *Catta Canna* characters, as they are call'd at the top of the ſeveral colums wherein they are plac'd, are common to the Japaneſe in general, and underſtood by the common people. The *Imatto Canna*, or rather *Jamatto Canna* characters are in uſe only at the court of the *Dairi*, or Eccleſiaſtical Hereditary Emperor, and are ſo call'd from the Province *Jamaſiro*, in which lies *Miaco*, the reſidence of the *Dairi*. In every fourth column, beginning from the right hand, the ſound of theſe characters hath been expreſs'd in *Latin* Letters. In the two laſt columns, to the left, are ſome ſpecimens of compound characters, taken out of a Dictionary printed in *Japan*. Thoſe mark'd 1, are the *Sſin* characters, as they call them, being the characters of the ſignificant or learned language of the Chineſe and Japaneſe, expreſs'd after the Chineſe manner. 2, 3, 4, Are three different ſorts of the *Common* characters, as the Japaneſe call them, which they, as well as the *Chineſe*, make uſe of in their ſeals. The middle ones, (mark'd 3,) and alſo the moſt angular, are likewiſe call'd *Taf.* 5. Are the *Sſo* characters, or the characters of the learned language, as expreſs'd by the Japaneſe.

Fig. 1.

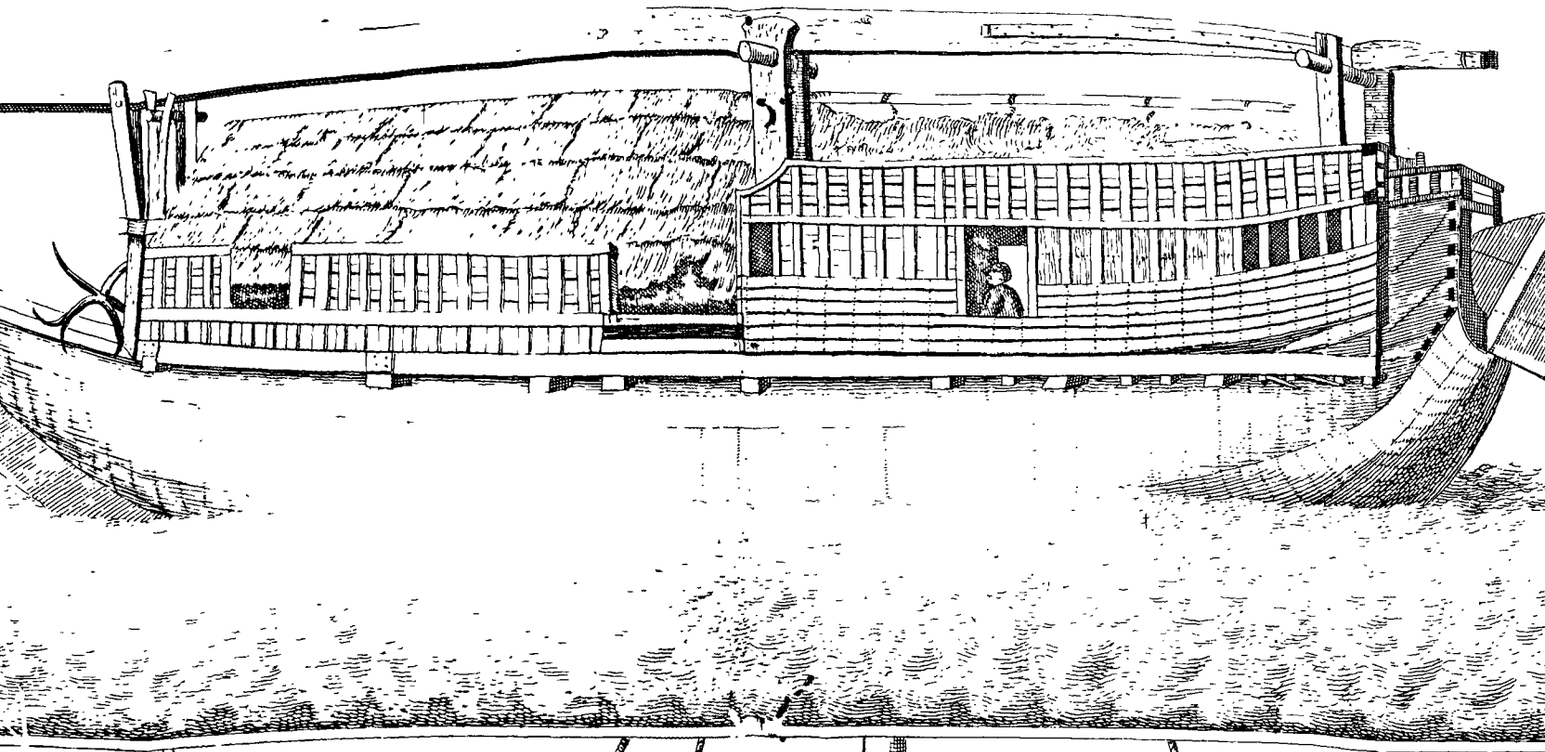

Fig. 2.

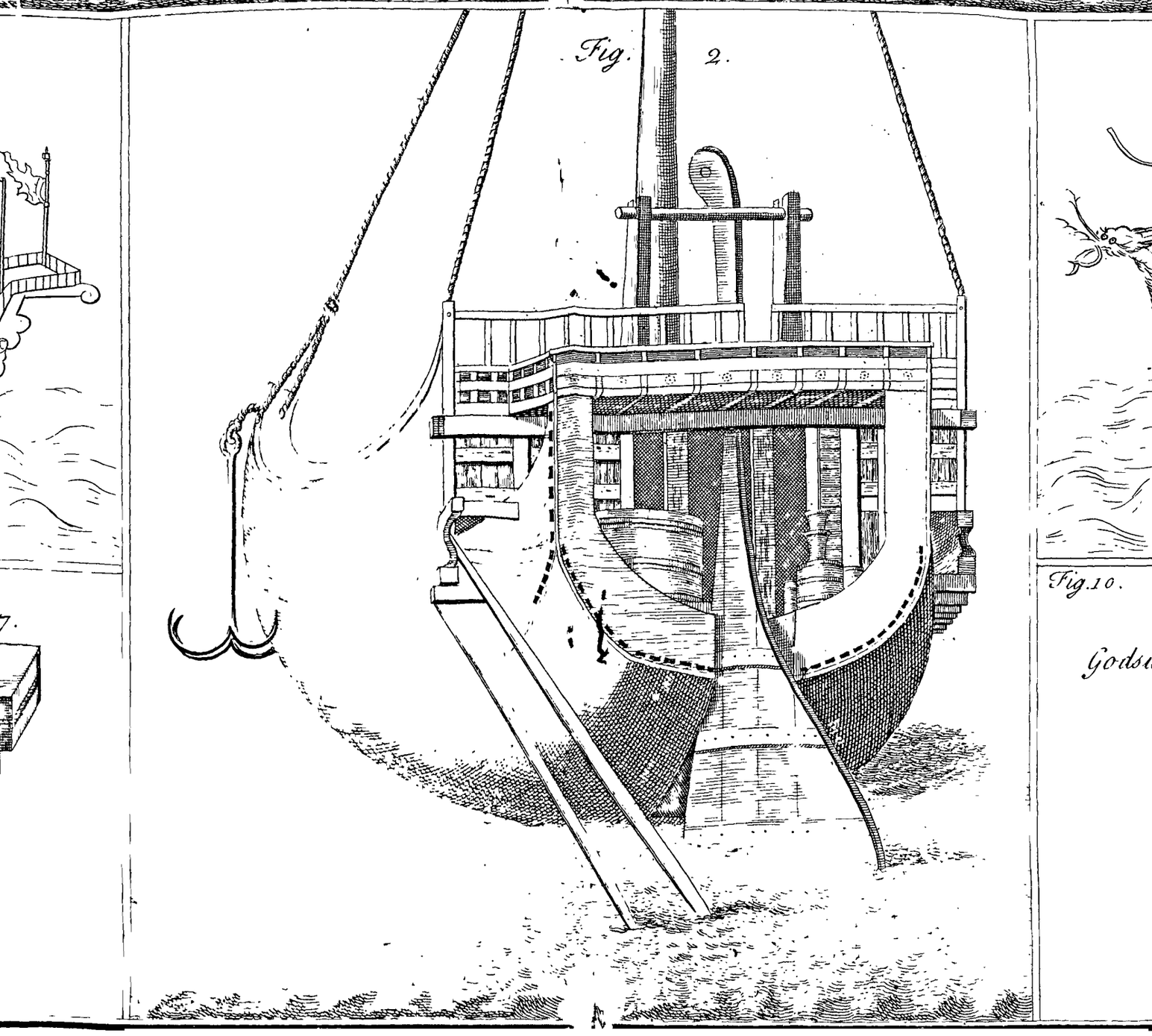

Fig. 10.

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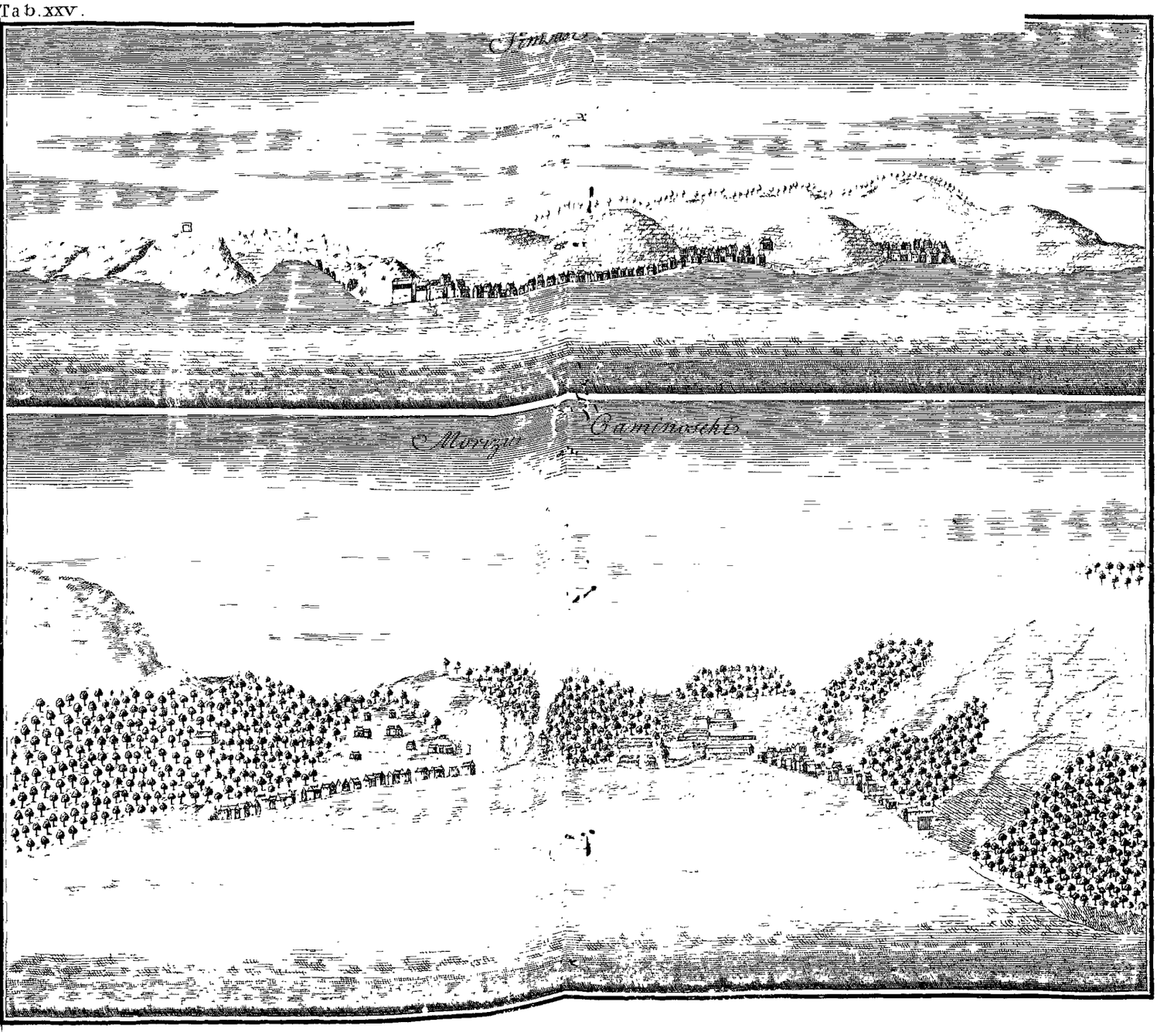
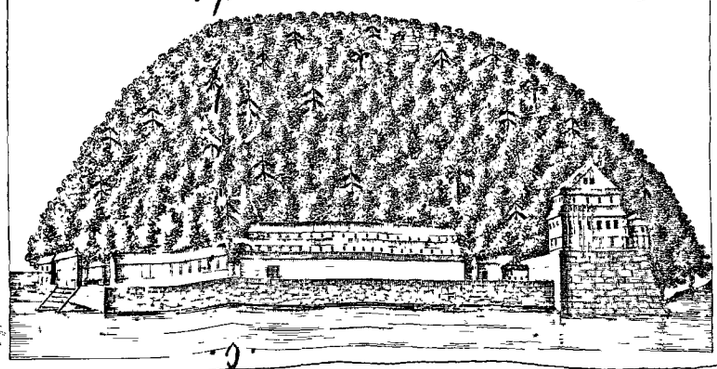
Pars Maris Coreensis.
BUD
Kokura.
SEN
Dairi.
TSI
KUD
SEN.
FISEN
TSI
KUN
GO
Sanga
Kansaki
Kurume
Ftsju.
Taisero.
Jtzka
Nanagawa.
Kujanoski.
Tonno.
Sakai.
Kadino
Kootaki.
Tatiwa.
Tentomatz.
Tibukki.
Jamaijo
Ooksano.
Swota.
Sijmosi
Therma.
Jtafaja.
Kaga.
Tokitz
Tagami.
Mangome.
Uragami
Naga
Unsen
Mons ignivomus.
Sinus Omuracensis.
OMURA
SINUS SIMABARICUS
Belgis.
De boght van Arima.
Jaragawa R.
Ooda
Kongawa.
Tiramatz.
Tomamatz.
Omatz
Faranomatz
Takkavo.
Ani.
Jokomisomatz.
Tokoromatz.
Osymmatz
Daisens.
Mianodsi
Mianodsigawa
Maatzgasaki.
Maatsaki
Limites territ. Maatzgasaki.
Isibitz.
Dsusanska.
Gemini Castelli Rudera.
Mappa Specialis
Itineris Terrestris
ab Urbe Nangasaki Kokuram
suscepti

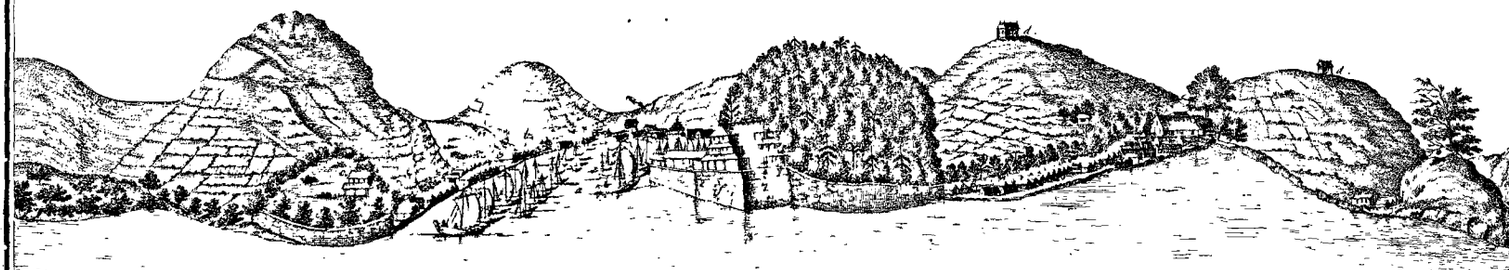
Sinus inter Ijo & Sanuki Provincias Ins TSIKOKO.
INSULA SANUKI.
BITSIU
BINGO
AKI.
JIO
TSIKOKO
SETZ
FARIMA.
BISIEN
Scala quindecim Milliarium Japonicorum maritimorum.
5
10
15
Usijmano
Inosima
Tsaiki
Nanosima
Itzkawa
Taka
Sijbi
Sijmotsui
Midsuma
Tsima I.
Soba I
Kiono Sjuro
Sijreisi
Inosima I
Tomu.
Sima
Mesima
Kattagesima
Nasi
Mitaru
Camminoxari
Monte
Gongosima
Tsuwano Morosima
Tusima
Itsusima
al Nijnuu
Isino Camiro
Osaka
Castellum
Khitama
Famma
Samba
Linke
Dsjuso
Midama.
Fadsimo
Kansaiki
Nagu
Amagasaki
Imas
Isinomia
Utside
Asiap
Kafama
Maijasan
Fiongo
M. Itzino
Limites Farima
Akasi
Planities
Tahasan go
Fimedsi
Tango
Muri
Sakusi
Aho

Tab. XXV.



The Castle of MURU.

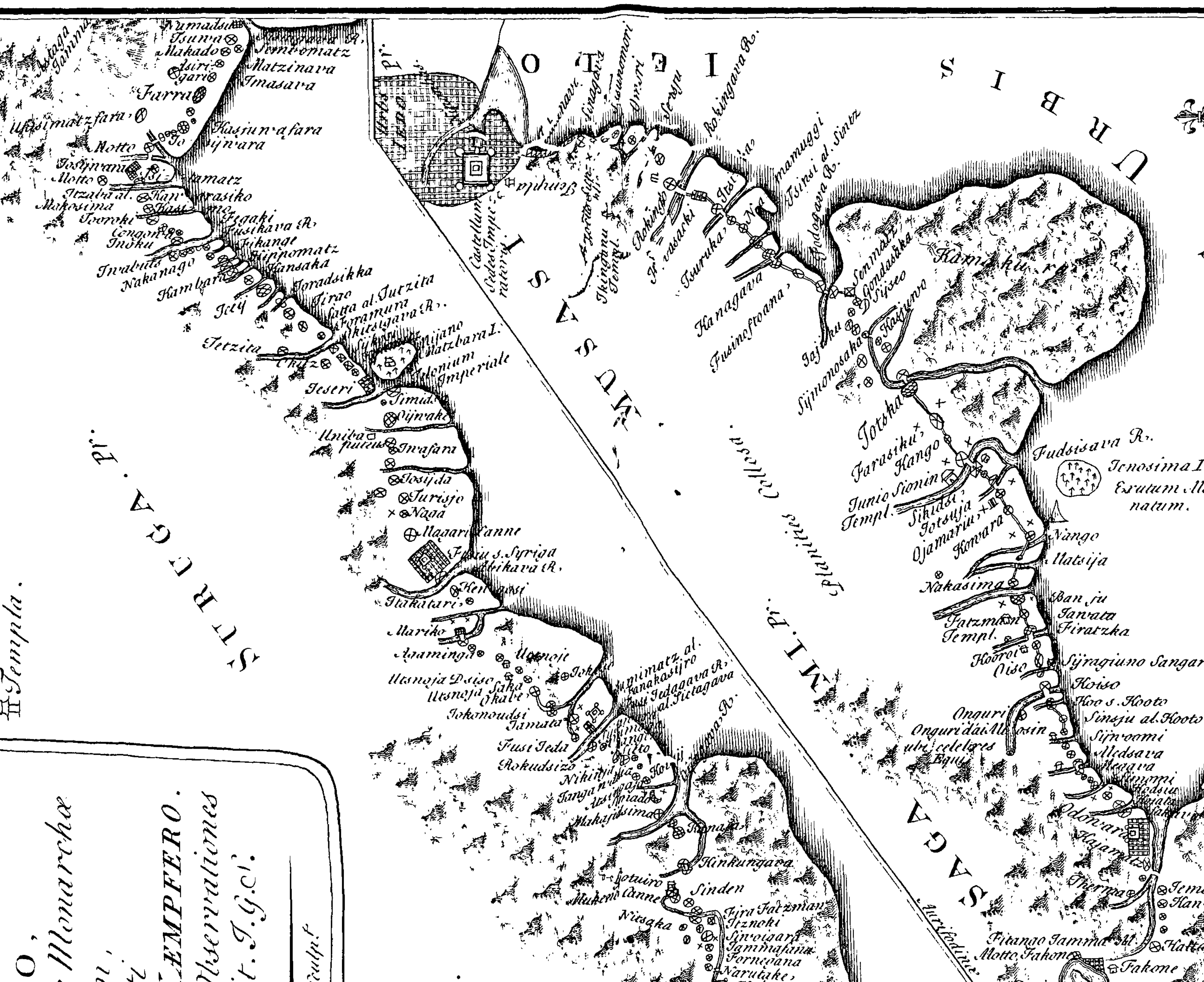




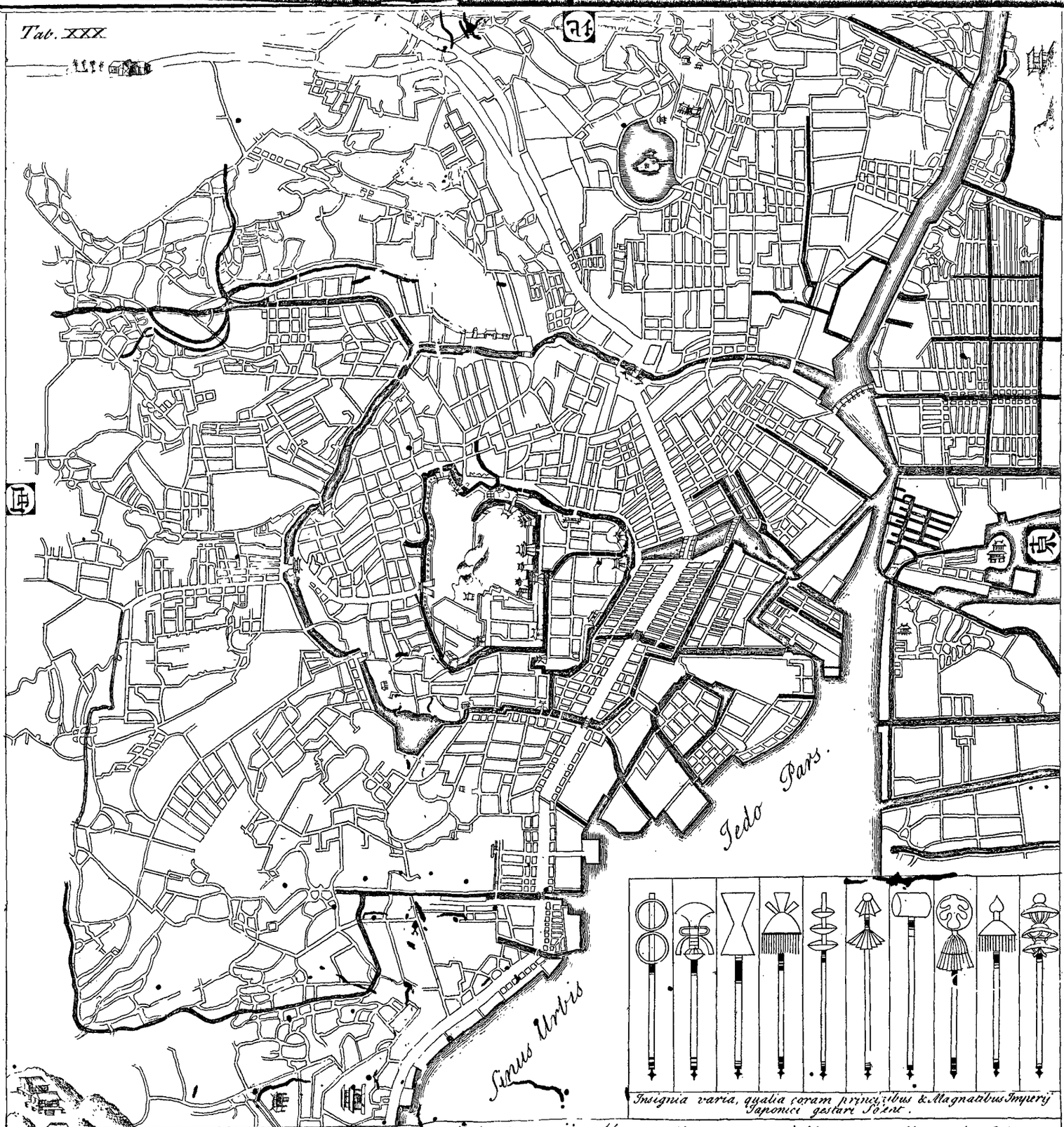
A View of the Town and Harbour of MURU.

G. P. de Gucht Sculp.

ASIIRO. Pr.
OOMI. Pr.
ISE. Pr.
Lacus Oitz.
Fusimi
Oitz
Milliaria Japonica
1 2 3 4 5 6
ARI. Pr.
MIKAWA. Pr.
Nagasima I.
Kiwano
Sinus OWARICUS
Mappa Specialis Itineris Terrestris ab Urbe Osacca, ad Urbem Miaco, Pontificis Japonici Sedem, indeque ad pagum Fammamatz suscepti ab Engelberto Kæmpfero.
J. G. S. delineavit
Guil. Hulett Sculp.

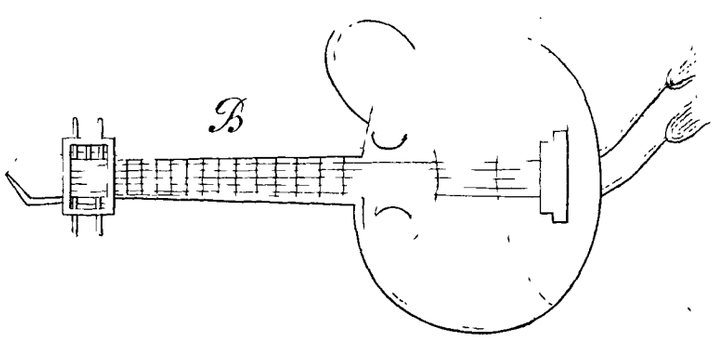

IEDO,
Summi Japoniæ Monarchæ
Sedem,
Suscepti
ab ENGELBERTO KÆMPFERO.
ad Autoris Orig. & Observationes
delineatam sistit. J.G.S.
URBIS
IEDO
MUSASI Pr.
SAGAMI Pr.
SURUGA Pr.
TOOTOMI Pr.
Planities Collis
Fammamatz
Kanagava
Jenosima I.
Fudsisava R.
Firangava R.
Tenriu R.
Hakegava
Mariko
Fakone
Jotska

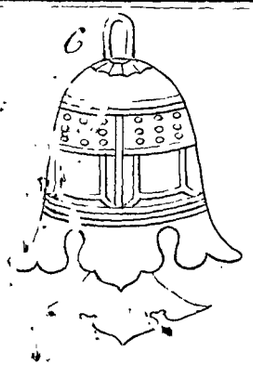
Tab. XXX.

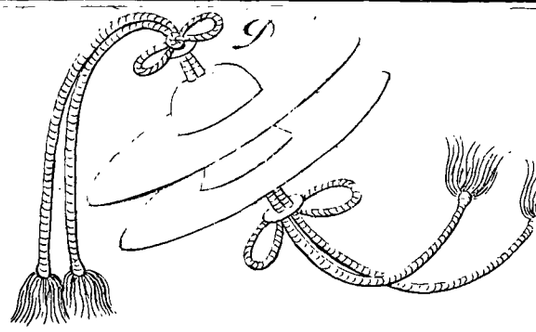


Insignia varia, quaelia coram principibus & Magnatibus Imperij Japonici gestari Solent.

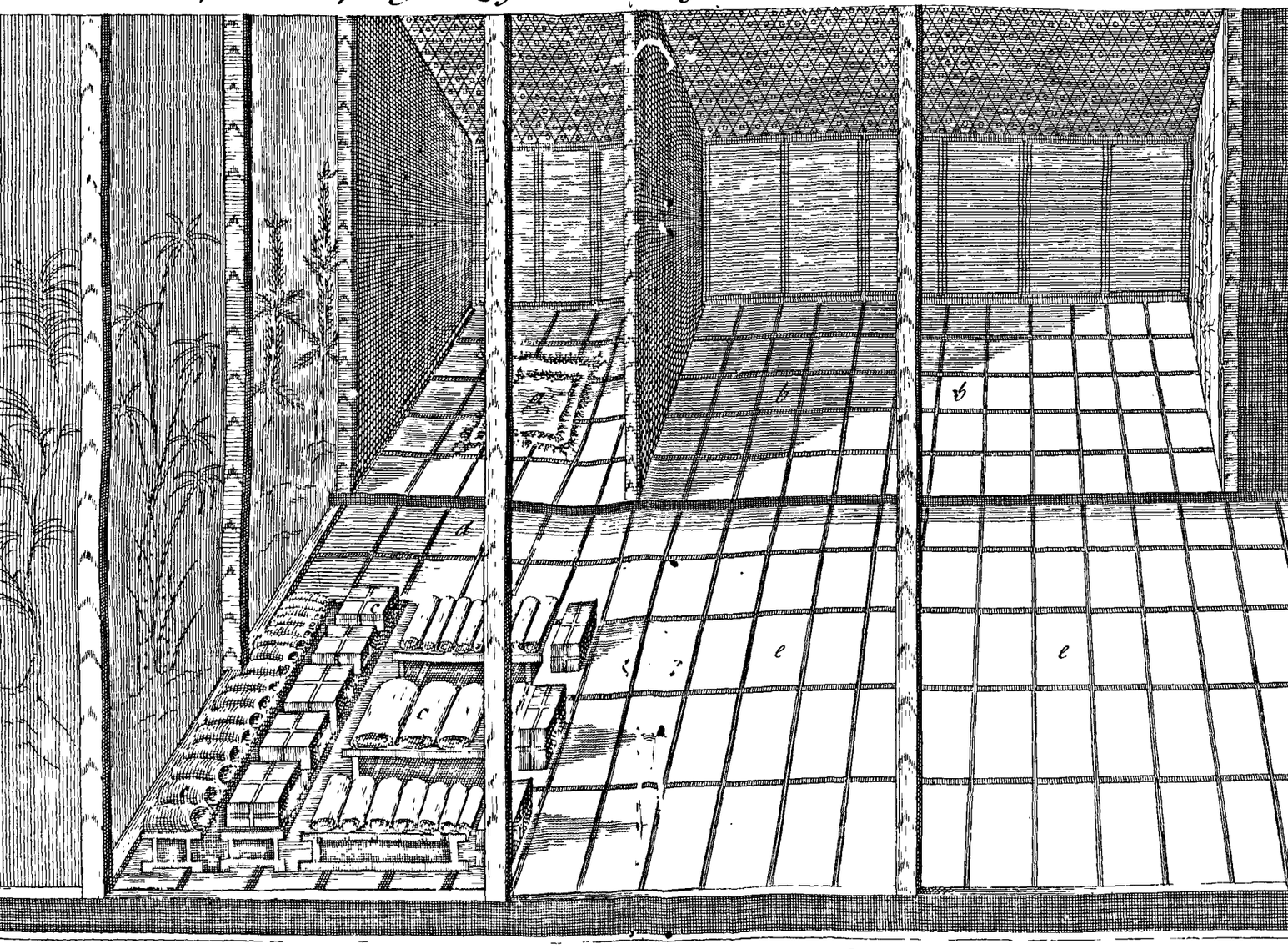
Theographia Urbis IEDO, quae Japonici Imperij Metropolis & Summi Japonum Monarchae Sedes est

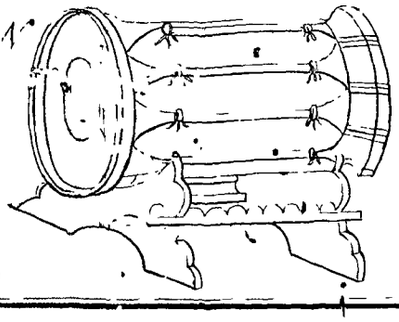


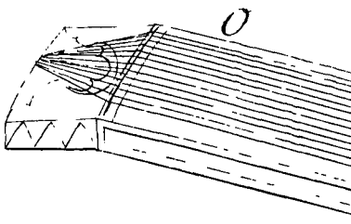




OSIKI *Principum Imperij & Legatorum Belgarum coram Taponum imperatore a*







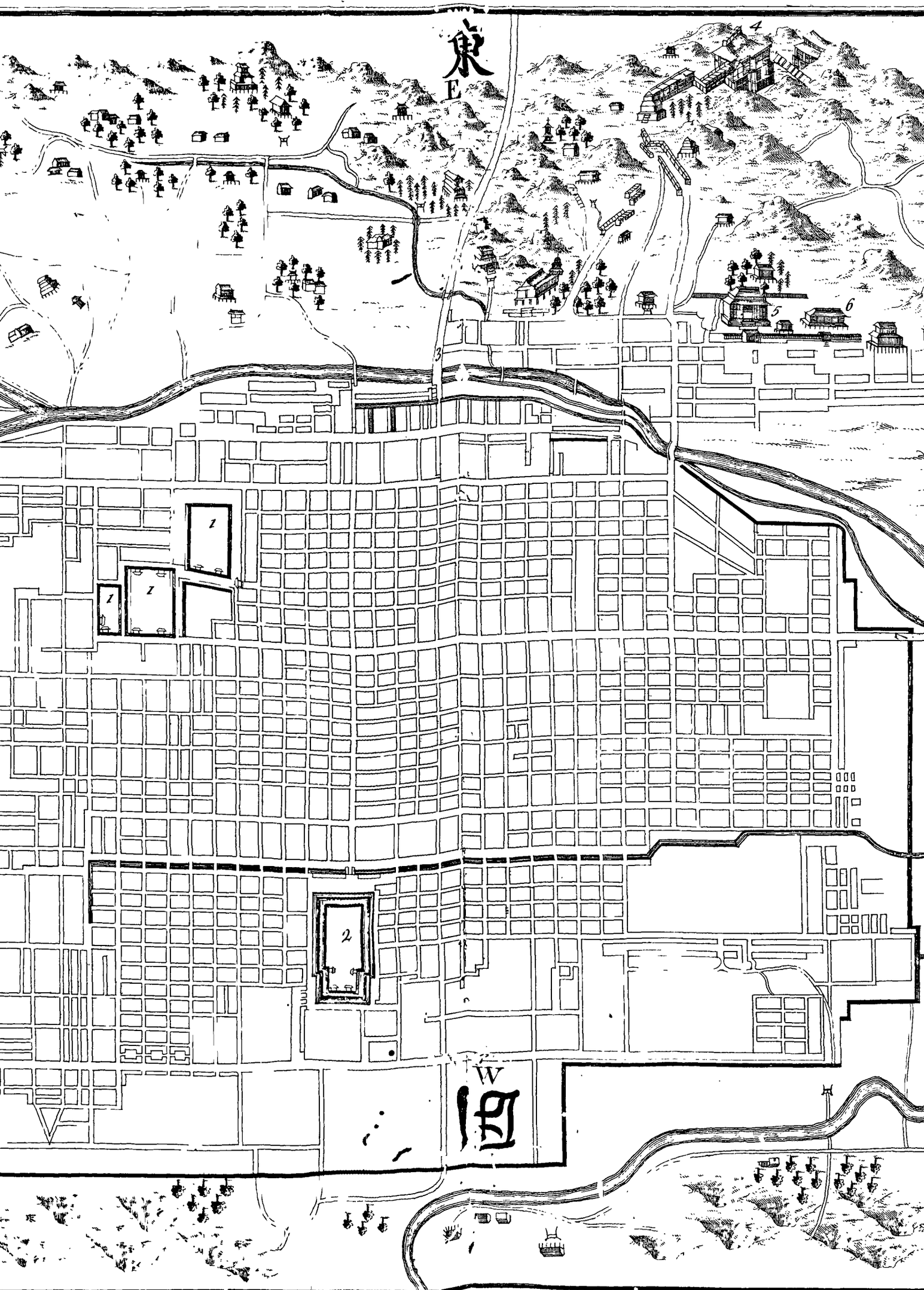

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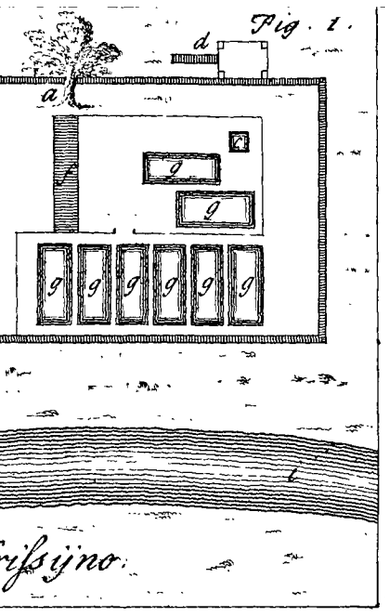
Fig. 1.



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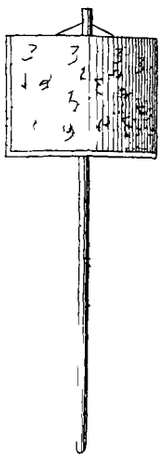
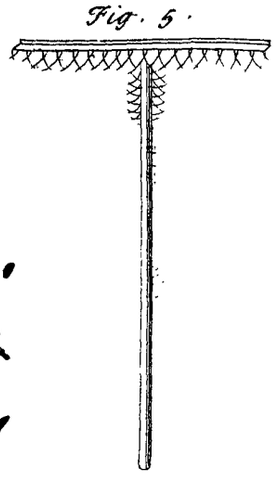
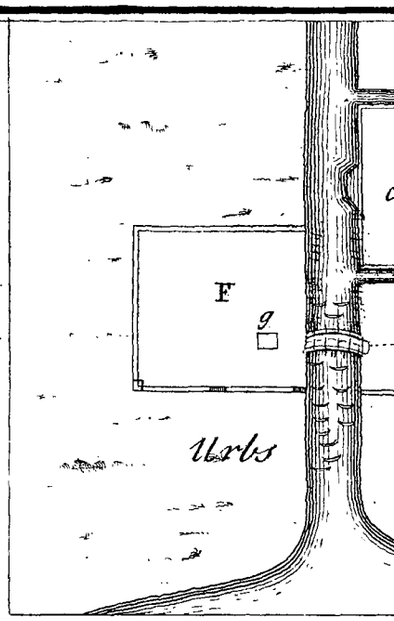


Fig. 4.

Fig. 5.





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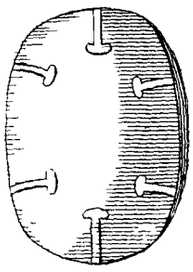

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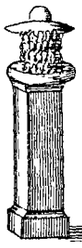
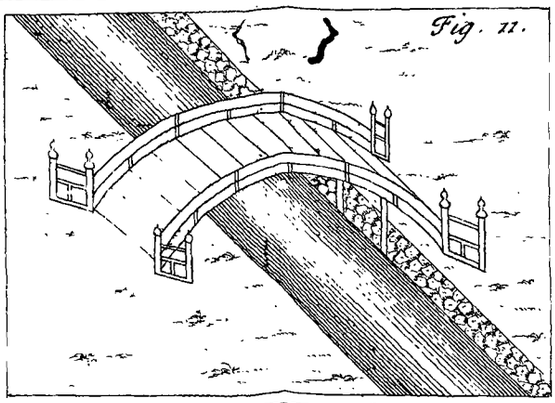
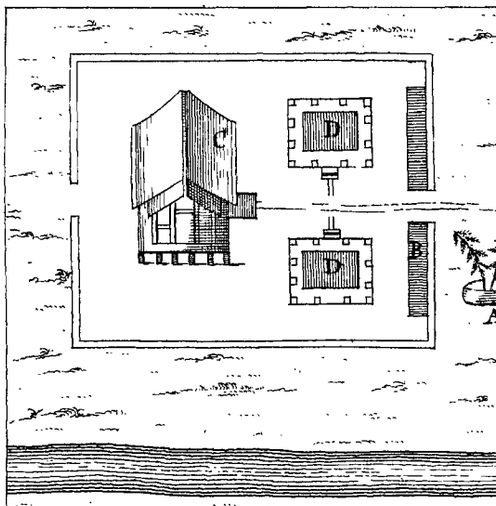


Fig. 9.

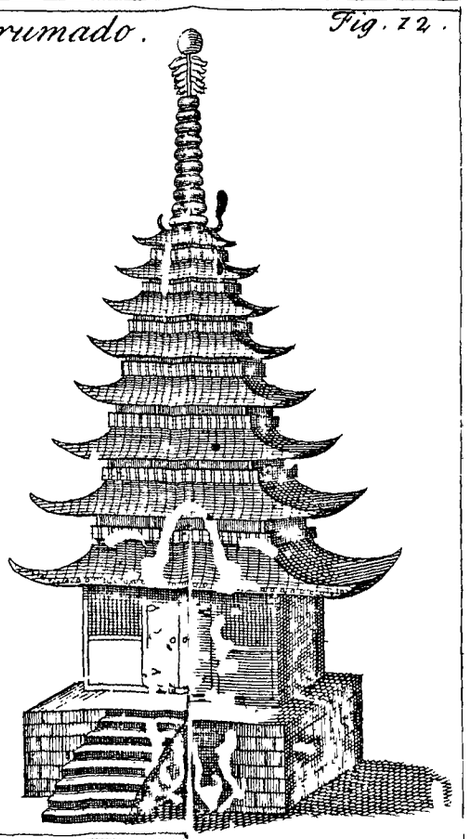
Fig. 11.





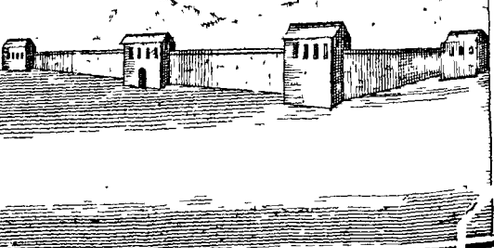
Kurumado.

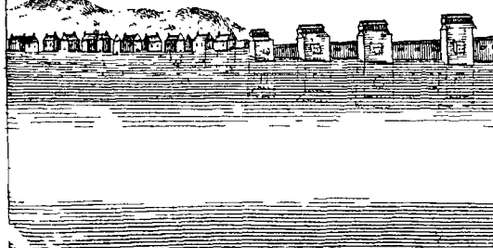
Fig. 12.

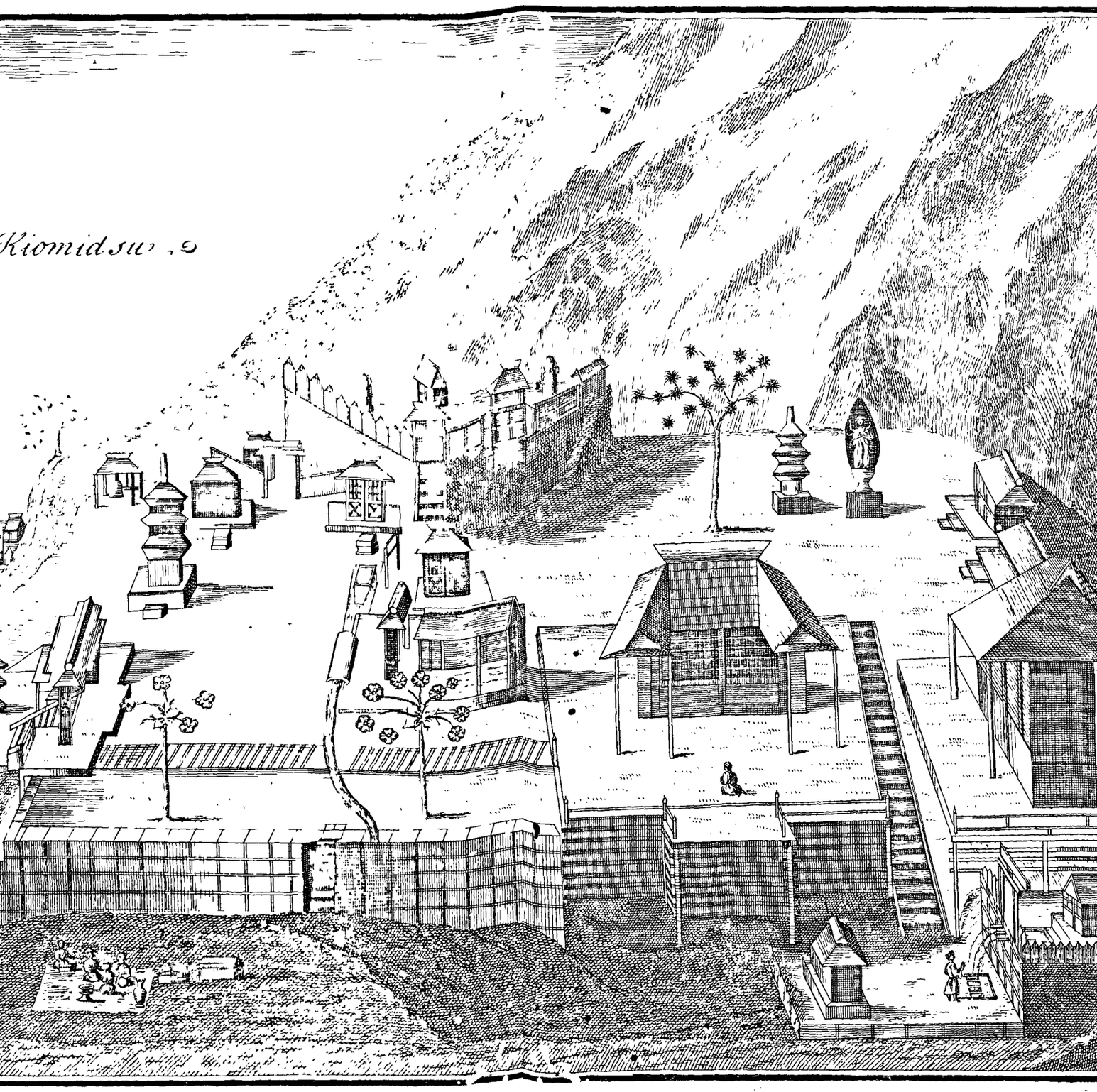


Tempta S

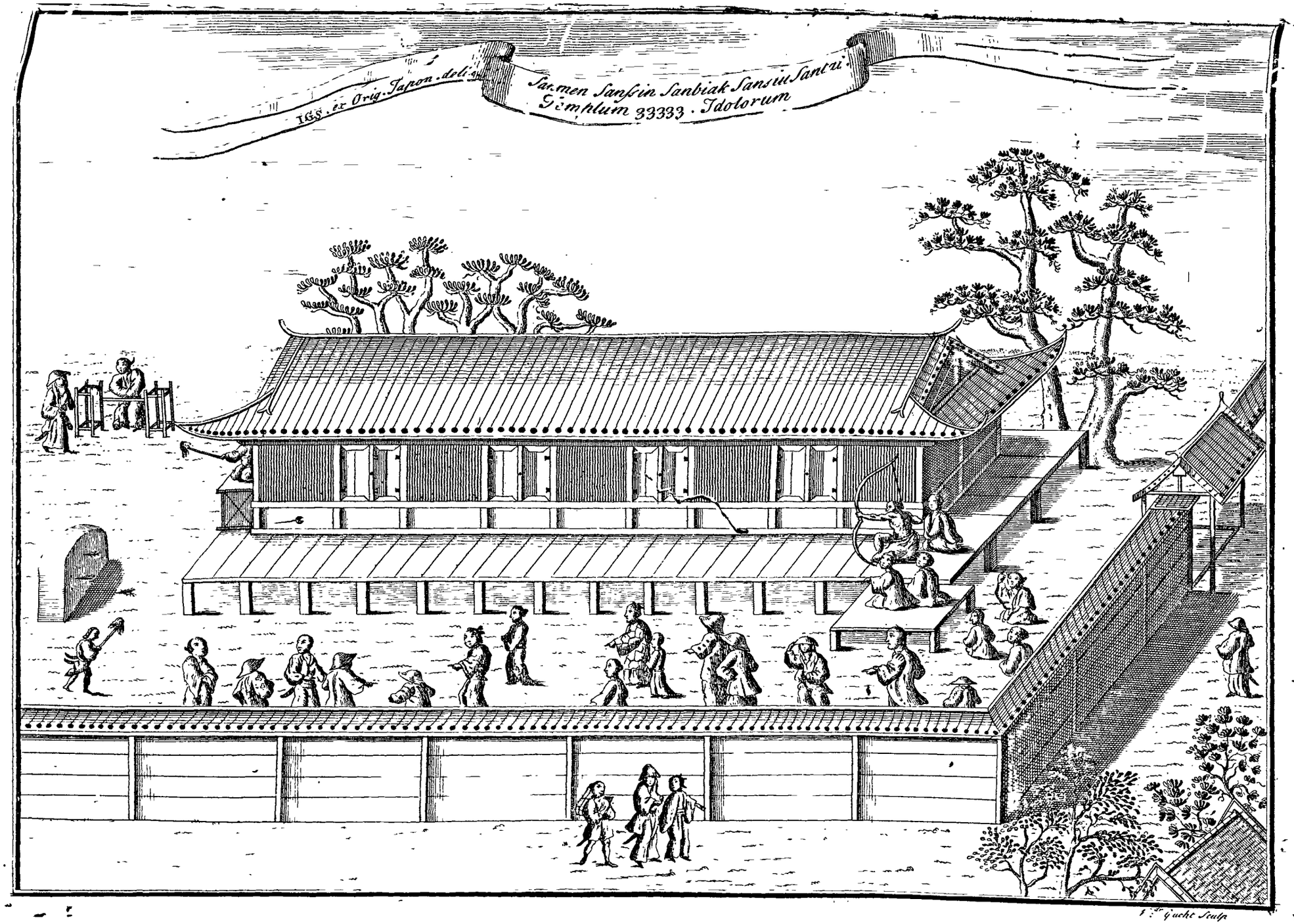
Fig. 13.



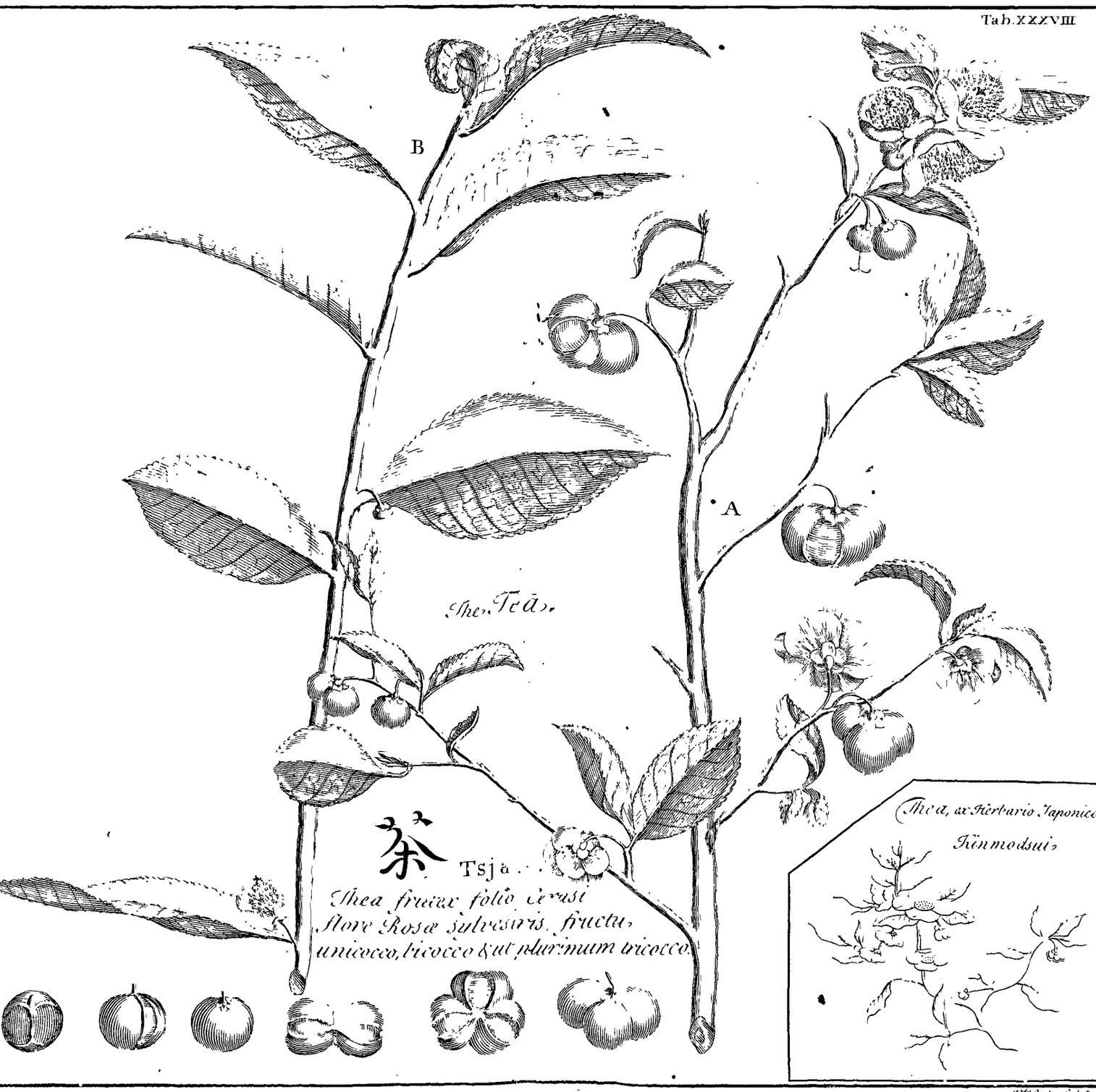



Kiomidsu

Ex Originali Japo


IGS. ex Orig. Japon. deli.
Sanmen Sanssin Sanbiak Sansiu Santai.
Templum 33333. Idolorum

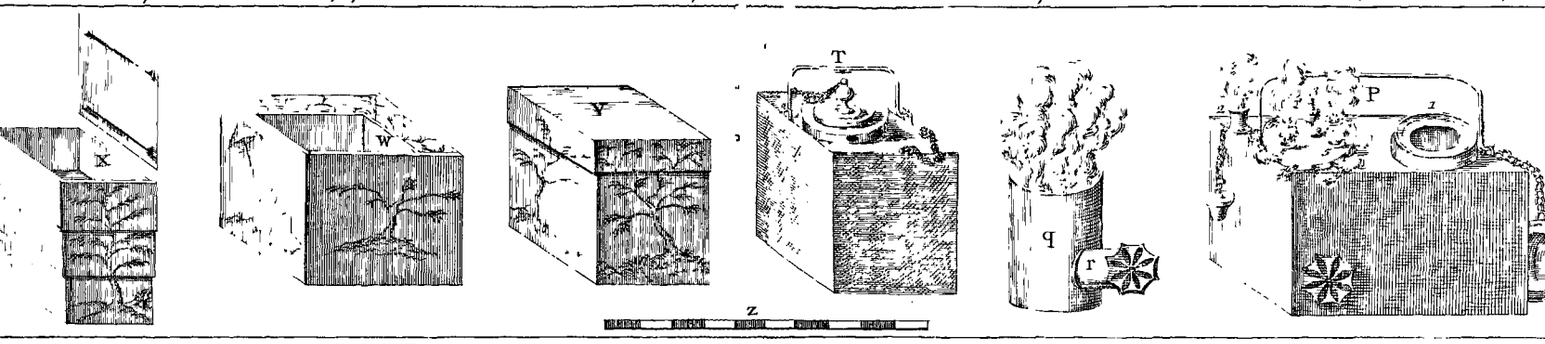
Gucht Sculp

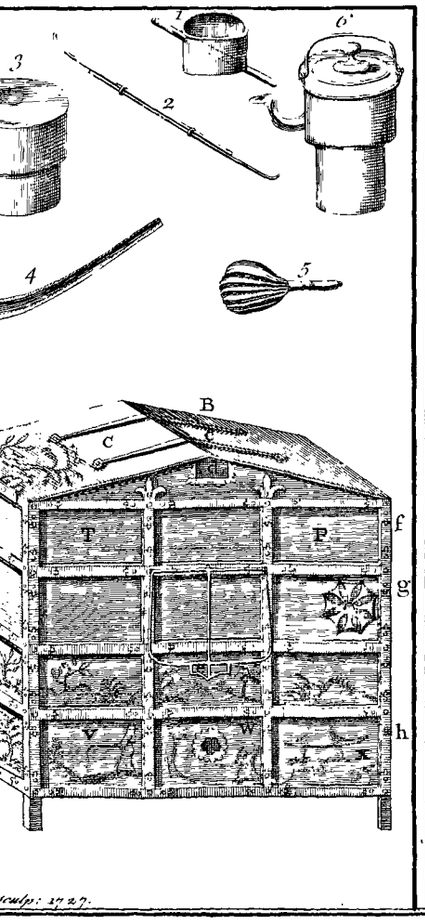


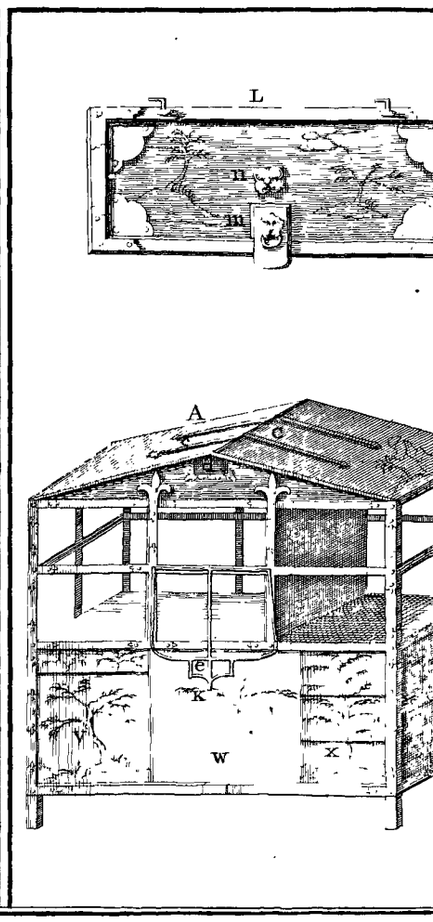
J.ᵈᵉ Gache Sculp.

TAB. XXXIX.

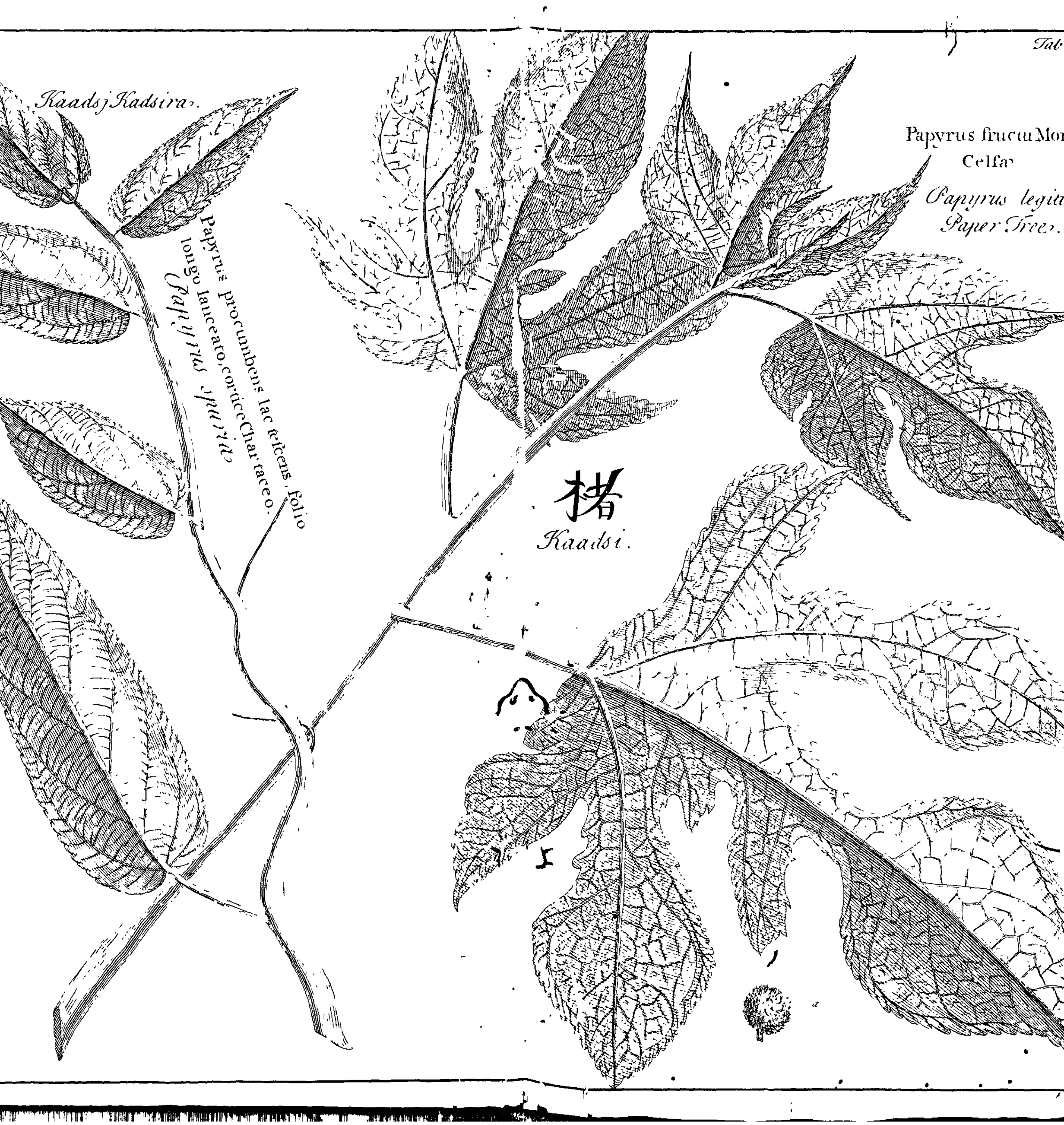
...orum, atque omnis apparatus, ad Theam coquendam sorbillandamque necessariorum compendium po...

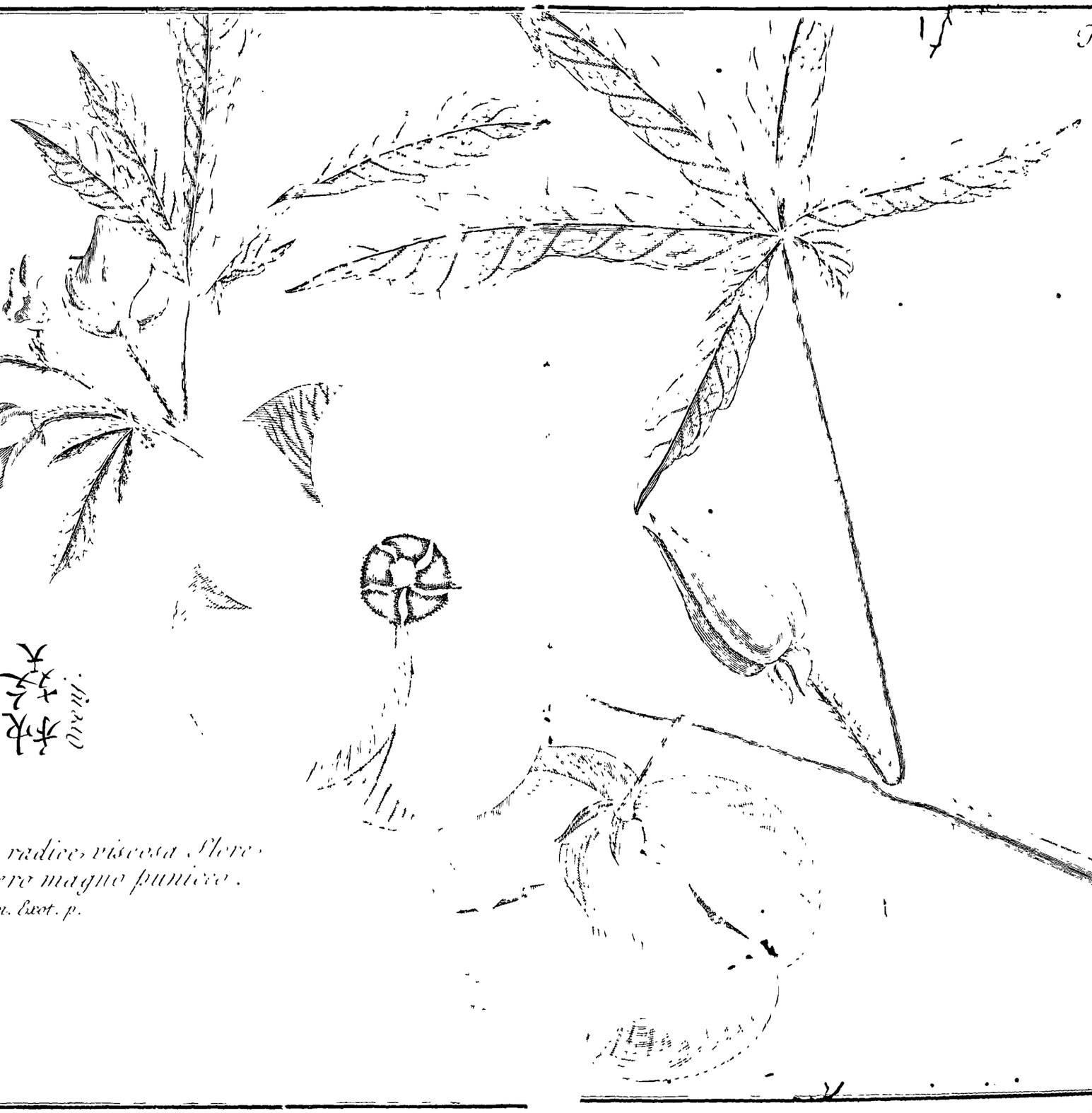






...culp: 1727.


Tab
Kaadsj Kadsira.
Papyrus procumbens lactescens, folio longo lanceato, cortice Chartaceo.
Papyrus spuria
楮
Kaadsi.
Papyrus fructu Mor
Celsa
Papyrus legit
Paper Tree.
a


Ovoni.
radice viscosa Flore
ero magno punicco.
n. Exot. p.

Futo Kadsura sive Sane Kadsura
alijs Oreni Kadsura.
Frutex viscosus procumbens folio
Telephij vulgaris æmulo, fructu
racemoso. Am. Exot. p.
476.

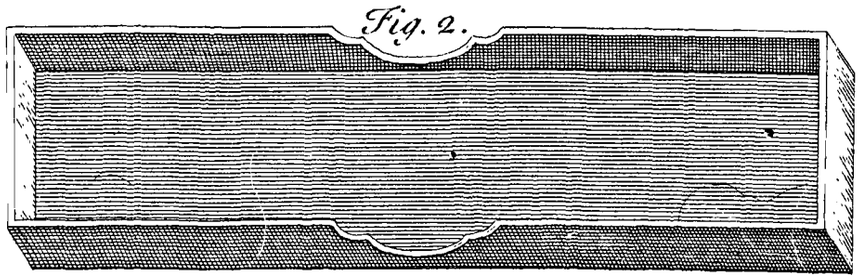
Kiu siu Kagami

Uiendorum locorum Speculum.

Fig. 1.

Fig. 3.

Fig. 2.



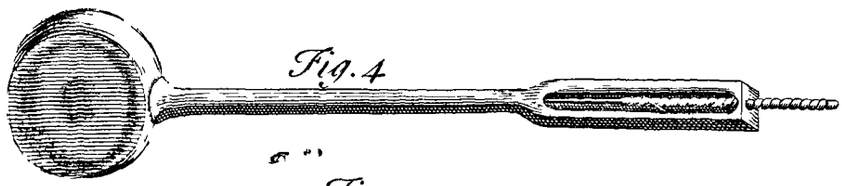


Fig. 4

Fig. 5.

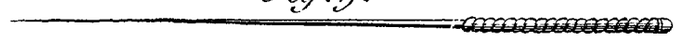


Fig. 6.

Acupunctura Japonum

G. J. de Gucht Sculp.t

ALPHABETA JAPONUM.

...to-...na	Catta Canna	Firo Canna		Imatto Canna	Catta Canna	Firo Canna		Imatto Canna	Catta Canna	Firo Canna		Imatto Canna	Catta Canna	Firo Canna
	ナ	な	da s ta		タ	た	ssa		サ	さ	ka		カ	か
	ネ	ね	de te		テ	て	s.		セ	せ	ke		ケ	け
	ニ	に	dsi tzi		チ	ち	ssi		シ	し	ki		キ	き
	ノ	の	do to		ナ	と	sso		ソ	ろ	ko		コ	こ
	メ	ぬ	tzu		ツ	つ	s[illegible]		ス	す	ku		ク	く
	ワ	わ	ra		ラ	ら	i		ヤ	や	ma		ニ	ま
	わ	う	re		レ	れ	je		エ	え	me		メ	め
		え	ri		リ	り	ji		ヰ	ゐ	mi		ミ	み
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on 15 June, 2016